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1898**

HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

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ABRAHAM H. COLE, Editor.

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EDITORIAL NOTES.

A Happy New Year to all.

Unselfishness is the source of much happiness.

Let us begin the New Year in the fear of God.

Broken resolutions are difficult to patch properly.

New Year resolutions are popular, but nine-tenths of them are not kept.

Bro. J. S. Hartzler spent the Christmas holidays with the congregation in Howard Co., Ind.

Bro. J. T. R. Weas of Harvey Co., Kansas, will start to Berlin, Ont., on the 10th of January to hold meetings in Waterloo Co.

The coming of old burdens into our lives beside our own is a part of the loving Father's plan to bear our own burden, and to keep us from becoming selfish in our sorrow.

A good resolution can and should be made when a person feels the need of it. It is folly to wait, or to sport with or counting upon a future of which we are not at all certain.

Many a poor deluded child member is going religiously down a road to eternal destruction. No child ever will save. "Verily, verily, say unto thee, except a man be *born again*, he cannot see the kingdom of God."

Bro. John Bartsch, of Newton, Kansas, who spent some weeks at Elkhart completing his manuscript for his new History of the Mennonite church, left on the 13th of Dec. for his home.

Bro. Daniel Kauffman, of Missouri, who held meetings at the Olive M. H. Smiths south of Elkhart, left for Wayne Co., Ohio, on the 19th of December. He will remain in Ohio for several weeks.

Infidelity, agnosticism and skepticism can exist only in those localities or countries where there is Christianity. Counterfeits of all kinds can exist only where there is a genuine article to counterfeit, and skepticism or infidelity is a counterfeit, a pretense of living with out a God.

Send for sample copies of the *Worship of Christ*. It is the paper for your Sunday school and for the family circle. With the beginning of the New Year the third page will be printed in larger type and the reading matter of that page especially adapted for the little ones. We hope this improvement will meet a long felt want.

Minister Ordained. Several weeks ago votes were taken for a minister in the Blenheim congregation, Oxford Co., Ont. Three brethren were presented by the members. On the 30th of November the lot was cast and fell upon Bro. Isaiah Rosenberger. The Lord endued him richly with wisdom and grace to proclaim the will of God to mankind to the upbuilding of the church of Christ.

Make no resolutions without first thinking over your past failures and the inability to keep previous resolutions by your own strength. Look to God for strength, decide to do right at any cost, and then meet *every* temptation the same as if yielding to it were a heinous crime. For God winketh at no sin, and by the grace of God you will grow stronger. But we grow stronger only as we grow in grace and the knowledge of His truth.

"Prove all things, hold fast which is good." In doctrine, in faith, in the exercise of your religious duties, in your teaching in the Sunday school, in your walk and conversation, in all that

you do prove what you accept as right and good, and be sure that the light you reflect may be the pure light reflected from the example of Jesus and the word of God, remembering that, as the apostle tells us, you are a "living epistle, seen and read of all men."

Bro. Geo. Lanbert left Elkhart on the 21st inst. for Berne, Ind., where he will hold a few meetings in the interest of the orphan relief work in India. From there he goes to Bluffton, Allen Co., Ohio on a similar mission. The work is creating new interest among our people everywhere, and we believe that by the grace of God the Home and Foreign Relief Commission will by the pledges and contributions received be able to provide for the maintenance and training of a large number of India's poor orphans.

Thoughts for Thinkers. The apostle Paul's first purpose was to follow Christ himself and to abide in the doctrines of His word. Therefore he could say "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. And again "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to all them that believe." Rom 1:16. And again "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal 6:14.

Our position as Christians. The word of God is our only guide to that which is right and good. Hence whatever we accept as doctrine to believe and teach, must agree with the word of God. This is the only standard of Christianity. This too is our only standard as to what is best to promote the cause of Christ, to bring souls into fellowship with Him, to promote the true spiritual life and to maintain and edify the church. Thy word is true, Thy word is pure, "Thy word is a lamp unto my feet and a light unto my path." Ps. 119.

On the 8th of December Bro. George Shoemaker, one of the early pioneers of Waterloo Co., Ont. and perhaps the oldest member of our church in Canada, passed away at the ripe old age of over 70 years. He came from Montgomery Co., Pa., in 1825, and was therefore one

of the pioneer members of the church in Waterloo Co. The editor had the pleasure of a summer afternoon's visit with this dear old brother, and heard many interesting anecdotes of the early history of the church in that section, the many vicissitudes through which it passed, and of its gradual growth to the present time. His mind was clear and his memory excellent, and it was profitable to listen to his words. His latter years were spent in peace and quietness on the farm now owned by his son, Dea. Benjamin Shoemaker, where, kindly cared for by his children, especially by his daughter, Nancy, who lived with him, he enjoyed the comforts which the hard toil of earlier years had brought him. He died as he had lived, trusting in his Savior. May God comfort the bereaved family.

Bro G. W. North our correspondent for the Howard and Miami Co. congregation, reports to us that during the year just closed, 321 deaths were recorded in the *HERALD*. The aggregate age of those recorded was 25,732 years, 3 months and 7 days, making an average age of 79 years, 1 month, 13 days which is far above the universal average age of the human race. Of the 321 persons 161 reached beyond the allotted time of three score and ten, while 14 died as infants. Taking the aggregate it represents an age about four times as long as the period from Adam up to the time, and yet not one individual reached the century mark, or one sixth part of that period. How short is the undivided human life and yet what eternal possibilities are in store for every life. What the record for the coming year will be no man knows. Who will furnish his quota of years to the record is likewise unknown. But we know that those who live for Christ shall live in Christ, and those who live for the world shall die in their sins. Therefore be ye also ready for in such a world as yet think of the son of man cometh!

Preachers Wanted. I have before me a list of four places where there is an imperative necessity for laborers in the Lord's vineyard and I come to send. There are 2 or 3 places in the east and 2 in the west, each where there are from two to four laborers, and perhaps only one or two meetings on the

same day, so that the ministers have but little to do, and at least one could be spared altogether. At other places where there are just enough to fill all the appointments conveniently there are young men, well established in the faith, and able to teach, who might be put to work by the church if one of the older ministers would move away. Now should there be a surplus of ministers in congregations such as above referred to we would ask the said surplus to move to some congregation where there is no minister at all. We do not ask, and do not think it advisable for a minister to leave his congregation when there is no other one to supply the place; but where one could be spared, or where his place could be supplied, there we think one should just be sent out to some other field.

We write this article to call attention to the fact, and it may reach some one who would be willing to move to some other locality. If this should fall under the notice of some minister who is willing to do this, let him write at once to the secretary of the Evangelizing and Benevolent Board for further information. The Board is pressed for helpers from all sides and has no one to send. We trust all our bishops will earnestly consider this matter and well supply their established congregations, so that from the older and well established churches may be drawn help for the waste places in Zion.

Elkhart, Ind. JOHN F. F. N. S.

FOR THE BREAD OF TRUTH THE SOUTHLAND.

Where Frontstreet, Ala. a town of nearly 1000 inhabitants, now stands, was an almost unbroken forest four years ago. About that time a small tract purchased a large tract of land just across the border line between Georgia and Alabama, and immediately began to clear the land, which, though very rough, is fertile and splendidly adapted for fruit, especially grapes. About 5000 acres of the land have been laid out in ten acre plots, and on each plot two acres were set out in grapes of different varieties, and put upon the market. Many northern people have invested here, and in the last season 15 carloads of grapes were sent to the northern markets, at a fair profit to the growers.

Captain Phillips, one of the heads of the Fruitland Land Co., provided us with excellent conveyances and we spent the day looking over the "place." It is the hope of the Company to have a branch of the Sea Board Air Line fly come within easy distance of these lands within a few years, as the cost of transportation at present, with no competing lines, is very high.

After our return we spent some time in the experimental garden of the company and sampled eight varieties of grapes. We also feasted on fresh strawberries, the third crop in the year. Fruitland is a place for fruit, the land being a rough-shale formation of a silica and talc mixture in red clay and

sand, but for general farming it is not at all desirable.

After a three and one half hours' ride we reached Atlanta, at 11:45 P. M., well pleased with our visit, but tired. Next morning at 5:15, accompanied by E. Gov. W. J. Northen, our party took the Georgia Central R. for Macon, from whence we went still farther into the Southern Belt of Georgia, to Adlan's Park. Soon after leaving Macon the land becomes level, and farther on decidedly low and swampy in many places. No wonder the poor slaves of the more northern slave states mourned when they were sold to planters in southern Georgia. It was considered a place of dread. But the soil is very fertile, and no doubt, if the land were properly cleared and drained, conditions would be very much better than they now are.

Near Adlan's Park is a large estate of about 17000 acres, formerly the property of a planter named Tarver, who owned about 1000 slaves. Two conveyances, consisting of a springless lumber wagon, on which chairs were placed for us, and a top buggy, and the party was driven over the plantation. The "road" led us through some fine fields of cotton and corn, through dismal swamps and bogs where alligators are no uncommon sight. However we were not afforded the pleasure of forming a personal acquaintance with any of the species at this time and place, although our driver asserted that he had killed one of moderate size the day before.

The drive through the pine woods was very cool and refreshing and afforded us beautiful sights. The trees in this part of the country are festooned with a mossy growth that hangs from the boughs in graceful forms, like huge-colored lace curtains. The birds were singing and so were the mosquitoes, the latter uncomfortably near, and as the southern mosquito is decidedly livelier than his northern brother, we were obliged to carry on a continual warfare with these pesky, prying pests.

We took dinner at the old Tarver mansion, now much dilapidated, but still surrounded with beautiful Jessamine and other southern flower bearing trees and shrubs, also China unweveria trees, palms, etc., which spoke of the former beauty and wealth of these our mountings. It was just the beginning of cotton-picking time, and here and there in the cotton fields could be seen "darkies" of all sizes and ages billing their baskets with the beautiful white woolly product of the cotton plant.

On our way back to West Lake station we met a negro, who with a grin of triumph, was dragging a huge rattlesnake which he had just killed in a swamp beside the road. We left West Lake for Atlanta at 3:45, glad to have had a glimpse of southern Georgia. The land there is productive and cheap, but the negroes are an objectionable feature, as they generally outnumber the whites, and are, as a class, more ignorant and impudent than at any other place we had been. In fact it is not uncommon for a negro to be put out of the way for heinous crimes of which they are accused. Less than a mile from West Lake a negro had been fearfully tortured and finally hung by a mob, less than a week before our visit there. We believe too that the whites living here are not so favorable to northern

settlers, for the hatred toward the North was more evident here than at any place we had yet visited in the South. We realized how sadly the people here are in need of the enlightening influence of the gospel of peace and good will, for they are walking in gross darkness, and know not the way that leads to the true light.

We reached Atlanta at 5:45 P. M., and after a hearty supper, we repaired to our lodgings kindly secured for us at reduced rates by Mr. Jas. B. Best, the gentlemanly agent of the Southern R. Co., who had accompanied us on a large part of our trip.

Next morning, Saturday, Aug. 21, accompanied again by Gov. Northen, we took the train at 7:15 for Emerson, Bartow Co., Ga., 10 miles northwest of Atlanta. We were met by Mr. Stegall and Mr. Jones, the latter a colonel of the Confederate forces in the late war. Col. Jones was well acquainted with the infamous Capt. Wirz who had charge of the Andersonville prison pen, where through his barbarous cruelty many thousands of northern soldiers died of starvation, disease and neglect. After the flight of Wirz, upon the approach of the northern forces, Col. Jones was commissioned to transport the Andersonville prisoners farther south. In recounting the performance of this sad duty, the Col. was visibly affected, for thousands of the poor soldiers were too weak to walk, and scores of them dropped by the roadside to die far from home and friends. Col. Jones owns a plantation of 2000 acres and operates thereon an iron mine. Manganeise and ochre are also obtained from other mines on this plantation. After a short stay at the village we were joined by our dear Bro. Jos. Lichty who with his family came here a few years ago from Dickson Co., Tenn. We were conveyed to Col. Jones' home a short distance out of town, and after a pleasant visit with his estimable family and a sumptuous repast, Bro. Lichty conveyed us, Mr. Bro. J. S. Lehman and the writer, to his home, Bro. D. F. Jantzen and Bro. A. G. Lehman having remained at Atlanta, and Bro. Brubaker having remained back with Col. Jones. We took a circuitous route, that took us over a large section of very fine country. That the land was fertile in this large valley of about 15000 acres was attested by the mammoth corn stalks and large ears of corn. Land here sells at from \$8 to \$10 per acre, according to location and quality. Cartersville, a town of about 2000, affords a fair market and is a good shipping point for this community, it being at one end of the valley. We stopped a short time in Cartersville and then vended our way toward Bro. Lichty's home three or four miles out. On a part of the afternoon's ride we rode over the excellent roads that are now being built in Georgia by converts. Modernism and convicts are taken out in "chain gangs," their feet being shackled with a chain, weighted, in some instances with a ball, and in this way, guarded by an overseer, they are compelled to serve the state by building roads. Later on we passed several of these chain gangs at work. They could be recognized at once by their striped clothes, the convict garb. Nearly all of the convicts are negroes, and some are rather harshly treated and poorly fed, so much so in fact that the state instituted an inquiry into the

matter with the result that some shocking disclosures were made, showing the utter depravity of some of the officials in charge of these "chain gangs." Proper officers would have an excellent opportunity to exert a corrective and elevating influence upon these poor fellows, many of whom no doubt are densely ignorant, but not so viciously inclined naturally as some of the guards who have charge of them. After supper at Bro. Lichty's we went back to Emerson where a meeting had been announced for the brethren Lehman and Brubaker. The service was well attended, and the brethren preached the Gospel in beautiful simplicity, plainness, and directness, which was evidently much enjoyed by the motley congregation.

Sunday morning we again went to the M. E. church at Emerson, where a large congregation had gathered to hear the word of God, and they were not disappointed. These people seemed to hunger for the bread of life, and we hope lasting impressions were made. Bro. Lichty is an active S. S. worker at Emerson and is highly respected by all, and there seemed to be considerable anxiety to hear a Mennonite preacher.

In the afternoon Bro. Peter Lichty, son of Bro. Joseph, was united in marriage to sister Lizzie Kohlt, formerly of Elkhart, Ind., later of Dickson Co., Tenn. The ceremony was performed by Bro. J. K. Brubaker. After this ceremony the oldest daughter, Anna, was received into church membership by baptism, Bro. Lehman officiating. Both of these ceremonies afforded much interest to the friends and neighbors who had gathered for the event, and scores of them dropped by the roadside to die far from home and friends. Col. Jones owns a plantation of 2000 acres and operates thereon an iron mine. Manganeise and ochre are also obtained from other mines on this plantation. After a short stay at the village we were joined by our dear Bro. Jos. Lichty who with his family came here a few years ago from Dickson Co., Tenn. We were conveyed to Col. Jones' home a short distance out of town, and after a pleasant visit with his estimable family and a sumptuous repast, Bro. Lichty conveyed us, Mr. Bro. J. S. Lehman and the writer, to his home, Bro. D. F. Jantzen and Bro. A. G. Lehman having remained at Atlanta, and Bro. Brubaker having remained back with Col. Jones. We took a circuitous route, that took us over a large section of very fine country. That the land was fertile in this large valley of about 15000 acres was attested by the mammoth corn stalks and large ears of corn. Land here sells at from \$8 to \$10 per acre, according to location and quality. Cartersville, a town of about 2000, affords a fair market and is a good shipping point for this community, it being at one end of the valley. We stopped a short time in Cartersville and then vended our way toward Bro. Lichty's home three or four miles out. On a part of the afternoon's ride we rode over the excellent roads that are now being built in Georgia by converts. Modernism and convicts are taken out in "chain gangs," their feet being shackled with a chain, weighted, in some instances with a ball, and in this way, guarded by an overseer, they are compelled to serve the state by building roads. Later on we passed several of these chain gangs at work. They could be recognized at once by their striped clothes, the convict garb. Nearly all of the convicts are negroes, and some are rather harshly treated and poorly fed, so much so in fact that the state instituted an inquiry into the

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the coast. The soil is however fertile, and owing to the abundance of rain there is no drouth. Back of Augusta begins the somewhat hilly plateau of central Georgia, which finally meets the southern extremity of the great Blue Ridge that loses itself in the plains of Alabama. This plateau is the most healthful and fertile part of the state.

Augusta contains about 10,000 inhabitants and has twelve cotton mills with nearly half a million spindles; also a fine water power of 15,000 horse power. The elevation above sea level is about 320 feet. Vegetation in this locality is of a semi-tropical nature and the heat at times becomes excessive, although it is healthy at Augusta, the mean summer temperature being about 79 degrees; the winter, about 47 degrees.

Upon our arrival at Augusta we were escorted to the Dyer Block where Col. Dyer received us very cordially, and soon had a conveyance ready to take our party out into the country. After a short ride down the asphalted Main street, 150 feet wide, we turned to our left and soon found our horses on a street skirting the beautiful Savannah River. Soon after, we were out in the open country, on a splendidly constructed road, as smooth as a boulevard and level. It did not take long to observe that we were in a great grass country, hay fields abounding everywhere. The grasses grown here mostly are Johnson, Bermuda, Vetch, Crab, Alfalfa, Red Clover, Timothy, Blue Grass, Orchard Grass, Red Top, Japan Clover, Cow Peas and Millet, and as there is abundance of rain the growth is very rapid, so that there are from two to five cuttings per year, according to the variety of grass grown. The grass is baled and marketed to the different cities where it finds ready sale at 200 prices. Land here sells at from \$8 to \$25 per acre, according to location and quality.

We were taken to the large grass farms of Col. Phinney and W. H. Warren. The former has a large Jersey dairy and finds it profitable, his market being Augusta. We were well pleased with this visit, and returned to Augusta with the assurance that this is an excellent locality. We then took our drive of several miles to see other large plantations where splendid crops of corn, sweet potatoes, tomatoes, oats, etc., were seen, showing the productiveness of the soil and the variety of products that can be grown here. Wheat is not extensively grown here as it is susceptible to rust.

Next morning the party left for Washington, Wilkes Co., about 50 miles northwestward. The writer, however, owing to some misunderstanding, regarding the repair of an outfit which the party had with them, was obliged to remain until the afternoon train. Having a bicycle with me, I did not ride into the country to explore still further the resources and possibilities of the country. Incidentally, also, we found out the enervating effect of the tropical sun upon a northerner, and we were well high overcome by the intense heat, even though we rode leisurely along.

In the afternoon we took the train and met the others at Barnett. They had a very enjoyable time. At Washington they found two Northern farmers who had settled there a year ago and were already giving the Southern

farmers fine examples of the value and profitability of thorough farming. Land in the vicinity of Washington is sold at from \$5 to \$20 per acre, and is generally speaking very fertile naturally, but impoverished by repeated crops without fertilization of the soil.

In this town, if we are not mistaken, Jeff. Davis, the president of the Confederacy, held his last cabinet meeting, and the residence of the notorious Bob Toombs is still to be seen.

The 114 mile ride from Augusta back to Atlanta was pleasant, and we thoroughly enjoyed the night's rest in our comfortable quarters.

Next day Wed., Aug. 25th, we spent the morning strolling about the city and in writing letters. In the afternoon at the southern railway offices we met a Dunkard elder (we cannot recall his name) who is a land agent. He had been interested in Dakota settlements, but seemed to feel a preference for the South, Georgia and Alabama in particular.

At 4:15 P. M., we bade good bye to Atlanta, and started westward by Austell for Birmingham, Miss, which place we reached at 10:10 P. M., and remained for the night.

FOR THE HERALD OF TRUTH. PRIDE.

Of the various forms in which pride manifests itself, that of self exaltation, that through which a man lifts himself up in his own opinion; through which, like the Pharisee of old, he is led to esteem himself better than others, to assume for himself a position, gifts, favors, and prerogatives above his fellows, and boast of them, while he despises others, is the worst in its manifestations and the most difficult to eradicate.

This form of pride has in all ages of the world been a source of untold evil to the human family, both in the church and out of it.

Worshipful aspirants have caused untold suffering and sorrow by their wicked and ungodly aspirations. Self righteous professors in the church have been the cause of hatred and strife and dissension in every form, by allowing this wicked demon to take possession of their hearts.

Every true child of God will not only guard himself against this evil propensity taking possession of his heart, but when he finds that there are yet traces of this root of bitterness in his heart he will seek to eradicate them and in all things manifest a meek and humble spirit towards all.

"God resisteth the proud, but giveth grace to the humble."

OF INTEREST TO OUR MINISTERS.

The secretary of the Evangelizing and Benevolent Board wishes to publish the following:

Both the Central and the Western Passenger Associations will issue Joint Clerical Orders for the year 1898. A number of new railway lines have been added, while a few have dropped out. The territory has not been extended. We hope that every minister will avail himself of this privilege and get an Annual Clerical Order, even if he does not expect to travel during the year. We know not what the future has before us, and you may get into a position where you can use such an order to good advantage. Those living in the

states of Ohio, Indiana, Michigan, Illinois, Iowa, Missouri and Wisconsin are entitled to both the Central and Western Joint Clerical Orders. For joint application blank over the central lines, go to your ticket agent. For joint application blank over the western lines, write to B. D. Caldwell, chairman, Western Passenger Association, room 801, Great Northern Building, Chicago, Ill., or to the secretary of the Mennonite Evangelizing and Benevolent Board, Elkhart, Ind.

Should any one fail to secure an annual permit, kindly write to us and we will make an effort to get it for you. In this way we have been able to secure a number of Clerical Orders that could not be otherwise obtained. We can also get trip permits for such as do not have annual permits whenever they travel in the interest of church or missionary work. We solicit the correspondence of all desiring assistance in this line, whether ministers or lay members. This is part of our work, and we cheerfully lend a helping hand. During the year 1897 many of our ministers neglected to get these permits, but we hope that not one will neglect it this year.

Another matter of which we wish to speak is, that during the past year very little appeal was made for our people to contribute to the Evangelizing and Chicago Mission Funds. We however wish to call attention to the fact that we received very few thanksgiving offerings this year and the free will offerings have been coming rather slowly compared with those of one year ago. While there are a number of places where we are lending a helping hand, we must not forget these two Benevolent Institutions. We hope that all congregations will hold their quarterly or annual collections as before so that we will not need to call in our resources to pay running expenses. The congregation at Scottsdale, Pa., sent us their plan of supporting the benevolent work of the church during the year 1898.

We herewith give it for the benefit of others as we think the plan worthy of imitation.

MENNONITE CONGREGATION, SCOTTSDALE, PA.

The following benevolent causes I desire to aid by my contributions and prayers for the conference year ending October 1898, by paying quarterly for the different purposes the sums set opposite.

MISSIONS:
Home
Foreign
Evangelizing
Orphan Home
Book & Tract Work
NAME
ADDRESS

Any congregation or individuals desiring such blanks can secure them by writing to us enclosing two cents post age for every twenty five blanks. Never in the history of our church has there been such a demand for more work in the different congregations than at the present time.

Fraternally yours,
Men. Evangelizing & Benevolent Board,
G. L. B. N. S. Sec'y.

FOR THE HERALD OF TRUTH THE GOSPEL OF CHRIST.

A SHORT SERMON.

The Gospel of Jesus Christ is the Gospel of peace.

Its author Christ is called the Prince of Peace. He came not to destroy men's lives, but to save them.

Christ was spoken of by the prophets as a king. He was recognized as a king by the wise men. He was also recognized as a king by the Jewish people in His entrance into Jerusalem riding on the ass colt. Also in His crucifixion, when the inscription was written over Him in the three chief languages of the world. Jesus of Nazareth, king of the Jews.

His kingdom however is always spoken of as a peaceful kingdom. "The weapons of our warfare are not carnal," Paul.

"Thy shall not hurt nor destroy in all my holy mountain. Isaiah. My kingdom is not of this world. If my kingdom were of this world, then would my disciples fight; but now is my kingdom not from hence. Christ. My peace I give unto you; my peace I leave with you. Christ.

His people are a peaceful people. They bear their swords into ploughshares and their spears into pruning hooks and nations shall learn the arts of war no more.—Isaiah.

They have peace with all men if it is possible.

They love God above all things; their neighbors as themselves; they love their enemies according to Matt. 5:44. They do no one harm; and recompense no man evil for evil, but overcome evil with good.

They seek peace and pursue it. They follow after the things that make for peace.

They do unto others as they would that others should do to them. They provide things honest in the sight of all men.

They do not say hard things about their neighbors, but rather speak well of them.

When their neighbors say hard things about them, they bear it patiently, pray for them and forgive them.

These peaceful principles are maintained by the true children of God at all times and in all places, at home and abroad; in the family circle, in social converse, in the church and in the neighborhood.

Let every Christian, every child of God take up the glad refrain and echo and re-echo the glory over the song of the angels: "Glory to God in the highest; on earth peace and good will unto men."

FOR THE HERALD OF TRUTH. DECADENCE OF RELIGION.

BY A. R. K. R. I. Z.
Under the above heading a religious paper has this to say:

"There is a sure index of the condition of religious life in the church, namely, the family altar. It has been known by nearly all, that, judged by this, the spirit of devotion in the great religious denominations was at low ebb. It has also been observed by a few, but now becoming known to all, that the recent and wide discussion, that the practice of family worship is rare, is well, except in ministers' families and a few old-fashioned professors."

The same paper quotes the following from another religious sheet. "A number of prominent clergymen have expressed their convictions that family prayer is of far more value than any other generally given as the hurry of our modern life, and the way in which we

ularism presses us on every side. The perusal of the morning paper might be abridged with profit, and the family started aright for the day. When the flame is allowed to die on the family altar, need we wonder that the church lacks that spiritual tone and unity of Christian interest which we have a right to expect?

The same paper quotes further from still another religious sheet as follows: "The custom of gathering at morning and evening to hear the head of the family read the bible and lead in prayer is the exception and not the rule in the Christian homes of the United States. It is still observed in some parts of New England and those sections of the West where New England traditions still persist, and, of course, is usual in ministers' families, and not unknown in other homes all over the country, but is not common in most communities."

Another sheet comments on this wise: "If no reformation takes place in this particular it will not require the gift of miraculous foresight to predict the gradual decline of the church herself and the loss of many souls through backsliding. We appeal to our ministers and people everywhere to fan the fires to a new flame on the family altar. The neglect of this means of grace is in some cases a positive crime."

These quotations clipped from religious papers of as many different denominations from the East and the West point to the fact that the neglect of this duty has become general in this land. Were it possible to find a substitute for anything so essential and to the true Christian so inspiring and edifying as prayer in all its forms, we might have a faint hope of the restoration of that power for good in the church and home that all God's people so much desire to see. But that principle of love or spiritual life has become paralyzed to the degree that we cannot realize our dependence upon God for all we are or wish to be, so long as this state of mind exists, just so long will the means of grace seem of no special benefit to us. It is not possible that such as have come to a true knowledge of their utter helplessness, their inability of doing their blessed Master's will without His help, will neglect or be content without these means of grace. It is true that all forms of prayer may become formal, words may be uttered destitute of the Spirit, but this is no excuse to neglect it.

We ought to be able to comprehend enough of God's goodness and mercy toward us that that alone would engage our minds enough to spend a short time in thanksgiving and prayer to Him that is the giver of all good. The person that is unthankful to a fellow-man for favors is not considered of average ability to comprehend or appreciate favors and kindnesses. So the person that lives in the world and does not receive both spiritual and temporal blessings without being moved with gratitude toward God inasmuch that he can spend a short time each day in thanksgiving and prayer is surely incapable of comprehending and appreciating God's favors and blessings.

If religion is to begin at home then surely there cannot be much there if the family altar is not established. Praying must begin at home in order to be effectual away from home. The man or woman that feigns piety away from home will not have much power

for good. But who can comprehend the amount of good there might be done in the church if the head of every family would engage in these family devotions. Our evangelists would not need to wear out their lungs trying to persuade the young that there is a reality in religion; they might see that at home.

We very much doubt the genuineness of your conversion, brother, if you do not engage in this means of grace, and if you have been doing your duty and are now neglecting it you have back-slidden to that extent at least.

Smithville, Ohio.

AN OPEN LETTER.

To our Dear Friends: Since much has been written on the subject of India, and many have contributed to its funds, for which many, many expressions of gratitude were given, we wish further to say that much more is needed to care for the many orphan children, and to bring them up for God. They have been gathered into mission homes and schools, with the Christian confidence that those who helped to save them from starvation will also help to support them after the famine is over.

It was suggested by friends to have some of these children brought to America to be supported and educated for future usefulness. This however has not received any encouragement from missionaries or others. (1) Because their physical health was not such as would have been required to make such a voyage.

(2) The great change in climate would have caused many deaths among them.

(3) The expense that would have been connected with the work in bringing them with some servants of their own country to care for them on the voyage would have been very great.

(4) The children can be kept and supported at a much less expense in their own country, everything being cheaper.

The question was asked about sending clothing to them. No one should do that, as the goods cost more here than there, not even considering the work and charges to ship them there. Also different material is used, as the climate is very warm. I have seen where pieces of clothing were sold, and others cut up and worked over, that have been sent to them from the Home Land. Let all send their mites to them and the most good is obtained from the gifts.

(5) It is also claimed that children which were brought to Europe and America and were educated became Americanized to that extent that they lost their interest in their own people, and would not stoop down to work with them as they would if they had been raised in their own country and among their own people.

Therefore orphan homes and schools were opened for the benefit of the children that they might be cared for and brought up under Christian influence as such would lose all attachments to idolatry of which so much is noticed, even after adults have become converted) and such would become more useful men for God and His cause.

A number of missionaries have requested me on my return to America to devote my time in the work presenting the great needs of India's orphans.

It is requested by missionaries that individuals and societies should make themselves responsible for the support of some children, as they claim that for \$15.00 they could keep a child one year, clothe and educate it. For ten years it would cost only \$150.00. Is this not a good opening for missionary work? In ten years many young men and women could be brought up for God and for Christian work. It is also proposed, as all children have heathen names that they could be called by a Christian name by the one supporting them. Also that a photo would be sent to such, that all may know what is being done. Is this not a call to you, my brother or sister? How easily many of our dear friends could care for a little young man or woman in India working for God. Oh what an opening for missionary work, by trusting God and venturing out by faith, and like Hannah, dedicating such to God and by constant prayer, lifting such children up to the warm heart of God. A number of Christian friends could be brought up that would bless the day when their spiritual father and supporter was born. Societies could take 10 or 100 such children.

O what a work! May not the Lord bring it to your heart? It is also proposed that at any time these children should be wanted to be taken into our missions they would be given up. Was there ever a better opening for foreign missionary work? May I not call your attention to this great work? When your own children are so well cared for and fed, think of those without a father, mother or friend to care for them. Read Matt. 25:31-46.

GEO. LAMBERT.

THE PRAYER HEAD-COVERING.

I believe it is necessary to say a few words on this subject. If we believe that we shall wear a covering in the services of our own church to honor and please God, then let us remember that we have the same God wherever we are. Then let us show our relation to Him in other churches, just as we do in our home church, and among our own people. We see some sisters who wear the covering in our own church only. My dear sisters, put on your white prayer head-covering and show your colors. Read 1 Cor. 11, especially the sixth verse. A Christian is a Christian always and everywhere or he is no Christian at all.

GIVE THANKS UNTO THE LORD.

Nov. 25, 1897 (Thanksgiving Day) is a day long to be remembered by J. G. Zook and family, it being the second time the children have ever met together with our parents since we are grown up. We thank God for His protection and goodness in permitting us, as never before, to assemble around the family altar, an unbroken family.

We came together at noon. After partaking of the noon day meal we assembled together in the parlor, where we sang. We thank God for the hymns being "God be with you till we meet again."

After singing the same, father spoke to us of the probability of our never meeting together again, (as one daughter, Ellie, lives in Mo. and one son, Jacob, lives in Ohio) and gave us good

advice as to how we are to commit our all to God, and to let our lights shine wherever we are, and under all circumstances. After pronouncing a blessing on us all, father requested that we come before the Lord in prayer. Each of the family (beginning at the youngest) offered a prayer to the God of our salvation for permitting us to enjoy the social feast we were then enjoying. After prayer we sang a few more hymns of praise, then we began to separate, each one going his way, and now father and mother, with a few of the younger ones, are left alone again, though not alone, for the good Shepherd is with them, and He careth for His own. We have left each other again, perhaps, as father said, never to meet again on this earth, but what matters that? What are a few days of pleasantness and joy in this life, compared to the joys of an unbroken family in the home of the redeemed, where we can sing the song of Moses and the Lamb with the redeemed saints eternally in heaven?

Although we would be glad to meet with the dear ones at home again, yet God's will be done, not ours. Let us lead such pure and holy lives that when we come to leave this world, and the light of heaven streams down through the gathering mists of death, we may have a peaceful and joyous entrance into that world of blessedness, where all is joy and peace, and where parting is no more.

ONE OF THE FAMILY.

For the Herald of Truth.

CHASTENING.
BY RAGUEL RAHN.
The Lord will lay His chastening hand
Upon His children's head,
To make them meet for Canaan's land,
Where naught but glory they'll find.
Though oft His chastening hand may appear
Overwhelming to the soul,
He is still near again to cheer,
And make the sin-sick whole.
That in His glory they may rove,
And ever do His will;
He'er overhadow'd with His love,
And know no pain nor ill.
Happy when passing through the gates,
Into the fields of bliss;
Where tears are dried and joy awaits
Those who are not misled.
The beautiful fruit they'll eat,
Plucked from the tree of life,
And worship at the Saviour's feet,
No'er number'd be with strife.
Ever in the feast of love delight,
Around the Father's Throne;
Where friend with friend shall reunite,
And ever be His own.
In light translucent ever dwell,
And wear the crown of pearl;
Naught can that glory ever excel,
Which ever shall increase.
—Sung Brook, 1897.

For the Herald of Truth.

LOST OPPORTUNITIES.

BY A. METZLER.
Every day we are not about "our Father's business," from the moment we are conscious of God's requirements of us we become guilty of sins of omission. Not only are we responsible for what we know we should do and neglect doing it, but we will be held to account for what opportunities we allow to pass by unimproved. If we close our ears against the truth, shut our eyes against the light, harden our hearts against convictions and good impressions, we are no more exonerated from the duties and responsibilities lying in our path way than we would be had we always

been alert—waiting and watching for opportunities to learn more and more from Christ the great teacher.

"I do not read much in the Bible," said an old gray haired man, "because the more I learn from it the more will God require of me and the greater my responsibility; hence, the less I know of God's will the better I am off."

"Beloved soul! Is it possible Satan can make man believe such fallacy?"

We just now recall an instance where a certain man tried a similar experiment. He also buried the talent the Lord had given him—did not make use of opportunities given him—and the result was eternal banishment from God's presence. Another one had the opportunity to feed a poor beggar and to give him lodging in his well furnished house, but he could not see any use in doing such trifling (?) things as bothering about poor beggars, especially such rich, independent men like himself.

As a result of such seemingly insignificant things being neglected, and using the means God had given him to help others along only in self-gratification, "he lifted up his eyes in hell," and was eternally lost. Still others did not care to learn that it was their duty, or rather a grand privilege, to look after the souls of the sick, the poor, the destitute, the imprisoned; yet Christ says, "Inasmuch as ye have not done it unto one of these my disciples, ye have not done it unto me," and banishment from heaven was their eternal doom.

"But," I hear my young friends say, "I am not a Christian now; after I have enjoyed my youth in the pleasures of the world I will turn and be a better Christian than many of you professors are. Anyhow, I can see no enjoyment in Christianity for young people."

Well, we are glad for you to come at any time; but do you know that every day of your life spent in sin increases your responsibilities, your load of sin, leads you further away from God; that sins of omission keep you out of heaven just as much as sins committed? Hear what the Bible says about your case: "For he that knoweth to do good and doeth it not, to him it is sin." That means you and alludes especially to that period of your life between the innocence of childhood and the time you give your heart to God. Knowing to do good and doing it not is sin.

Now look back over your misspent life. Begin to count every opportunity you ever have had of doing God a favor and which you neglected. Will they not roll up mountains high before you? Why then make the mountain still higher? God may say to you, "Thou fool, this night thy soul shall be required of thee."

Another point we wish every one would seriously consider is the by continuing in sin all those noble, grand opportunities of spending youth in usefulness are thrown away and given to the advantage of Satan, while many over which you exert an influence might have been led, by your example, to embrace and work for Christ had you thrown your influence all through life on the side of Christianity.

How many souls are led astray by the example of those who are sadly wasting their first opportunities of doing good! And how many regrets in after life might we be spared by remembering our Creator in our youth. Then we would not need to look back with bitter sorrow because we did not

yield sooner. It is folly to expect to reap a harvest except we sow, and whatsoever we sow we shall reap.

Young man and woman, if there is any doubt in your mind that there is real enjoyment in a youthful Christian life, we urge you to get the testimony of any young "soldier of the cross."

"O the good we all may do,
While the days are going by."
East Leisestown, O.

REPORT

Of the Southwestern Pa. S. S. Conference held at the Masonstown M. H. Oct. 13 and 14, 1897.

First session opened at 7 P. M. by song service. Devotional exercises by Bro. G. D. Miller by use of Isa. 27 and prayer.

ORGANIZATION.

Bro. J. A. Ressler was chosen moderator; G. D. Miller, assistant moderator; S. G. Shetler and E. J. Barker, secretaries; D. L. Durr, treasurer; Abr. Metzler, query manager; D. H. Bender, L. A. Blough and A. D. Wenger were appointed as committee on resolutions.

Address of welcome by J. N. Durr, who spoke of the true purpose of these meetings, encouragement to sincerity in trying to obtain God's showers of blessings. We have met for a feast of the soul, and better qualification for active service. As God freely receives every one so we welcome you into our homes as your own homes.

Response by A. B. Zook. We expect a feast from the Lord. We appreciate the kindness of the brotherhood, especially the clause about the homes.

After the song, "Numberless are the Sands of the Sea Shore," the first topic was taken up.

"Young people for Christ," by Bro. S. G. Shetler. He made a strong appeal to the young for their loyalty to God. Last year on his way to Sunday School (conference a seat made on the train so zealous and eloquent for Christ—last June that person was laid in the grave, thus showing us the frailty of life. This is one great reason why we should be for "Young people 'with' Christ" instead of "for Christ."

"Young people 'with' Christ" instead of "for Christ." Planting sweet and other corn together will naturally influence the other, and so with Christ. He has an influence upon us and we in turn, upon others, for we are like Him.

First, in thought, Isa. 55:7, and that when young while imitators, hence be for and with Christ in youth.

2. We talk like Christ, if we begin when young, and many sins, and temptations of saloon, card table, and dancing hall will be avoided.

3. As like Christ, John 11:12. When we hear others talk evil we will not do the same. We need to get acquainted with each other. The speaker has an influence upon those whom he loves and unconsciously they will recall his words.

Walk in His footsteps. See Christ in the countenance of a man of God. "Rejoice with them that rejoice, and weep with them that weep." "He that is not with me is against me." We may be "for Christ, and yet not with Him."

Subject followed by Bro. D. H. Bender, who urged that young people, not only Salvation of the young people, not only from death but to a living work. Life work, speech, all for Christ.

Why young people? All to be for Christ, expect to be in future life

or beyond. Old people are expected to reap a harvest except we sow, and whatsoever we sow we shall reap. But when young people come it is something that draws attention. The saying I want to see a change, first to live in sin, then come, is a mistake.

1. It is easier to come early. A silver cord links the child to Christ. Youth is the time to serve Christ.

2. Success in other positions. Many of us are suffering socially and financially because we spent the best part of our life in sin.

3. Our power in youth of memorizing should cause us to store our minds with good things and be better fortified to fight the battles of life. Young people are trained easily, can bear the afflictions, trials and persecutions better.

4. To be happy when old. Many lives are wasted and the influence all turned to Satan.

5. There are some things you can not do in youth. There are some scars on us because we committed some wrong. As you scatter seed in a field and cannot gather it all, so you scatter seeds of evil and can never gather them. Many at the age of forty, though they have assurance of salvation, are not happy because they have neglected their young days.

Song, "What will you do with Jesus?" Closing prayer by Bro. A. D. Wenger.

MORNING SESSION, OCT. 14.

Opened at 9 A. M. by song, "Come, Beloved, Come." Reading of 1st Isa. and prayer by Bro. Alex. Weaver. Song, "I am Thine, O Lord."

"Incentives to Bible Study," by Bro. John Brillhart. The Bible is the cause of success in United States government.

The Bible is the connecting link between Jehovah and man. The inquiry within us is an incentive to learn. The desire to know more of God. The more we get the more we want to study. Man is never satisfied. Duty is another incentive. John 5:38. Not leading, but being led by the Spirit, will lead us into the proper incentive. God does not feed by direct revelation, but through His Son in His word, all of which are incentives.

The subject was continued by Bro. Abram Metzler.

1. Great need of Bible study. As you offer an apple to a bushful child not for the worth of the gift, but to get the child to come and get acquainted, so there are many incentives to the study of the Bible, but when we taste of its richness we will desire more and more, for then we get interested.

2. The Bible is God's will to us, and in it we find the plan of redemption.

3. Study because it is God's word and the secret of power.

4. We talk to God and not seeing what God talks to us through the Bible, we ask wisdom and so we need to study and not only read.

5. We are responsible to God if we believe wrong. Sincerity will not save if a mistake is made.

6. Home and the Bible. Contentment will leave the home if the Bible is studied in the home.

7. Study because it is a great help to understand the work in the Sunday school and church. How can we teach God's word if we know nothing about God? If superintendents or teachers do not study, there will be contention.

8. The chart of life. The guide book to heaven is the Bible.

A general discussion followed, from which we gather a few points:

1. Study the Bible itself.

2. Study because there is Holy Ghost power which will take the drunkard from the gutter—transformation. We do not bow to wood and stone simply because we have the Bible. Why not study it?

3. Religion not mechanical but organic and must have life to begin with, only obtained by study of God's word.

Song, "Cling to the Bible."

The next subject was "Helps to Bible Study" opened by an essay prepared by J. B. Smith and read by Bro. Zook, but as the essays will be sent in for publication we will not take space for thoughts here.

L. A. Blough followed next in which he showed different motives in studying. For argument, proving a self-willed belief, reading for pleasure, to see if there are any truths or contradictions. All wrong motives. Let us have proper motives.

The first thing necessary is a good reference Bible.

2. A good Concordance, such as Cramer's.

3. Typical Text Book. Do not see how soon you can read it through, but study it typically.

4. Read commentators, but do not depend too much upon commentators. "Prove all things, hold fast that which is good." "Cling to the Bible."

Four things necessary for helps:

1. Admit it to be God's truth.

2. Submit to it by living it.

3. Commit it by prayerful study.

4. Transmit it to others for their good.

A general discussion followed, in which prayer, family devotions, desire to study, Bible conference and asking each other about topics in the Bible were suggested as helps.

An essay on "Is Non-conformity to the World Essential to Christian Piety," was read by Sister Anna Miller. Continued by an essay by Aaron Loucks, after which a general discussion followed. The money spent for attire and wrong use was brought out very forcibly. Advancement of God's kingdom is dependent on certain powers, of which money is one. Every dollar expended for any purpose should be by consecration. "Will a man rob God?"

Two much money is taken from God and expended for worldly things. The use of tobacco brings no spiritual, material or bodily good, and is a great hindrance. A record of one week in one of the churches of this town showed that ten per cent. more was spent by some poor for the use of tobacco than for eatables, and their children were clothed in rags.

The plea of tobacco for medicine was answered, that one must chew a large amount of tobacco for a little nicotine, and you will use it, then quit when cured. The different walks of life, in word, actions, money expended, attire, etc. are all essential to Christian piety.

Song, "Christian, walk carefully."

In the subject, "What is Prayer?" by L. C. Hansacker, prayer was shown to be more than a generally thought. The study of God's word and prayer go together in order to teach us to pray aright.

1. Because we must know the will of God to live to the conditions. Asking alone in prayer is not sufficient. We

must be willing to be used in the answering of our prayers.

2. Prayer is asking plus receiving; expecting to receive and trusting in His promises.

3. People have not all the same power in prayer. Abraham had power with God. Elijah in his answer to the heavens being closed did not receive all his power at once. We have the same privilege. Work for power in prayer.

As Elshah prayed for life in the child so we should pray for those dead in sin. Study, search, pray and work till power in prayer comes. God promises and we are to blame if our prayers are not answered.

4. Faith is necessary in prayer. Prayer may be answered at any time and it may take years to answer it. The subject was followed by Bro. H. H. Gellert. A mute wrote in answer to the question, "What is prayer?" "The wish of the heart." It is a right and a duty to make our wishes known. Prayer is a medium between us and the Father, and if we pray our children pray.

He gave an illustration of a visit he made in which a little boy was seen kneeling down, and when asked what he was doing said, "I was asking Jesus for more playthings." Could a father refuse to grant such a prayer? We should confess God in prayer, and place our prayers with Him to be answered for our best good.

GENERAL DISCUSSION.

Levi Blough. Prayer necessary to all for Christian growth. Asking blessing at the table where the children fold their hands and bow the head plainly shows their training.

Bro. A. D. Wenger. Expression from prayer must be from the heart. The prayer acceptable to God is the one offered in the kitchen, on the roadside, etc., often better than the one behind the pulpit.

Bro. A. Loucks. Prayer is more than words. We give ourselves to God and God gives Himself to us.

Song, "Blessed hour of prayer." The Sunday school reports were then read, which showed that the work is moving onward. We give here the report of totals in the conference district: No. of schools reported, 10; average length of term, 7 months; No. of teachers, 57; No. of pupils, 908; average attendance of teachers, 57; average attendance of pupils, 565; amount of collection, \$156.73; amount of expenses, \$123.70; No. conversions and accessions to the church from the pupils in the district reported, 8.

AFTERNOON SESSION.

Opened by song, "Pass along the invitation," after which a number of queries were discussed, among which were the following:

1. What should we give as a present at the end of the Sunday school term? Suggested that the word of God be given. Also make them to feel that enough has been given through the term to have their appreciation.

2. Does Sunday school work develop the character of the worker? Ans. Yes, the more we exercise the more we develop.

3. What is the only safeguard against getting away from Christ? Ans. Keep close to Jesus all the way by study, prayer and active service.

4. What are the most effective snares used by Satan for Christians? Ans. Little sins and hidden from man's view,

both in pulpit and laity, until they are ensnared even before they know it. Devotional exercises by Jonas Blough. "Objects of the Sunday School" was then discussed by Bro. A. R. Zook. He showed how the first schools were conducted and that it died at the time of the death of its originator. We must organize "home departments" so as to reach the old as well as the young people, and

1. "The entrance of thy Word giveth light,"

2. Home is the place for study and the Sunday school is the place for recreation. The discussion was followed by Bro. E. S. Miller. He says he finds no reward for excuse or apology in the Bible. That we must teach the pure word of God to gain souls to God. Deut. 6:6. The Bible should be taught in the home. He spoke of some who are not taught in the home and showed the contrast in their conduct.

We must teach both old and young. He that is too old to learn is too old to teach.

A general discussion followed, in which it was suggested: 1. That it should not be the object alone to bring souls to the church or they will be formal church members.

2. Bring young people to Christ.

3. Link it to the church and practice what you teach.

Song, "My Jesus, I love Thee." Requisition of a Model Sunday School, by Bro. Phil Sessler, was next discussed. He showed that all the officials must necessarily be men of good report. That the school needs the best of teachers and proper classification. The smallest pupils need the best teacher, one adapted to his class. The primary department should be separate from main room. A variety of teaching is necessary. He also dwelt upon the great responsibility of teaching.

Bro. M. C. Herschberger spoke on the subject and showed very forcibly the situation of the field, and that

1. A true spirit of love is necessary for a right motive and preparation. Devotional exercises by Bro. David Keim.

Resolutions read. "The field and its needs," by brothers E. J. Berkey and A. D. Wenger. Showed the field not to be measured by acres, but it is the world measured by human souls.

Only half of the people of United States attend church and only thirty per cent attend regularly. Working classes and poor neglected and the chasm between the lower and higher classes is getting greater and deeper. More consecration, self-denial and giving of means (generally wasted) in the Lord's work.

Mission hymn.

Closing address by the moderator. He spoke of the sacrifice of leaving our friends not only for a few days, but often for years, and some for life. Separation for thousands of miles, subject to unhealthful climates, etc., while we are only separated from a little money. Let us thank God in giving us this privilege not to give our lives in the separation of friends but only of means.

A collection was taken to defray expenses and the surplus to be given to the mission cause.

1. Because God is true and just and can use no hypocrite to do the work of the Lord.

2. Is a person sincere who is a wolf in sheep's clothing?

3. Foolish talking, swearing, etc., on week days and on Sunday teach it to be wrong is not sincerity.

4. Pupils who are unconverted watch carefully the character of the teachers and pupils. The pupils desire to be as the teachers.

5. Because of secret sins, come to God in prayer saying, "Thy will be done."

This subject was further discussed by Bro. J. A. Sessler. Examples of insincerity given.

1. Don't say dear children, when you feel like shaking them.

2. In addressing a school don't say, "I did not want to, but the brethren insisted on me," especially when you really want to speak and are only waiting to be coaxed.

3. Leaders visiting other schools sometimes say they did not like to sing, &c., yet came for the express purpose of singing.

We cannot deceive, and hence should be honest before God and man.

Don't give money so people who see you think you are not stingy, for that is a wrong motive and by no means sincerity.

Hymn, "True hearted, whole hearted."

Queries.—How should the Sunday school lessons be prepared?

Ans. From the heart. Give daily readings for lessons in family worship.

Q. Should non-conformity and non-resistance be taught in Sunday school?

A. Yes, teach the whole truth.

Q. Should the Supt. of a Sunday school be a teacher of a class?

A. He should not.

Q. What should be done where there is not a sufficient number of teachers to supply the Sunday school?

A. Unite classes with the few teachers. By no means get an unconverted person to teach.

Q. Are teachers' meetings a benefit to Sunday school?

A. Yes, if properly conducted.

Q. Can non-resistance and non-conformity be successfully taught in out-of-way and mission fields?

A. Yes. A gospel that is true can be successfully taught in city as well as country. It takes more explanation for the first principles of Christianity, as in the country the converts are generally acquainted with the doctrine, but not so in the cities; hence it requires more patience in teaching.

EVENING SESSION

Opened by singing hymn, "I need Thee every hour."

Devotional exercises by Bro. David Keim.

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This subject was further discussed by Bro. J. A. Sessler. Examples of insincerity given.

For the Herald of Truth.

IN MEMORY OF DEAR DEPARTED FRIENDS.

Lines written on the Death of My Brother Tobias Witmer, who died Aug. 14th, 1897.

Like leaves on trees the race of man is found, Now grown in youth—now with'ring on the ground;

Another race the following spring supplies, They fall successive and successive rise; So generations in their course decay—

So flourish these when others are passed away! Those earnest and impassioned words That thrilled upon the spirit's chords

Will never fall in accents clear, Again upon the outward ear, But in the soul's untroubled sleep,

Where every hallowed treasure sleeps, We still can hear the low, deep tones Of those still loved but buried ones.

The smiles that once could charm away The darkest clouds of sorrow's day, Will beam upon us evermore

As in the pleasant seasons of youth, But they are given on the soul— Like fadeless letters on the scroll; Nor time nor changes can efface

Their image from that sacred place! While there are those who sigh for fame And toil incessant for a name

Thou art ways that exist sublime Through every age and every time, I only ask when I am gone And all my earthly toils are done,

That I like they may be impressed In letters that know and love me best! ELIAS WITMER.

Dec. 8, 1897, Suspension Bridge, N. Y.

For the Herald of Truth.

BEAR YE ONE ANOTHER'S BURDENS.

BY CLARA M. BRUBAKER.

This morning, as the roads were so dry that a horse could not travel with safety I found it necessary to take a four mile walk over the hills and through the woods, in order to reach my school. It was a wearisome journey and I felt very tired when I came to my school room, but I felt amply repaid by the lessons I learned from the scenes and works of nature as I walked along.

Everything was ice-laden and the forest presented a beautiful picture. The trees were bending under their heavy load. Some yielded to their burden, and on every side could be heard the crash of falling limbs. This thought came to me. Only a little support would have kept many of those limbs from falling. Just so it is with mankind. Many souls are bowed down with sin and sorrow and distress. Some at last yield to their burden and fall. Only a word of encouragement would keep them from falling, but alas! these helps are so often withheld.

Instead of helping, we are helping to burden, we too often unload our own troubles upon them. Some people can hold up their heads cheerfully under the heaviest burdens, just as some of the trees are standing erect under their weight of ice. Some only bend while others break.

God in His infinite wisdom has not made all alike. Some are strong that they may help the weak; others are weak that sympathy and love may be developed in us more fully. In our own strength we are all prone to fail, but in Him is strength for the weakest.

As the sun shines brightly, the trees begin to lose their weight and to straighten up. So may we with the sunshine of love and cheerfulness cause many burdens to roll away.

Good humor is the clear blue sky of the soul.—Frederic Saunders.

E. J. BERKEY, Sec'les.

MISSIONS.

ΠΟΛΥΠΕΔΑΝ EXPECTATIONS.

Timothy Richard, a missionary to China, when taking a furlough in England, told an interesting anecdote at a missionary meeting at Stockwell Orphanage. He said:

"One day two Mohammedans came to my house in Peking; one was an officer in the government, and the other a high priest in the Mohammedan religion. They stayed beyond the usual length of a call, remaining nearly two hours, but they never came to any particular point. We talked and talked and talked about religion in every aspect almost, but I felt persuaded that they had some special object in calling, but I could not get it out of them. A few days after I returned their call: I sat and talked for about two hours to try and find out what they were after, but I did not succeed. When I rose to go, I said to them, 'Now, if I read your minds aright, you are men who fear God, and who are in search of higher truth. I felt when you came first, I feel it to day, after this conversation, but you have not asked me any particular question that I can lay hold of. Won't you be frank, and tell me what it is you want?' Then to my astonishment, what do you think they said? 'Our sacred books say that Jesus Christ is coming to reign again, and we want to know by what signs He is to be known, for we want to be amongst the first to receive Him!'"

The Armory.

TO REDEEM AFRICA.

A company of men and women have set out from New York for Africa under the auspices of the Phil-African League, to endeavor to inaugurate a movement for the liberation of the Negroes of Africa from the awful condition of slavery. The company goes out in charge of Mr. Heli Chatain, secretary and manager of the league, a well-known Africanist, explorer, linguist, and missionary, who has labored successfully for years in Angola, and who is familiar with the proposed field of operations.

The Phil-African League has a definite object in view: the abolition, by peaceful means, of the domestic slavery and slave trade of Africa. Its plan is simple enough, and there is every reason to hope it will be found effective. It involves the following features: The acquisition of fertile lands, by cession from European governments and by purchase from native chiefs, excluding from the acquired territory all evil influences; the settlement, in towns, of freed slaves and free natives, and their education in unsectarian Christianity; the great divisions of town life into agricultural, industrial, educational and medical, each in charge of a competent and devoted expert. Such towns will radiate good influence, will be practical object lessons to all the dark regions around, will strongly tend to hinder both the slave and the slave trade, and will be a barrier to the foreign forces of evil. The white workers, while improving in many ways the material condition of the natives, will live in a manner so frugal and simple that their example can be easily and directly followed.

It is proposed to establish the first of these towns on the high table land in the interior five hundred miles east of

the coast of Angola, where there is an altitude of three thousand to six thousand feet and the climate is salubrious. All who are interested in the emancipation of Africa will watch this latest experiment with eagerness and pray for its success.

PLANNING FOR THE FUTURE.

Small things and weak systems soon have their day and cease to be. It is they who plan great things, and steadily pursue them with an eye single to their achievement, who endure and triumph. There is in spiritual things, as in natural, survival of the fittest.

When the Church shall come into fuller communion with God it shall be newly clothed with His great power; she shall think His great thoughts, and work with the steady and stately persistence of His unwearied way. Nothing shall be able to stand in her way as she sweeps irresistibly on in her all-conquering course. The Church will not be afraid to ask large things of the hand of God; for she asks not for herself but for God; not for her own aggrandizement, not for the heathen merely, but for God. The claim is a high one; none so high in all this world.

God always gives to us of the best; and He demands of us in return the best that we can do and give. When this world had wandered away from God, lost, utterly lost in the darkness of sin, God knew that it would cost sorrow, pain, hunger, buffeting and death to bring it back to its rightful allegiance, and save it. And to accomplish this, He sent forth from the heavenly home the best He had. He kept the angels back, and sent His own well beloved Son into the darkness of sin to suffer and die. It needs the best to save the worst. It needs the power of the highest to come down under the weakness of the lowest and lift them up. God spared not His only Son, and shall we spare what we have? When our hearts are charged with mighty motives, we shall move on, irresistibly, to victorious achievement. That is what we want,

"in the beauty of the lilies Christ was born across the sea."

With a glory in His bosom that transfigures you and me,

As He died to make men holy we must die to make men free,

While God is marching on."

Our blessed Master, the Incarnation, has left us a plan for the future of His Church. It is this: "Go ye into all the world and preach the Gospel to every creature." Ever since the promulgation of that plan her great heart has been beating with an irrepresible desire for the accomplishment of her mission. It throbs in the glowing language of the evangelist Isaiah, it beats in the Psalms of praise that David sung to his inspired harp, it breathes in every prayer that goes up from Christian hearts. Upon this rock, universal dominion, the Lord, who has built His Church, and the Jesus has built His Church, and the gates of hell shall not prevail against it.

A Russian ambassador once said to a distinguished American divine, "My Imperial master will not allow what you preach to be established in Turkey." Rising to his feet the missionary replied, "May it please your excellency, the Lord will not ask us to leave to establish His kingdom at the hands of any man."

And the missionary was right—so absolutely right, that his answer seems almost inspiration and prophecy. The

whole round world is God's, and His the right of way through all its borders. With His own hand He made it, and His precious blood He redeemed it, and He is coming back one day to stop forever the swinging pendulum in the clock of time. "For the Lord Himself shall descend from heaven with a shout," and the thrones of the earth shall shake that day like aspen leaves in the wind, and kings will fall on their faces, and the kingdoms of this world shall become the kingdoms of our God and of His Christ.—Christian Work.

HEROISM.

Speaking of Andrew's attempt to reach the North Pole in a balloon, the *Enquirer* says: "Neither Iwary, Nansen nor Andrew belongs to the type of heroes which we admire. We believe that the humblest missionary who is in search for lost souls, is infinitely more worthy of applause than they who chase phantoms in the name of science."

Sill, Iwary, and Nansen, and Andrew ought to teach us the value of missionary heroism. They do it for an earthly crown of fame, but the soldier of the Cross does it for an incorruptible crown. And souls were more much more than north poles.—*Er. Messenger*.

INDIA CALCUTTA.

POWER OF A LEAFLET.

I have been interested to day in the story of a Scripture leaflet and I know you will be interested in it too.

In one of our zenanas there is a sweet and gentle mannered woman who wins everybody's heart who goes to visit her. She is a Christian, and has been for more than three years. She loves Christ, she loves His Word, and it's her greatest delight to speak of Him and to read His Word.

The missionary, whose privilege it is to visit her, says, "I always look forward to the hour spent with her. It is no longer teacher and taught, but rather 'follow-up' man with another."

They talk together of Him who is so precious to them both. But how came this woman, hidden away in her zenana, to know so blessedly the way of life?

What "purged her eyes" to see Him in everything? You answer, no doubt, through the teaching of the missionary, who visits her, but not so. She had found Him before; and though the missionary was able to give some help, the real work was done by God's own Word accompanied by the Holy Spirit. It was a fulfillment of "My Word shall not return unto me void."

Somebody sent out into the lanes and alleys of the city, portions of the Word and other leaflets, praying, no doubt, that God would send them where He could use them, and some child getting home, carried it into this woman's house and she read it. "What does it mean?" she asked, and reading it again, the beauty of it took possession of her, and she felt she wanted to know more.

So the boy was pressed into service to bring her more; and now, not only the beauty, but the power of the Word took possession of her. When her husband came home she asked him about it. Fortunately for her he was not only kind, but had no prejudice against this teaching, so he told her carefully, "Oh, that is Christian teaching, do not bother over it." But she was persistent. "Where can I find more?" And he told her in a book called the Bible. Would he get her one? No, he would not. But again

she persisted, and again prevailed, and he brought her home a Bible and let her read it. The result I have narrated. Her husband is not severe with her, and allows her to live with him. So her life, though so hidden, is not a painful one as is so often the case when the wife confesses Christ before her husband. He will allow her to be baptized, but beyond that he lays no restrictions upon her, and her life is a very beautiful and happy one. There are many of these hidden ones among those whom we are reaching in the zenanas. I shall tell you of others from time to time that you may join us in praying for them. Truly it may be said of His Word:

"Here is the tree where truth doth grow To lead our lives therein. The tidings of salvation dear Comes to our hearts from hence, The fortress of our faith is here, The shield of our defence."

—Missionary Link

WHAT WILL GOD DO THIS YEAR?

What will God do this year? How will He come near to man? It may be, oh, that it might be; that He will break up this awful sluggishness of 'Christianity, this terrible torpidity of 'Christianity, and give us a great new revival of religion. It may be that He will speak some great imperious command to the brutal and terrible spirit of war, and will open the gate upon a bright period of peace throughout the world. It may be that He will draw back the curtain and throw some of His light upon the question of how the poor and the rich may live together in more cordial brotherhood. It may be that He will lead up from the depths of their common faith a power of unity of a divided Christianity. Perhaps He will smite this selfishness of fashionable life, and make it earnest. Perhaps by some terrible catastrophe He will teach the nation that corruption is ruin, and that nothing but integrity can make any nation strong. Perhaps this: perhaps that! We make our guesses, and with a world that needs so much, and who loves it and pities it so tenderly, there must be in the long year some approach of His life to its life, some coming of the Lord! *Phillips Brooks*.

FACTS ABOUT AFRICA.

Africa is equal in area to Europe and North America combined, and comprises nearly 12,000,000 square miles. Its population is estimated at from 127,000,000 to 167,000,000.

One sixth of the heathen population of the globe is found in Africa.

There are probably about 11,000,000 more heathen in Africa than there were ten years ago.

Of the languages and dialects, five hundred have never been reduced to writing.

Human sacrifices hundreds of victims annually are still offered in some parts of Africa. Cannibalism exists in several places. Gross superstition prevails everywhere.

Among the Masai, a woman has a market value equal to five glass beads, while a cow is worth ten of the same.

Er.

HERALD OF TRUTH.

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12. Illinois.
13. Eastern District.
14. Missouri.
15. Kansas and Nebraska.
16. Nebraska German.
17. Minnesota District.
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Monthly Calendar for January, 1898.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

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HAS your neighbor a Family Almanac for 1898? If not, perhaps you can sell him one. It's only six cents.

With the Oct. 15th number of the HERALD we sent a supplement on which we offered to give a new illustrated book to every one who renewed his subscription. Since then we have decided to make a better offer, which appears on the second last page of this issue. Read it. The former offer is therefore superseded.

Send in your order early for Sunday School supplies for the first quarter of the New Year. We are always exceedingly busy at this time of the year hence it will be to the advantage of our many patrons to send us their orders as early as possible.

Sunday school teachers and officers should not fail to consider the excellent books suitable for presentation to their classes or for general rewards, which are listed elsewhere. We have added a few more to our list. Look it over, or, if you do not have a copy of our *Holiday Catalogue* containing a large variety of suitable rewards, send for a copy at once. A catalogue will cost you nothing.



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WALDENSES IN AMERICA.

It is expected that 1,000 Waldenses from the Alpine valleys will arrive in Tennessee this spring to join the colony of 350 that established itself near Morganton in 1892. The first colony that came to this country settled in Burke County, North Carolina, in 1892. Under the leadership of Dr. Teofilo Gal and Rev. C. A. Tron, the colonists purchased several thousand acres of land and obtained a period of twenty years in which to pay for it. Since then they have succeeded far beyond their expectations, and have negotiated for 10,000 acres just across in Tennessee, which will be filled by the newcomers. They have also secured options on many thousands of acres of contiguous mountain land, which will be purchased in case the immigration warrants it. Valdese is the principal town of the Waldenses in the Tennessee Mountains and is ten miles from Morganton.

No man can hinder our private addresses to God. Every man can build a chapel in his breast; himself the priest, his heart the altar, and the earth his reads on the surface.

SUNDAY SCHOOL LESSONS.

LESSON II.—JAN. 9.

JESUS TEMPTED.—Matt. 4:1-11.
(Read Luke 4:1-13 and Heb. 4:14-16.
Memory Verses 4:1-11.)

GOLDEN TEXT.—For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. 2:18.

INTRODUCTION.

TIME.—Probably January A. D. 27, directly after His baptism.

PLACE.—There is no hint in the Scriptures as to the place except that it was in the wilderness. Tradition places it in Mount Quarantania not far from Jericho, near the Jordan. The name means "a space of forty days."

FASTING FORTY DAYS.—In preparing this lesson it will be helpful to review the Old Testament parallels. Moses fasted forty days in the wilderness of Sinai. (Ex. 34:28.) Elijah fasted forty days as he went to Mount Horeb (1 Kings 19:8). These both appeared with Jesus, representing the law and the prophets, on the Mount of Transfiguration.

TEMPTATION NOT SINFUL.—It is not sinful for a hungry boy to feel the pangs of hunger. Almost starving, the temptation to steal bread, while looking into a baker's shop, would be very great. The temptation would be increased if a loaf were entrusted to him to carry to a customer. But whence does the temptation arise? Simply from the boy's hunger; from a thing not sinful in any way. Temptation to a sinful act may arise from a perfectly natural and sinless feeling; indeed there is no natural appetite or "taste" which may not suddenly turn into a temptation.

YIELDING IS SIN.—"The wrong is in gratifying the desire." Sin is the yielding to a wrong gratification of right things. Jesus was tempted through the good that was in Him. The wrong was not in turning stones into bread, but in doing it when He ought not, at the suggestion of Satan, at the expense of higher things. We may think of sin without having sinful thoughts, and be far from yielding to sinful acts.

"THE THREE TEMPTATIONS are typical of three distinct varieties of temptation common in the ordinary life of a child. Thus: 1. A child when deprived of something it desires murmurs and complains, and then perhaps seeks it by unlawful means. 2. A child will go its own road, and have its own way, and often run into bodily danger, saying, 'O, it is all right' or 'I don't care!' 3. A child will do a single (and apparently little) act of sin to get some coveted object, lawful or unlawful. How shall a child resist these three forms of temptations? 1. Look to Christ for sympathy. 2. Look to Christ for example. 3. Look to Christ for strength."—Doherty.

DAILY READINGS.

M. (Jan. 3.) Jesus Tempted. Matt. 4:1-11
T. "Not by bread alone." Deut. 8:1-16
W. The tempter. 1 Peter 5:6-11
T. Safety of the godly. Psa. 91:1-12
F. Enduring temptation. James 1:12-17
S. Tempted, but without sin. Heb. 4:11-16

S. Able to help Heb. 2:9-18

LESSON III.—JAN. 16.

BEGINNING OF THE MINISTRY OF JESUS.—Matt. 4:17-25.

[Read Matt. 4:12-16; John 1:35-51.
Memory Verses 17-25.]

GOLDEN TEXT.—The people which sat in darkness saw great light.—Matt. 4:16.

INTRODUCTION.

TIME.—A. D. 28, Spring and summer, a year and a half after the temptation.

PLACE.—Capernaum, on the west side near the north end of the Sea of Galilee. This was the center of the Lord's work in Galilee, and was His home for that time.

FIRST YEAR MINISTRY.—This was the year of beginnings, called the *Judean ministry*, recorded chiefly by John, chapters 1-4. The chief events were the first disciples, the first miracle, the first reform, the first discourse, the first tour, the first converts in Samaria. John the Baptist was still preaching and preparing the way.

THE GREAT GALILEAN MINISTRY.—The Lord's work in Galilee extended from December A. D. 27, to October A. D. 29, a year and nine months. The first part of this is the second year of Jesus' ministry. A. D. 28, which may be called the year of development, the growth from the small beginnings of the first year into a great work, with marked results.

GALILEE.—The country contained about 2,000 square miles, or about one third of Palestine proper, with a population of about 1,000,000. The soil was very fertile, and the vineyards and orchards were very fruitful. There were prosperous manufacturers, and a great trade between Egypt and Damascus passed through the region. The Sea of Galilee was covered with vessels engaged in traffic and fisheries, and its shores were dotted with cities and villages. The people were industrious, intelligent, and active. They were more tolerant and less bound by tradition than the people of Judea. Thus in many ways this was the most hopeful field in all Palestine for gaining a foothold and reception for the new kingdom of God.

DAILY READINGS.

M. (Jan. 10.) Beginning of the Ministry of Jesus. Matt. 4:17-25
T. Philip and Nathanael. John 1:43-51
W. Teaching with authority. Mark 1:21-28

T. God's anointed. Acts 10:34-43
F. Gracious words. Luke 4:14-22
S. The message rejected. Luke 4:23-32
S. The great Physician. Luke 4:33-44

SPIRITUAL LIFE comes by the Spirit's use of the Word. See 1 Peter 1:23: "Being born again, this is not of corruptible seed but of incorruptible; by the Word of God which liveth and abideth forever." This seems to clearly teach that the Word is the Spirit's instrument in regeneration. * * * To use the sword of the Spirit wisely and well one of the very first things necessary is that the worker should get a good grip of his weapon; and here, perhaps, is where the greatest difficulty comes, for it must be taken hold of point and blade first. We shall never be able to make it cut others until we have permitted it first to cut us.—*The Workers' Weapon*, by John Henry Elliott.

CORRESPONDENCE.

FROM McEWEN, TENN.—From Bro. C. C. Beery who is with the brotherhood at McEwen, Tenn., we have the following report of the work there. Bro. Abraham Shantz of Virginia was there on the 4th and 5th of December. On the 4th, eight were received into church fellowship, seven by baptism and one from another church. This little band is cheerful and good feeling prevails. They maintain a good Sunday school. The school is increasing since the house for school and church has been built. We are glad to hear that the work is prospering and that good feeling prevails. We hope this community may grow and be the means in the hands of the Lord, for much good unto many souls.

LETORT, LANCASTER CO., PA.—On the afternoon of the 4th of December, preparatory and baptismal services were held at Abraham's M. H., at which time two precious souls were received into church membership. May God's blessings rest upon them, and may they be bright shining lights. The following morning nearly all the brethren and sisters met to partake of the emblems of the broken body and shed blood of our Savior. God grant that our souls may be refreshed, and may we all practice the humility which we profess. Bishop Jacob N. Brubaker conducted the services. The following ministering brethren have visited us since July 13th: Tillman Eby, Kansas; J. K. Brubaker, Hohenstein, Pa.; D. Wenger, Millersville and D. G. Lapp, Nebraska. We feel grateful for their kind admonitions. May God bless them all. It is sorrowful to see how many souls will continue in sin in spite of deep convictions. May God help us all to be more earnestly engaged in the work of winning souls for Him, and let us not forget that "the effectual fervent prayer of the righteous availeth much."

IDA KAUFMAN.

Sonnenberg, Wayne Co., Ohio, December 26th, 1897.—We are pleased to note the names of the following brethren who recently visited our congregation. On Nov. 24th the brethren, Ira Buckwalter of Dalton, Ohio and Andrew Mack of Italy, Pa. visited us and in a sermon showed to us that those that are risen with Christ will set their affections on things above. On Dec. 2d we had a visit by Bro. A. H. Brennan of Orrville, Ohio and Bro. D. H. Bender of Tubb, Pa., and on Dec. 4th Bro. Amos Munaw and Bro. Jonas Loucks of Wakarusa, Ind. also visited us. We believe much good may come out of such visits, and we kindly invite others to come. May the Lord bless the dear brethren that they may labor with joy.

WISNER, NEB., Nov. 15th 1897.—Greetings of love unto all. We had a very pleasant visit recently from several who had attended the Annual Conference at Milford, Nebraska. Bro. Joseph Littviller and wife of Tremont, Ill., Bro. Ch. Schrock and daughter, also his son-in-law, A. Stoltzfus and wife, father Stoltzfus and wife and Jacob Wittich and wife, all of Decatur Co., Kansas. The brethren preached unto us the Word of God, and we enjoyed rich blessings, the more so because we know that love impelled them

to visit us. Our Sunday school closed for the winter the last Sunday in October. F. Heitwold, both of Washington Co., Va. The brethren arrived about the 29th of Oct., and were present at the communion meeting at Clearspring on Sunday the 31st of Oct. They also held meetings at Reiff's, Manganville, Miller's and Stauffer's M. H. respectively. The brethren were with us about two weeks, encouraging us on our way Zionward. May the efforts put forth by the brethren through divine guidance, be a glory to Him who has made it possible for mankind to be saved. May the brethren continue to labor for the Lord wherever they go. BENJ. B. WEBER.

During the winter we will have church services every Sunday. May God bless our weak efforts, and direct them as pleaseth Him.

MANSON, IA., Nov. 30, 1897.—Our little flock was again encouraged on our way heavenward by a visit from Pre. Peter Shantz of Carlock, Ill. and Pre. Andrew Verker of Meadows, Ill. from Nov. 23 to Nov. 29. They held communion services on Wednesday at Bro. John King's home. The weather was pleasant and the attendance was good. The brethren expounded the Word of God in its purity and with power, they earnestly taught us the word and the way of salvation. Pre. Shantz preached in English at the M. E. church in Manson. Deep impressions were made on both saint and sinner. We are very much in need of a resident minister. We invite the brethren back as we do all traveling ministers.

FROM MUMABURG, PA.—On Nov. 4th Bishop Isaac Thy of Lancaster Co. was here and ordained a minister in our congregation in Mumaburg. There were two brethren in the lot and the lot fell on Jacob F. Bucher. May God bless our dear brother that he may go forth in the discharge of his duties, and that he may be instrumental in bringing many souls to Christ.

Bro. John H. Bucher of Lancaster Co. was here and preached two very interesting sermons to us. His meetings were well attended and we hope that the seed sown fell on good ground and will spring up and bear much fruit.

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BERN, Huron Co., Mich., Dec. 4th, 1897.

COIL.

WEATHERLAND, PA., Dec. 10th 1897.—On Dec. 1st Bro. D. G. Lapp of Nebraska came here and held three meetings in this section, all of which were well attended, and God's blessings were showered down upon us, refreshing us anew. From here he went to the Pequa District where he spent a short time, whence he will go to Cumberland Co., Pa., to hold a series of meetings there. Our prayers go with our dear young brother wherever he goes. May the good Lord bless the efforts put forth in Cumberland Co. among our people so that souls will be won to Christ, and the saints refreshed, through these meetings, with heavenly showers in such a manner that the living streams may overflow and spread out and water the fertile fields so that they will bring forth fruit in abundance.

D. S. W.

FROM SOUBERTON, MONTGOMERY CO., PA.—Brethren and sisters in general in our community are enjoying good health, for which we thank God. We also rejoice to be able to report that again seven souls have become willing to enlist under the banner of Jesus and to seal their vow with God and His church in baptism on the 19th of December. Others seem to be earnestly considering this important step. God grant them grace and courage to come out for Jesus, and become a noble example unto others.

REID, WASHINGTON CO., IND., Nov. 21, 1897.—We have again been richly blessed with spiritual showers from God's

word through the brethren, namely, Bro. Snively Martin and Bro. Joseph F. Heitwold, both of Washington Co., Va. The brethren arrived about the 29th of Oct., and were present at the communion meeting at Clearspring on Sunday the 31st of Oct. They also held meetings at Reiff's, Manganville, Miller's and Stauffer's M. H. respectively. The brethren were with us about two weeks, encouraging us on our way Zionward. May the efforts put forth by the brethren through divine guidance, be a glory to Him who has made it possible for mankind to be saved. May the brethren continue to labor for the Lord wherever they go. BENJ. B. WEBER.

GRATEFUL ACKNOWLEDGMENT.—We, the undersigned, in behalf of the congregation of this place, tender our sincere thanks to all the brethren and sisters in Ontario, Indiana and Michigan and all others who came to our aid in building a house of worship. We especially thank the brethren of the Conference for proposing the plan of sending to us a minister for a time until the meeting house was completed and a minister had been ordained from among our number and that the minister sent to us by them remained yet for a while. Forward to help us the work of the Lord. We believe in this way much good could be done in many localities where the congregation is weak and without a minister.

We greet you all in the name of Jesus. Pray for us, and visit us, especially ministers.
PIE PETER ROFF,
DEA. MENNON WELLMAN,
ELIAS WEIDMAN.

BERN, Huron Co., Mich., Dec. 4th, 1897.

COIL.

BRESLAU, ONT., DEC. 13, 1897.—Greetings for the dear to all the readers of the HERALD OF TRUTH. As we are now at the end of the year and ready to begin the new year, let us take into mind what the wise man says. "Blessed is the end of a thing than the beginning thereof." Eccl. 7:8. Looking around us we see that it is so. If we plow a field, sow seeds, plant trees, build a house, make a garment, prepare a meal, and all everything must have a beginning, but we expect the end to be better. Reader, may I ask you, how is it with your life? Is it better at the end of the year than it was at the beginning of the year? If better, blessed are you, or have you made good resolutions at the beginning, but did not keep them? What a pity to have spoiled a good beginning and not bring it to the end. Can you give an account for it.

COIL.

ENGLE, OREGON, DEC. 13th 1897.—I have read and read the conference reports in the last numbers of the HERALD, and rejoiced in the fact that so many of our dear brethren are coming together, uniting their efforts, and making cause for the upbuilding of Zion. What a wonderful Divine Leader we have! He directs all things so wisely. Especially did I think so when I read the questions that were discussed at the Milford, Neb. conference. They gave me so much light, and I had to think what a wonderful help the HERALD OF TRUTH is, especially for us ministers who live so far away from the district conferences that we are unable to attend them. We still hope God will open a way so that we can organize a

district conference in this valley. We had communion services in the Central M. H., Lane Co., on Thanksgiving Day and enjoyed a season of spiritual refreshment. The general health in this locality is good. We have had beautiful fall weather. The crops are looking well. We have had an abundance of rain but no cold weather of any account as yet.

J. D. MESSLER.

FROM ARCHIBOLD, FULTON CO., OHIO.—On the 30th of October 1897, Bro. J. P. Smucker of Goshen, Ind. came here. He addressed our Sunday school and preached one sermon. His presence with us was a pleasure and benefit. On the 5th of November, Bro. Jonas C. Yoder and Bro. C. K. Yoder of Logan Co., Ohio came here and remained about two weeks, holding communion services during their stay. The gathering on this occasion was a very large one. On the 13th of Nov. the brethren, Daniel Gruber of Noble, Iowa and Peter Summer of Washington, Ill. also came here, and made our hearts glad by their presence. All of these visits were much appreciated. We should be glad if more of our dear brethren would thus favor us, and we invite them all cordially.

COIL.

OBOWAGO, MO., DEC. 25th, 1897.—Christmas greetings to all the saints in Christ and all others who may chance to read these lines. I wish all a happy Christmas, "and on earth peace and good will toward men." We surely have reasons to rejoice and glorify God in that He sent a savior into the world, so that we may say with Simon, who blessed God and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word; for mine eyes have seen Thy salvation which Thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of Thy people Israel." May all praise and glorify God for the salvation of the world. We expect to hold Christmas services on Christmas. We have now a commodious house to worship in, which we completed recently and opened for service unto the Lord. We also feel grateful to the Lord for the many kind free will offerings which we received from many different congregations from various parts. We hold regular services on the first and third Sundays of each month at 11 o'clock and Bible meetings every Sunday night and Sunday school every Sunday morning at 10 o'clock. We have an "evergreen" Sunday school, in good working order, and a deep interest is manifested by all for the welfare of the school. We have had encouraging and refreshing seasons this fall, especially during conference, when so many beloved brethren and sisters and a goodly number of bishops and ministers were with us. During this time many encouraging thoughts were presented. May the good work prosper in the name of the Lord.

J. G. GOOD.

A TRIP TO LANCASTER CITY.

BY R. S. WENGER.

"Glow in grace, and in the knowledge of our Lord and Savior, Jesus Christ." We are either growing or diminishing for "he that gathereth not scattereth abroad." On Sunday Nov. 28th, I paid a visit to our people in the city of Lancaster, at 9:30 A. M. I met Bro. Lena Min F. Herr, and others, and accompanied them to a mission Sabbath school

in the southern part of the city, in their "own hired house," fitted up for the purpose.

Here I found present, four others, ten teachers and fifty-three pupils, all earnestly engaged in studying God's Word. This school was only started on July 4th and is growing. It is located in a district inhabited chiefly by poor people, such as have not been attending Sunday school. Some one might say "Mission School!" What is that again? What good can come out of that? I would say "Come and see. I was somewhat surprised, and deeply impressed to find these dear young children and older ones too, collected there, so earnestly engaged, with smiling faces, in reciting their lessons and singing the beautiful hymns of Jesus.

Surely God will reward His people who labor in mission work. See Deut. 31:12, 13.

Just think of the vast multitude going on the broad road to ruin and destruction for want of better knowledge and spiritual food. Who is responsible? We are to a great extent. Why not lend a helping hand or give a mite to the mission cause?

I accompanied Bro. Herr to his home and took dinner with him. After dinner we went to Sunday school held in our meeting house on East Chestnut Street which opened at 1 P. M. There were present a total of 108 teachers and pupils, earnestly engaged in the grand and noble work. At 2 P. M. we had regular services at the same place conducted by the brethren, Adam Breneman and John Leverfer of Landis Valley District. The meeting was well attended and spiritual throughout.

In the evening at 7 o'clock I attended a song service, where a number of brethren, sisters and friends, young and old, came together, to teach and admonish one another in hymns, psalms and spiritual songs. Altogether the Sunday was pleasantly spent in the service of the Lord.

Oh for more consecration of this kind, and less worldly frolic, foolish talking and singing on Sunday. Not many years ago our people in Lancaster held regular services in their meeting houses every four weeks, and had no Sunday school, nor any of the other services which are so helpful in advancing the spiritual life among the members. Now they have preaching in the church every Sunday, in season and out of season, Sunday schools as stated at 10 A. M. and 1 P. M., Bible readings every Wednesday night, and church services or song services on Sunday night. Surely we have reason to believe that they are growing in grace and in the knowledge of our Lord and Savior, Jesus Christ. "Finally, my brethren, be strong in the Lord, and in the power of his might," and let the good work go on, and be ye not "weary in well doing; for in due season we shall reap if we faint not."

Walterhead, Pa.

REPORT

Of the October Quarterly Meeting of the Mennonite S. S. Mission, held at Paradise, Lancaster Co., Pa., on Thursday, Oct. 28th 1897.

Although the weather was somewhat threatening in the morning, by 9:15, the hour of opening, the house was comfortably filled, and the meeting was

opened by singing, scripture reading, and prayer.

Bro. J. W. Weaver of Spring Grove was chosen Moderator.

After reading of the minutes, the programme called for a sermon by Bishop Eby. But the bishop could not be there on account of other engagements, and the sermon was preached by Bro. C. M. Brackbill. He spoke from the last clause of the 21st verse of Acts 19. ("I must also see Rome"). He showed that it is necessary for the Christian worker to submit humbly to the will of God. Paul learned the difference between that which comes from self and that which comes from God. God permitted Paul to see Rome, but he went there in bondage.

So, if God's call to us is not according to our taste, we should still humbly submit, so that He may use us to His glory and the salvation of souls.

The sermon was followed by prayer by Bro. J. K. Brubaker.

There are at present four Sunday schools under the care of the Mission, and the superintendents of the different schools gave a brief report of their schools.

Bro. J. M. Herr, of Cumberland Co., read a paper entitled, "Individual Responsibility." He showed by referring to Bible characters and illustrations that we all are exerting an influence either for good or for evil. Every act we do, every word we speak, tends either toward heaven or hell. No one is exempt from the full results of a little act or a simple influence.

Bro. Herr was followed in general discussion, by a number of others who brought out some good points.

After singing, the meeting adjourned to 1:30 P. M.

At 1 o'clock the house was well filled and a song service was held until the hour of opening. Prayer was then offered by Bro. Amos Herr.

The annual election of officers resulted in the re-election of all the old officers.

Sermon, by Bro. J. K. Brubaker, from 1 Thes. 2:18. "But Satan hindered us." The apparent hindrances that we meet with in life are often only a means to our ultimate success. Hindrances awaken the latent power that is in us. The sermon was full of pointed remarks, and was listened to with much interest and profit.

The subject, "Facts overlooked," H. discussed by the brethren Nosh, H. Maek, and J. M. Herr. The brethren discussed the subject at some length, calling attention to many things that we are inclined to overlook, and showing the importance of these same things.

Bishop Eby, who had arrived during the afternoon, was called on and he responded by giving an address.

J. R. Buckwalter suggested a committee to devise a plan that might aid the people on the mountain in helping themselves.

Superintendent Mellinger appointed a committee of five, for that purpose, and also two auditors to audit the treasurer's account for the last year.

The exercises throughout the day were, as usual, interspersed with singing from Hymns and Tunes and Gospel Hymns. The day was enjoyed by all, and we trust the efforts put forth may redound to God's glory.

AMOS A. RESSLER, Sec'y.

FINANCIAL REPORT Of the Home and Foreign Relief Com- mission, Elkhart, Ind. FROM NOV. 22 TO DEC. 22.

Amanda Heachy,	\$ 1.00
Elias Ebeler,	3.94
C. F. Hosteler,	4.34
Mennonite Naehvelein,	10.00
H. H. Rutt,	1.00
J. C. Klaassen,	2.00
Ungenannt,	1.00
A Friend, Hillsboro, Kans.,	15.00
A Friend, Steinhart, Man.,	2.00
Friends in Bureau Co., Ill.,	2.50
Abraham Bilsch,	4.25
A Friend, Moundridge, Kans.,	10.00
Peter Funk,	2.00
Henry C. Janzen,	1.00
"N." M. Lake, Minn.,	1.00
H. Pauls,	1.00
Mrs. Sallie Staybrook,	1.00
S. S. at Hershey's M. H.,	40.00
John Enders,	5.00
Elizabeth Garber,	.50
Mrs. Nancy Metzler,	.25
Mr. and Mrs. J. W. Smucker,	1.00
Elizabeth Miller,	5.00
Jacob Lemky,	10.00
C. H., Philadelphia, Pa.,	5.00
C. H., Philadelphia, Pa.,	814.44
Total,	

Stamps and record book,	\$1.00
Balance on hand,	\$143.44
Gratefully acknowledged,	
A. C. Kohn, Treas.	

A SERMON.

BY D. G.

Delivered during a series of meetings at Strasburg, Ont., Jan. 12, 1897.

Text, Luke 13:34—O Jerusalem, Jerusalem! * * * and ye would not."

This is the language of the Lord Jesus Christ Himself, and not our word. In this language I see a tender, loving and compassionate Son of God. I believe in this passage of Scripture we can see that God loves the sinner. Some people seem to have an idea that God hates sinners. God hates sin, but He loves the souls of the children of men.

A certain preacher used to preach that God hates sinners, until at one time a certain minister came to that church and used the text for seven evenings: "God so loved the world * * * but have everlasting life." John 3:16. And it seems that that preacher who thought God hates sinners did not go to that meeting. When his wife came home she told him of this young minister and he wished to know what he had for his text. She comes home each evening, and he demands the text, and she tells him, "He does not preach at all like you; he tells them that God loves them."

This, sinners, is what I want to say to you to-night.

Now the text says, "O Jerusalem, Jerusalem! which killest the prophets and stonest them which are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."

Can we not see in this that Jesus is a loving, tender and compassionate Savior, and loves the children of men, and wants to protect them from all dangers and sin and at last bring them to the banks of everlasting deliverance, where they can sing the song of "Moses and the Lamb" forever more?

Now I see where Satan has been busy at work, he sometimes gets the minis-

ters to talk about things that the people can't grasp. But Jesus did not do that way. He always takes those things that are plain, and if we take hold of them, will bring us life and peace. "Thou wouldst." Jesus takes a hen, as it were, and holds this up to the people, and says, "How often would I have gathered thee as a hen doth gather her brood under her wings, and ye would not." Why did they not come? I will tell you what hindered some of them. They thought they had Moses and the law. They clung to the shadow.

They did not realize that the substance of the shadow had come. That is where some stand to-day. Many have a righteousness of their own which is not of God. He came to save sinners. "He did not come to call the righteous, but sinners to repentance."

If you think you can do these things without the aid of the Son of God, let me tell you, you will be deceived. You cannot expect to be saved if you do not confess Jesus Christ. It requires a confession of the Son of God, and do not be ashamed of Jesus or He will sometime be ashamed of you. Would you be more ashamed of Jesus than of some men and women here to-night? Of whom do you think you had better be ashamed?

A young man once said, "I used to be ashamed of Jesus, but now I am ashamed of myself, that I neglected this great salvation so long." That is the way some of you should be. It ought to humiliate you in that you have neglected the call of God so long.

There are a great many birds of prey in the world, ready to ensnare the believing ones. The Bible tells me "A sower went forth to sow." etc. Some also "fell by the wayside and the fowls of the air came and picked it up." Now when the Word is spoken, Satan comes along and just passes it off; and when people do not understand it quite right, they do not bother themselves about such things, often such things, I mean, that do especially pertain to our own interests. But when the Word is preached we should take heed to it, and take it to heart and we shall be "immovable." Satan can not take it away from you. That heart that is too hard, too solid to accept the Word, is in a sad and dangerous condition. By taking away from you this Word, Satan robs you of all these things. How often would I have gathered you, but ye would not. In Psal. 91 He says, "He shall cover thee with His feathers, and under His wings shalt thou trust, etc. * * * shield and buckler."

Now then for a few instructions for you. Please give me your attention. In this verse we get the idea that His truth is likened unto the feathers. He will cover us with His feathers, and He says His truth shall be a shield and buckler to us. I have told you to come out from your pride, dancing, cards, etc.; do you not know that "where your treasure is, there will your heart be also"? If you love to drive sharp bargains, etc., you are not under His protection. Let every man speak the truth to his neighbor. If you do not have the love of Christ, and are covetous at heart, you are not protected by the wings of the Almighty. You are in danger and will perish at last.

That is the trouble nowadays, and the sinner holds up a man in this and that church (who is not what he should be), as a sample of the body of Christ.

But God's word took hold of me after all. God calls us through His word, as

its authors sound through this land of ours, and He calls you by your own conscience. What does He want to do for you? He wants to cover you under His wings, free from the wrath to come, to protect you. "How often would I have gathered you as a hen doth gather her brood under her wings, and ye would not." Why did they not come? I will tell you what hindered some of them. They thought they had Moses and the law. They clung to the shadow.

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This is not the way to do. If we live, we live unto the Lord; if we die, we die unto the Lord, etc. If you are in earnest and do as the Word says, and show to the world that you have been born again, God can protect you. We can hide under His wings, if we are obedient to Him.

Now if you are inclined to drink you are to be temperate. Total abstinence would be a great blessing to a great many people. There are many cases where some have taken "a little wine for their stomach's sake," and a weaker one, seeing it, has been led back into the world, and drink again. Whose fault is it? Now let me tell you if you are in the habit of running into saloons, you are doing a great deal of harm, brothers. There are traps set ready to entrap any body who is foolish enough to trample into them.

You who like your dancing halls, cards, ball-rooms, etc., are in imminent danger. If if you will forsake them, God will protect you.

Now what does He say, "Come out from among them, and be ye separate, and touch not the unclean thing." But the trouble is now we want to touch the unclean thing, and it is that which will defile us, and Jesus Christ will not protect us if we love them and will not leave them.

You who have come out and confessed the Lord among men, oh! yield yourselves unreservedly to God, keep back nothing, but let the world know who you are.

Some of you have loved your pride and vanity more than the Lord Jesus Christ.

Do you know that if you live as near to the world as you can it will be no protection for anyone, but it will be a trap, and you will fall. Satan comes along and just passes it off; and when people do not understand it quite right, they do not bother themselves about such things, often such things, I mean, that do especially pertain to our own interests. But when the Word is preached we should take heed to it, and take it to heart and we shall be "immovable." Satan can not take it away from you. That heart that is too hard, too solid to accept the Word, is in a sad and dangerous condition. By taking away from you this Word, Satan robs you of all these things. How often would I have gathered you, but ye would not. In Psal. 91 He says, "He shall cover thee with His feathers, and under His wings shalt thou trust, etc. * * * shield and buckler."

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But God's word took hold of me after all. God calls us through His word, as

would say, "Go away! we have no use for you."

But some of their own preachers confess it, it is down deep in their hearts, and the truth baunts them, but they dare not preach it, their mouths are closed. They are paid to preach and must preach as the people want them to.

But God forbid that I should preach just to please people. I love to get people to accept Christ, but I want to give them the true gospel. When people are not regenerated they are of no benefit to any church. If you think you can not bear the taunts of the world, and fear they will cast you out of their company, let them do so. I will not be angry, but I will pray for them, for "they know not what they do." "Blessed are ye when men shall revile you, * * * great is your reward in heaven." Do you see what a protection He has for the children of God? You see there is protection there, and if you go away from here and say I just held up to you an outside religion, you are not telling the truth. And now my friend if you want to take away some of these Bible truths, you will not be benefited. There is something the matter with us when we know we are conflicting with God's Word. They say, "If my heart's right, all's right." Some people go so far that they are without feelings. But if we read the Bible we are going to get light. Now I have been lifting up to you some of these things, and telling you they are for good and not harm.

Some people in the world now a days are ashamed of the prayer head-covering. But the people were not so, formerly. The Methodists, Lutherans, etc., almost without exception wore them fifty years ago. And I will tell you that the Christians looked at it in this way; that there is to be an artificial covering. Now they say the hair is the covering. I will read a few verses about this, which is so heavy for some people. It almost seems to bear them down to the ground. I will just read this to help some of you. "Every man praying or prophesying," etc., etc., if the hair is the covering, we are dishonoring Christ to-night. We will have to be shaven. Shave your head then, if you do not want to dishonor Christ. Then "Every woman praying * * * having her head uncovered, dishonoreth her head * * * for her hair is given her for a covering." Let us agree to think (just now) that the hair is the covering Paul means. Now then in verse 6 he says, "For if a woman be uncovered her head, she is as she is shaven for a woman to be shorn or shaven, let her be covered." I believe if you think over it a little it is plain to all of you. "If she be not covered let her also be shorn." How can she be shorn or shaven? she be already shorn? The apostle did not mean it so. The forefathers of our church understood it so now. Many of the ministers understand it so now, but I will tell you why they do not do so. Some have become ashamed of the Gospel of Christ, and rather obey the carnal mind. They say "Just go ahead and cut the hair with you." They explain the Scriptures away in many respects. "I am not ashamed of the Gospel of Christ." It was the protection of some people in the time of Christ, and it is a protection to us too. "He will protect us with His feathers." "He will hide us under His wings." "O Jerusalem, Jerusalem, thou that

stonest the prophets * * * but ye would not."

Now we ministers, as prophets, are sometimes stoned now-a-days. I have had stones hurled at me from time to time, but let them fling them, I can't help that. God has given me the grace thus far to bear up under it; even if they should stone me to death, He will give me grace enough to endure it.

If you are ashamed of any part of the Gospel of Christ, you ought to get more grace, and then say, "What is good to live for Jesus, let come what will."

But now be careful that you do not conclude that I want only the outside to be right, I want a heart religion. I have often wished, O, that I might get down deeper and deeper in this grace, and we will! Thank God for this, we need never say, "There is no protection for us."

Now we come back to the prayer-head-covering again. In the 10th verse we read, "we have no such custom, neither the churches of God. It was the custom that some of the men came there with their heads covered, and some without. What customs? Customs of men coming with their heads covered, we have no such custom. They had no such customs as the men coming covered and the women uncovered."

Now the Lord Jesus Christ is in our midst to-night, and calls for sinners to come to Him. And all of you who have never found Jesus, you are invited to come to Him to-night. He is calling you, and will you return home to Him, and allow Him to protect you? Read the Bible and you will find all His commands are a good protection for you. Believe in Jesus, and if you make the decision to-night to live for Jesus. Some one may say "Well, I would come, but my parents do not want me to come down so low." While I want you to love Christ above father, mother, brother or sister, yet you can't often win them by a godly life. "Christ must live in your heart, and you do not need to hate your living father and mother or brothers and sisters in one sense of the word, even if they are not followers of Jesus. But even if they cast you out, before many years have passed by they will be only glad to have you back into their home again; such has often been the case; when they saw they were sincere. In the matter, they recalled them and respected them the more. The true follower of Jesus Christ demands respect—it can not be otherwise. And if you just give yourself into the hands of God, He will take care of you abundantly, with all the joys and favors that you are not enjoying now. We are to be workers together in this matter."

We can tell you a remedy for your sins the great Physician, Jesus Christ. You can take the remedy the blood of Jesus, and be saved.

"Take Jesus Christ! He is revealing Himself to you. He will accept you and carry you on wings as eagles. "The eagle stretch up his nest," etc. Even when they are old enough to fly, they still remain in the nest; then the eagle will begin and stir up the nest, beginning at the bottom, and get them thrown out, then they have to fly or fall. And when they cannot fly, what does he do? He will get under them and bear them up with his wings. So Jesus will do for you."

Jesus Christ will never suffer you to fall, but "He will bear you up." "You can run and not be weary, walk and not

faunt." With all these encouragements will you not come out on the Lord's side? Will you not come under His protection? "He will gather you under His wings." Come, sinners, accept Jesus to-night!

SEPARATION.

CONDENSED FROM A SERMON
PREACHED AT SCOTTSDALE,
PA., NOV. 14, 1897.

Text, "Be ye separate." 2 Cor. 6:17.
This teaching against a union of the church with the world is unpopular. People would far rather have us ignore the subject and teach along more general lines; to teach on subjects that do not come so near home. But here is the plain command, "Be ye separate," and it is our duty to examine ourselves to see how we are showing forth our obedience. We need not look here and there and elsewhere to see how this or that body of professing Christians are witnessing. We need not point here and there and say, "They ought to." But let us meet the question squarely. Who is to testify for Christ and live a life of separation for Him if we do not?

I listened yesterday to an excellent address before a teachers' institute on "Social Culture." Among other unworthy ideals of a standard of culture, the speaker mentioned fashion. He pointed out the follies of some fashions. Queen Isabella of Spain, it is said, at one time vowed that she would not change her linen until a certain castle should be taken from the Moors. But the castle held out longer than she had expected, and her linen became very much discolored. Thereupon all the fine ladies about the court betook themselves to wearing soiled linen and "Isabella yellow" became very much in demand. The Prince of Wales at a certain party wore gloves of different colors by accident and forthwith all the fine gentlemen procured gloves of different colors, thinking the prince had "set the fashion." A certain princess once had an accident causing her to limp as she walked for a time and the court ladies set themselves to trying to imitate the "royal limp." As the speaker referred to modern fashions that are being followed, just as foolish as those mentioned, simply because they are the fashion, I could see the bluish confusion and shame come upon the cheek of more than one in that fashionably attired audience. We can well afford to be out of fashion if we are right before God.

The other evening, in my reading, I met this paragraph written by C. L. Scofield of East Northfield, Mass.

"It may safely be said that the Judaizing of the church has done more to hinder her progress, pervert her mission, and destroy her spirituality than all other causes combined. Instead of pursuing her appointed path of separation, persecution, world hatred and non-resistance, she has used Jewish scriptures to justify her in lowering her purpose to the civilization of the world, the acquisition of wealth, the use of an imposing ritual, and the erection of magnificent churches."

That old Jewish idea of law is deeply rooted in our make-up. We cannot bring ourselves to believe that all we can do will not make us one particle more fit for salvation. It is humiliating to take a gift. We want to feel that we have earned what we receive. But

that is not the way God saves us. We must accept salvation, if we are saved at all, feeling that we have merited nothing but condemnation. People have framed elaborate systems of worship, feeling that in some way God will be pleased therewith, but "the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

See the contrast between the early church in her purity and the so-called Christian church of today. Our Savior's command was, "Go ye and make disciples of all nations." By the way the church acts to-day she interprets that command, "I refine, polish, civilize the nations." The disciples in early days were separate from the world and a clear and distinct line of demarcation ran between the two. To be a Christian was to bear reproach or suffer imprisonment or death. There was no question then as to a man's standing on the matter of religion. But now we may live for years next door to a person who professes Christianity and never see one mark of distinction between him and those who make no profession. The deportment, the attire, the conversation, are all in perfect accord with the worldly people round about.

The early church was persecuted to the death because of her testimony against sin and hypocrisy; now she is courted as a means of obtaining popular favor. The early church hated the world, or at least its evils. Now the Rev. D. D. who preaches about Christ on Sunday goes to the lodge the next night and claims to be a brother to the man who drinks, gambles, and frequents places of ill-repute. The early church was poor in this world's goods, but rich in prayer by the riverside. Now, church vies with sister church in the erection of gorgeous places—shall we say of worship? Too often it is mere mockery.

The early public worship was simple. To-day a formal ritual has taken the place of the simple service. Yes, and there is danger for us along this very line. There is danger that while we oppose form in one line we adopt another form just as far from true Christian simplicity. The Methodist movement in England was a rebellion against the formality of the established church. A few years ago a Methodist minister told me that in some places the worship of the Methodist church is now as ritualistic as that of the Church of England itself. Let us take warning and keep our public worship the simple spontaneous movement of worshipful souls.

Satan brings up abundant argument against separation. We should gain influence, he says; there are many that would come in if we just yielded this or that little point. Ah, but at what cost? Leave our consecrated zeal, leave the testimony for Jesus, leave all that makes the church worthy of her name in order that we might admit a few unconverted people into fellowship with us, by that very act desecrating our holy calling. Someone once said to Moody, "It remains to be seen whether one man wholly consecrated to God can do as much as a whole church of that man." A noble ambition. We might say, "It remains to be seen what one band of Christian workers wholly consecrated to God can do," and let us aspire with true devotion to be that

band. We are few in number, but let us be a unit in our loyalty to God and He will not forsake us. As sure as God's promises are true our influence will be felt and the result of our labors will be seen, if not in time, then surely in eternity.

Like begets like. "That which is born of the flesh is flesh," so that which comes from the world is worldly. We cannot possibly build a spiritual church upon a worldly foundation. Let us then with earnest, steadfast devotion, looking ever to God's Spirit and His word for guidance, adhere to the principles we have espoused, and God will bless our efforts.

J. A. RESSLER.

THE MORMONS IN UTAH

It was April 16th, 1847, when the first contingent of Mormons, under Brigham Young, left winter quarters (Council Bluffs) for the overland journey. Young had conceived the wild and daring scheme of taking his people, like another Moses, from the persecutions of their Egypt, to some far away promised land. The great stretch of country lying between the Rockies and the Pacific and south of Oregon, then belonged to Mexico. Mexico and the United States were engaged in war.

The Mormon representative in England told the converts in Liverpool that provisions had been made with Mexico by which each Mormon emigrant was to have several hundred acres of land in California. At the same time Young was negotiating with our government to establish a territory in the mighty area between the Rockies and Cascades, and reaching from the British line to Mexico.

It was vaguely understood that this vast tract contained a wonderful plain of great fertility and capable of rich production. This was the Mormon Canaan.

The party under Young consisted of one hundred and forty-three men, three women and two children. The one thousand miles journey lay over plain, desert and mountain. The pioneers were exposed to Indians, wolves, bad roads, treacherous streams, extreme heat, scarce water, sickness and death. The route lay along the Platte and over the arid, grassless Laramie plains. Nearly a hundred days were required to bring them to the picturesque Wasatch Mountains beyond which lay their future home. This Wasatch Mountain scenery presents a beautiful scope of snow-capped peaks, wild and rugged, deep canyon, and quiet, tree-lined lakes, as I ever saw in our country.

Through a canyon they descended from these mighty highlands, into the great valley of the Salt Lake, then a barren stretch of sand sage brush and sage hilly, now, after fifty years of cultivation, as fertile as any Italian garden. For one half century the Mormons have been in Utah, and for fully one-half this period they resented the Gentile invasion and openly opposed the United States government. In almost every community could be found some young man who, while as an Italian gardener, cultivated the several Indian dialects. This was before the age of railroads in the Rockies. When a wagon train of emigrants was reported approaching, these young Mormon warriors would stain the skin of hands and face, and rally forth and rally the savages of

plunder and sometimes worse. Many a cruel crime was committed for the reason that the Mormons were Mormons, and the Gentiles were Gentiles, and the Mormons wanted to be sole possessors of the inter-mountain valley. In no instance does it appear that the highest Mormon authority ever planned murder and robbery, or that this authority directed or advised such crimes, but in many instances it is judicially clear that this same high authority knew of these crimes, and does not appear that any pains were taken to punish the perpetrators, but in some cases accepted the material benefits for the church, and hence abetted the crimes, and is to be held morally responsible, as being accessory. In making up what I want to be a perfectly just opinion, I cannot release the name of Brigham Young. He certainly was in possession of criminal knowledge. He did not too soon to save some ugly revelations.

The Mountain Meadow massacre was the most shocking of all these outrages. It was in the fall of 1859. The summer before a Mormon elder had broken up a home in Arkansas, inducing the wife to run away. He was followed and shot by the angered friends of the family. A party of one hundred and fifty from this section were enroute for California, this passage through Utah to gratify a spirit of revenge. Every Mormon settlement through which they passed they treated them most cruelly, even refusing to sell food for man or beast. Certainly this action was by the authority of the Mormon leaders. The party was directed to a certain point in the southwestern part of the territory, where they were promised supplies. Here they were fallen upon by what appeared to be a party of Indians. The Mormon leaders dispatched a runner to a military outpost of Mormon soldiers. The message of this runner was that the emigrants could not be dislodged. A troop appeared, and, with flag of truce, reported that the Indians were abundant, and would only withdraw if arms, cattle and teams were delivered up. It did not occur to the troops to fall upon the emigrants themselves, and save the Indians. The unfortunate emigrants had no escape. They surrendered arms and teams. Women and children were placed in the wagons and driven off to a lonely spot and massacred. The unarmed men were marched out, each with a Mormon at his side, a half mile away, in a snow-capped defile. A halt was made, and, upon signal, each Mormon wheeled and fired at the man at his side. Much of the property of these emigrants was afterwards sold in Salt Lake City, the capital of the Mormon church. It was a most diabolical crime. The Mormons did it, and Brigham Young became a part of it by shielding the guilty parties and doing his utmost to defeat the ways of justice. In fact, his grave unexpectedly intervened to prevent the courts from reopening the case. It was a church crime in every particular.

The same cause was the crime of the Mormon cause in Arkansas; the ground of provocation was the Mormon spirit of revenge against Gentile justice; the premeditation and planning are shown in the treatment given the emigrants by every Mormon settlement through which they passed, and in the way in which they were directed to the place of

massacre; the deed was performed by Mormons, and self-confessed by them, and the miss of justice was that those high in authority in the Mormon Church were not punished for it.

I have purposely devoted a somewhat lengthy paragraph to this gravest of Mormon crimes, because it was typical of the period and temper of the church, and because I desire, so far as these articles are read, that this ugly event may be fully understood.

No greater religious deceivers have ever gone about over the country than Mormon missionaries. Those I have met are first class sophists, and can, and do, mislead even intelligent persons, who are not fully posted on Mormon history and the real doctrines of the church. We should warn and instruct the people.—Scott F. Hershey.

TELLING TRUTHS.

The world watches the Christian use his hands, feet and tongue to know what he means when he gets on his knees.

It is poor evidence of a man's Christianity that he chants songs in the sanctuary and cheats sinners in the store.

He who does not mean what he promises to men will not promise what he means to God.

The world is watching for an embodied Gospel, not for a Christ who lived in the apostles so much as for a Christ who lives in the men of to-day.

When religion displays itself in songs as well as in belief, in society as well as in synods, then the unsaved will acknowledge its genuineness.

When we believe with all our hearts, then we will work with all our might, and with all our mind, and with all our strength, for a cause depends upon how strongly he believes in it.

When a Church actually believes that it has the Bread of Life, and that the heathen are famishing for the want of it, there will not be much dicker over passenger rates and freight charges. Agnosticism is a failure because it is a cipher that amounts to nothing unless combined with something of worth.

The church that does not believe that the world is lost do little to save it, and he who denies that the Bible is inspired will do little to inspire the world. The people who believe that there is salvation in any other than Jesus Christ are not making many sacrifices to bring men and women to Him.

The church for our day is one that grapples with the world as it is, lifting it out of its lethargy, leaving and lust, staying its selfishness, sin, and surfeiting, and toning it with temperance, truth and trust.

It is conviction that gives backbone to a church, and the one that does not hold to something as settled will be only an interesting point on the world's page, instead of a positive power to rest, steady and save a race unable, unsteady and unsaved.

It is to be the work of those who believe something to demonstrate, by visible evidence, to those who talk so slightly of churches and creeds, and so vauntingly of character and conduct, that belief blooms into beneficent beauty and beautiful being, that creed constructs consistent conduct and Christ-like character, that faith's fruitage is fearless fidelity and faithful fighting.

The world must have something to hold to while it is doing its exploring. If Archimedes of old could not lift the world because he had nothing on which to put his fulcrum, no more can a church raise the world out of its degradation unless it rests upon something that is unshakable.

In searching for the essence of faith some hanks may be pulled off, but the kernel will be no less precious, because we have found out that the germ is in the kernel, and not in the shucks, as some had supposed.

When the Church is willing and ready to follow God wholly and at all hazards, regardless of cost, facing and fighting falsehood, getting and giving gold, laying for and loving the lost, saving and sacrificing for service, she will find a mission at her very doors, the pursuit of which will move the world and confound blasphemous stupidity.

When we who love God meet with the unsaved at home and in business to live and talk Christ, the unsaved will sit with us in the church to learn and love Christ.

As a man cannot stand in the same tracks all the time and make much progress as a church cannot stand in the same tracks to its own parish and get strength enough to survive long. Too many of our churches have died of standing still.

The age is ripe for a mighty and aggressive movement in world wide missions, and deaf to the call of God and recalcitrant to duty is the Church that does not recognize the opportunity, and seize it.

The severest critics that a minister generally has in the church are those who believe little and do less. The Church that is most intolerant of others generally does the least to save the world.

The propagators of newer views are not all men "of the baser sort," but enroll in their number honorable men "not a few." They are not to be thoughtlessly branded as heretics, nor should they condemn as bigots those who have advanced at their beliefs. Tolerance is a virtue much needed to-day, not only among the people of various denominational names, but also among those of the same denomination.

A view is not necessarily right because it is old, nor wrong because it is new. Age does not make all things right, nor youth make them wrong.

We are beginning to mass our forces in the slums of our cities, where the saloon, the modern Goliath who has long defied the armies of the living God, must be met by a solid phalanx of Christ-centered and Christ-filled people, marching with determined purpose and united tread to the conflict against the old braggar that has too long baffled a divided Church, dictating terms, corrupting manhood and womanhood, degrading the child, and stealing the children's pennies to save itself from bankruptcy.—W. W. Duerley, in Standard.

THE COVERING.

The covering spoken of by the Apostle Paul, I consider an ordinance, from the fact that in olden times the hair which is said to be a covering, was the mark of a virtuous woman and short hair the mark of an unvirtuous woman. Consequently it was a great shame for a woman to be "shorn or shaven." The Apostle calls our attention to this fact,

and says: "If it be a shame for a woman to be shorn or shaven, let her be covered." Now my view on this matter is, that the hair is given her to distinguish her as a virtuous woman; and the covering that the Apostle recommends in prayer and in prophecy is to characterize her as a Christian woman, and also to give her power in the sight of God that her prayers may be heard. It is generally admitted among the brethren, that a covering besides that of the hair is necessary when praying or prophesying; but the question seems to be it necessary to wear the cap for that purpose, or is the bonnet just as good? The king upon his throne wears a crown adorned with gold and precious stones, when engaged in his official labors, as an emblem of majesty, power and authority. The Jews put a crown of thorns to humiliate Him, by which He gained a name that is forever an odious name; the Savior of the world. Now dear sisters, you wear your bonnet to protect your heads from the heat and cold. The cap is intended for your more solemn hours, when you are engaged in your heavenly Father's business; and it may gain for you a more excellent name by Samuel Widdeman than the bonnet. I would suggest that the sisters wear their caps in time of worship and that brethren encourage them in the same, and never discourage them by saying that something else will do just as well; for brethren, the burden of the sisters, as well as our own, is heavy enough without discouragements. But if we help one another to bear our burdens they may be made light and easy to bear.—Dennis Weiner in Primitive Christian.

PRAYER.

I asked the Lord that I might grow in faith, love and every grace. I felt more of His salvation know, and seek more earnestly His face.

'Twas He who taught me thus to pray, And He, I trust, has answered prayer; But He has been in such a way.

As almost drove me to despair, I hoped that in some favored land At once He'd answer my request, And by His love's constraining power Subdue my sins and give me rest.

Instead of this He made me feel The hidden evils of my heart; And let the angry powers of hell Assault my soul in every part.

You more, with His own hand He seemed Intent to aggravate my woe; Crouched all the fair devils I beheld, Busted my goods and laid me low.

Lord, why is this? I trembling cried: "Will Thou pursue Thy way to death?" 'Tis in this way, the Lord replied, "I answer prayer and save the soul."

From slow trials I employ, From self and pride to set thee free, And break thy scheme of earthly joy, That thou may'st seek thy will in me.

—S. L. M. J.

MARRIAGES.

HOOPER SENSENIG. On the 9th of December 1897, at the residence of Henry Sensenig, in West Earl Township, Lancaster Co., Pa., by Bishop Jonas H. Martin, John Hoover of West Earl Twp., to Annie Sensenig.

BORNING SHIRK. On the 12th of December 1897, at the residence of the bride's parents, near Churchtown, Lancaster Co., Pa., by Bishop Jonas H. Martin of Goodville, Pa., Noah G. Boring of Bowmanville, Pa., to Anna Shirk.

HOFFSTETTER BALEY. On October 4, 1897, at the Sonnenberg M. H., by

Bishop Jacob Nusbaum, Bro. D. C. Hoffstetter to sister Lizzie Hixler, both of Wayne Co., Ohio.

CHARLES—NISKLEY. On the 11th of November, 1897, at the bride's home, near Lancaster, Lancaster Co., Pa., by Bishop Jacob N. Brubacher, Bro. Amos Charles of near Mt. Joy, to sister Katie S. Niskley. Mrs. Charles and her future lives may be crowned with joy and happiness.

DEATHS.

BLOUGH. On the 11th of November, 1897, in Johnstown, Pa., of consumption and heart trouble, sister Catharine, wife of Peter A. Blough, aged 52 years, 6 months and 10 days. She was buried on the 6th at the Blough Mennonite M. H. Funeral services by S. G. Shetler, Jonas Blauch and Samuel Gindesperger. She was a faithful member of the Mennonite church for a number of years. She is survived by a sorrowing husband, four sons and one daughter, all of whom are desiring the future world, but they need not mourn as those who have no hope.

THOMAS. On the 6th of December, 1897, in Conemaugh Twp., Somerset Co., Pa., John Henry, infant son of Dr. Elias and sister, Lovina Thomas, aged 6 months. He was buried on the 7th at the Thomas M. H. Funeral services by Samuel Zimmerman and L. A. Blough. Text, Luke 8:52.

HOOPER. On the 7th of December, 1897, at his home near Almira, Ont., Jacob Hoover, aged 69 years, 11 months and 14 days, departed on the 9th. He was buried on the 11th at the Almira Mennonite M. H. Funeral services by Dr. Christian Harkholder from 2 Cor. 5:1, and English by Dr. Samuel Widdeman from Job 41:11: "If a man die, shall he live again?"

MILLER. On the 27th of September, 1897, at Landsville, Pa., Clarence H. son of Charles G. Miller, aged 21 years, 7 months and 10 days. Funeral services were conducted by Dr. John Rohrer in German, from the 19th Psalm, and English by Dr. H. H. Miller from James 1: part of the 11th verse. "For what is your life?" etc.

"Thus comes the great messenger, Summons here, summons there: 'Gentle be the swift messenger, Calling some, others spare.'"

We're sad; but this messenger Leads our hearts, worn with care, To Him, a kind messenger, Who in each sorrow will share.

By His SAINT CLARA.

GOUGH. On the 27th of November, 1897, near Bowmanville, Pa., of consumption, Bro. Peter G. Gough, aged 25 years, 11 months and 23 days. He joined the Mennonite Church in the year 1884, and was a faithful member ever since. We miss him in the church and in the Sunday school, where he was a teacher and an earnest worker for the saving of souls. He leaves a sorrowing wife, one child, a mother, three brothers, and many friends to mourn; but not as those who have no hope, for he has secured for himself his eternal gain. Funeral on the 27th, services at the house by H. G. Gough and at the Bowmanville Mennonite meeting house by Abraham Gehman and Benjamin Hoffman to a full house. Buried in the adjoining graveyard.

Far from affliction, toil and care, The happy soul is fled! The breathless clasp shall slumber here, Among the silent dead.

The gospel was his life and song, Even to his latest breath: The truth he had proclaimed so long Was his support in death.

Now he resides where Jesus is, Above this dusky sphere; His soul was ripened for that bliss While yet he sojourned here.

And we are hastening to the Lamb, Oh, may we ready stand; Then, dearest Lord, receive us home, To dwell at Thy right hand.

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Semi-Monthly.

ELKHART, IND., JANUARY 15, 1898.

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ABRAHAM B. KOLB, Editor.
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EDITORIAL NOTES.

Heaven has little attraction for people whose treasures are all on earth.

Adversity calls powers into action which would otherwise lie dormant.

Change of Address.—Bro. Joseph Schlegel, from Emporia, Kansas to Hartford, Kansas.

We would like to have a regular correspondent in every congregation in the United States and Canada.

Articles for the Herald should be written plainly with black ink, on one side of the paper only. Especial care should be taken in writing names and figures.

On his way homeward from the East, where he spent several weeks, Bro. Daniel Kaufman of Versailles, Mo., stopped over at Elkhart on January 5-7, and on the evening of January 6th preached an impressive sermon to an appreciative congregation from 1 Thess. 2:18, last clause. The sermon will appear in a later issue of the Herald.

Bro. George Lambert left Elkhart on the 6th inst. for New York City to confer with Dr. Louis Klopfch of the Christian Herald regarding the addition to the Book on India's Famine of a few chapters on the work of the Christian Herald in the India Relief work. The Christian Herald sent a large amount of money to India, and it was deemed advisable to have an ac-

count of it in Bro. Lambert's new book, which will appear in a few months.

Just as we had closed our forms for the last number of the Herald, word came that the new meeting house at Millersville, Lancaster Co., Pa., had been completed and would be opened for public worship on the 15th of January. Services were to be held morning and evening. The meeting house is situated on the trolley line three miles west of Lancaster. The new structure is built of brick, 56 feet wide, 81 feet long and 16 feet high, with a basement under the entire building, and occupies the site of the old meeting house.

According to statistics published in the New York Independent, the total gain among the religious societies in the United States for the year 1897 is 630,951. Of these the six branches of the Catholic church show a gain of 171,516; the Christian Scientists, 15,000; Bowdites, 5,000; Congregationalists, 14,806; Disciples, 47,407; Dunkards, 17,719; Evangelical, 2,987; Mormons, 63,370; Adventists, 4,522; Baptists, 40,071; Mennonites, 1,500 (the correct figures are over 3,000); Methodists, 77,616; Presbyterians, 29,816; Protestant Episcopal 21,837; Reformed, 8,750; Salvationists, 7,000; Universalists, 2,000; the other denominations making up the balance.

The following sayings are often quoted, and by many are believed to be scripture passages, when, in fact, some of them are directly contrary to scripture teaching, though in harmony with the ideas of the natural man.

1. Heaven helps those who help themselves.
2. There comes a time when patience ceases to be a virtue.
3. In the midst of life we are in death.
4. When in Rome we must do as Romans do.
5. Cleanliness is next to godliness.
6. Men shall become weaker and wiser.
7. Fight the devil with his own tools.

Those who fail to receive the paper regularly must blame others than the publishers or our mailing clerks. The fault evidently lies with some one at your own post office. Your paper comes

in a package with others to your office. It cannot be otherwise, and if you have received one paper, that shows that your name has been correctly set up on our list. Possibly another person, whose name is the same as yours or nearly so, receives mail from your post office and the distributing clerk at your office may sometimes give him your paper. An explanation to your post master will do ten times more toward rectifying the trouble than our blaming the publishers or our mailing clerk for carelessness. Try it, and if that does no good, then write to us about it. We might add that your post master also may ignorantly put the blame on us. We know this has been done—but the above explanation regarding the distribution of the mail should be sufficient. If not, then let us know, giving us your full name and address.

A Christian Reputation Solomon says: "A good name is to be chosen rather than great riches." Most people value their reputation in one way or another, and are jealous of it in certain ways. But very few people indeed are jealous of their reputation in every way they ought. Some persons are exceedingly careful of their reputation as regards moral character; others cherish more especially business integrity; others again value truthfulness above others; some are especially careful of the company they keep, and the places where they go, what business they engage in and what vocation they follow. These are all good and necessary things to look after, and no one who values a "Christian reputation" will overlook any of these. We can never expect to maintain a true and symmetrical Christian character without giving heed to our reputation in every form and in all its bearings.

In order that we may have and enjoy a Christian reputation we must by all means possess the Christian character that forms the basis of this reputation; and in order that we have the character and the reputation we need to specially study and appropriate the first twelve verses of the fifth chapter of Matthew, the 22nd and 23rd verses of the fifth chapter of Galatians, the whole of the 12th chapter of Romans, the third chapter of Colossians and the thirteenth chapter of first Corinthians. Any one who studies well and observes the

teachings of these Scriptures, will be able to establish a character that will sustain him even in the great day when Christ shall come in His glory to gather home His elect and bring them to His rest.

Sorrow.—In answer to the question, Are Christians (who are to "rejoice always") ever sorrowful? it may be said that there are some things in this life which are a source of sadness to believers, even though there are other things over which they can and should "rejoice always." A temporary sorrowful expression on the face of a person who is a devoted follower of Christ should not be regarded as a sign that that person does not enjoy his religion. He may be sorrowful because he sees that so many of those whom he dearly loves are on the downward road to ruin.

Christ Himself was a "man of sorrows, and acquainted with grief." In the garden of Gethsemane, shortly before He was betrayed into the hands of sinners, His soul was "exceeding sorrowful, even unto death." The tears He shed at the grave of Lazarus, and on other occasions, were tears of sorrow, not tears of joy. When He was on the way to the scene of His crucifixion He said to the women that followed Him, "weep for yourselves, and for your children." Hence we see that while it is no doubt true that many Christians do not manifest as much joy as they might, yet it is also true that God has not yet wiped all tears from the eyes of His children. There is no comfort in store for those who grieve over the loss of carnal pleasures and treasures, but "blessed are they that mourn on account of sin and its consequences, for they shall be comforted."

"Oh, deem not they are blest alone
Whose lives a peaceful tenor keep.
The Power who pities man, has shown
A blessing for the eyes that weep."

Friendship. True friendship is pleasant and helpful amidst the trials and difficulties of this present life. It is a rare flower that does not grow in every garden; it is a gem that is not found beside all waters, a pearl that is not found in every character, neither does it gladden every heart.

We find too many times in the varied experiences of this present life a friendship such as caused Eve, the mother of

the human race, to eat of the forbidden tree and commit sin; the kind to which Jesus refers when He says: "He that eateth bread with me, hath lifted up his heel against me." That kind of friendship manifested in that traitorous act that made Caesar say, "And thou too Brutus," and cover his face with his mantle and give himself up to the assassin's blade. Yes, that same kind of friendship which Job showed towards Ahner, and which the same treacherous man exercised towards Amasa, when he so kindly asked about his health and took him by the beard and kissed him while his heart was full of murder and he under the guise of friendship plunged the dagger into his body.

Gracious Father in heaven, from such friendship ever deliver us.

It is an ancient saying: "A friend in need, is a friend indeed." Let us cultivate a friendship like unto that which Jonathan manifested toward David; a friendship which so closely united them that their love exceeded the love of woman. A friendship such as Jesus teaches, that a man will even lay down his life for his friends and that will stand up for them and help them both in adversity and prosperity.

May God grant us friends tried and true, friends that stand by us in every hour of trial and difficulty, and if our friends look to us in hours of distress and need may we prove the same to them, and in this way fulfill the great command of our Savior and do to others as we would that others should do to us.

THE SOUTHLAND.

It had been our intention to turn our faces homeward after seeing the country in the vicinity of Birmingham, Ala., but at the earnest solicitation of an agent of the North American Land and Timber Co. of Lake Charles, La., free transportation being assured us to Lake Charles and from there home, we concluded to include that also in our trip. Our approach to Birmingham was indicated to us by the long lines of fire in the mammoth iron and smelting works for which this rapidly growing city is noted. The glare of these lights at a distance made it appear as though the city might be on fire, but the nearer approach of the train showed us what it was.

As the city was at this time in a state of quarantine on account of small pox, we chose to remain near the depot, so as not to run any risk regarding our exit from town.

We were shown to a hotel from whence we were conducted across the street to the sleeping rooms. So far as accommodations were concerned these were the poorest we had found thus far on our tour. Between the frequent visits of mosquitoes which were very plentiful, and the whiffs of foul air that were occasionally wafted into our room from some disease breeding "backyard," we managed to eke out some slumber. We would gladly have ex-

changed this accommodation for a night rest on the train, but there was no train until 7 A. M., and glad we were when that time came, and we were once more on our way westward.

The country from Birmingham is for a long distance very rough, this being the southern end of the great Appalachian Mountain chain. Numerous iron and coal mines are found in this region. The scenery was very picturesque, though not so bold in outline as that of North Carolina and Tennessee or even of northern Georgia.

In the vicinity of Fayette, Ala., there is some excellent farming land, the surface is undulating and the soil a rich-looking loam. The one field of cotton and corn showed the productive-ness of the soil. The altitude is low however, hardly 300 feet above sea level. Still, the natural drainage is excellent, and for those who can bear intense hot weather this might not be a poor place in which to settle.

Our train arrived at Columbus, Miss., at 12:30 where a stop of thirty minutes gave us time for an excellent dinner. The weather was hot and very sultry, and everybody suffered. The moving train somewhat relieved the suffering from the heat, but as it was very dry, the train was enveloped in a cloud of dust, which made traveling very disagreeable and tiresome, and we wished for northern breezes and rain. We were very glad when we reached Greenville, Miss., at 7:50 P. M. for it meant a short rest in the somewhat cool evening, and a chance to "clean up."

For more than fifty miles before we reached Greenville, we, being then in the Mississippi bottoms, could see the "high water mark" from the great Mississippi overflow earlier in the season. Trees, fences, houses, telegraph poles, showed the "line" of the water. For accounts of this great inundation were given in the newspapers at the time, hence no more need he said here.

Greenville is an old town, inhabited by a very motley population—Yankees, Southerners, Italians, French, Creoles and the in the South everywhere present darkey. The general aspect of the town is decidedly dilapidated, nevertheless we had an excellent supper, and after an hour's rest, spent in writing letters and strolling about, we were conveyed to the depot of the Yazoo and Mississippi Valley R. Y. At 10 P. M. we took the train and after a change of cars at Leland, we were on the main line of the Y. & M. V. R. Y., headed for New Orleans. The night was cool, the road smooth, the equipment excellent and we enjoyed a good night's rest after the hot, dusty ride of the previous day, and on the morning of the 27th of August we awoke to find ourselves in freedom. In the early morning we passed through Vicksburg once on the Mississippi, now some distance from the river owing to the new channel which was formed during the war. Much of the country about Vicksburg is very rough and uninviting to the northern farmer. The soil in the main is a heavy clay. Farther on down the Mississippi, whose banks we skirted, the country became more and more level, and immense sugar cane plantations were passed enroute.

We reached New Orleans at 10:30 A. M., and soon found, what we had often heard, that we were in a semi-tropical, semi-foreign city. There is the old French Quarter with its grand old

cathedral and its market, both of which we visited; also the grand cemeteries. The cathedral is open at all times, and prompted more or less by curiosity, we entered the historic edifice. Upon the walls were the forms, in sculpture and painting, of some of the patron "saints" of the Roman church, and before a number of them we saw women kneeling in prayer. One whom we noticed especially, moved from one to the other of the images, offering short prayers before each one.

Farther forward, in a corner, we saw what we took to be the confessional. The building is a massive granite structure, but shows signs of its great age, it having been erected about two centuries ago.

The French market was interesting and—horrible. The stench from the long rows of meat stalls where fish and beef are disposed of, was unendurable to nostrils unaccustomed to such odors, but the meat vendors seemed to suffer no inconvenience whatever.

The streets of the French Quarter are exceedingly narrow, and the sewers heaving on the surface, just outside of the sidewalk, together with the grimy, dingy appearance of the business places of this part of the town give it the aspect of filthiness.

The Italian Quarter is different from the French Quarter only in this that it is more filthy, and the buildings lower and the general appearance of things more squalid. The American portion is of course much like any other American city, with wide clean streets, beautiful lawns and modern houses. There are also several very fine parks, where the tired citizen can spend a few quiet hours in the cool shade free from the noise and other unpleasant surroundings.

Among the places of interest we visited was the old City Hall and slave market. Down in the basement in a large room, upon an elevation was a box or "block" upon which the poor slaves used to be placed for the "inspection" of prospective buyers; behind this place was a gangway leading to a building with barred windows and small rooms on each side of a narrow corridor. These were the "slave pens" where the slaves that were to be put upon the market were housed. We recalled to mind the pictures we saw in our boyhood days of slaves being offered for sale on this "block," opposite the line clerk's office, and a "bar" over which whiskey was passed freely, slave dealers in "plug" hats and checked clothes standing about; slave drivers with whip in hand; the auctioneer showing the good "points" of the poor half clad, trembling victim on the "block," and the great multitude of buyers away from their dear little children, to be taken, she knew not whither,—all these things rose up in a mental vision before the writer until he could fancy himself right among the slave dealers. If these grimy walls could speak, what tales of sorrow, suffering, anguish and terror could they not tell! Thank God, to never again will this hall resound with the howls of the slave auctioneer's hammer, or to the cruel comments on the chattels he sold; nor will it again hear the sound of the slave driver's lash, or the cries and moans of the poor victims of the cruel, unfeeling, grasping, rapacious, orange, melon, grape, sugar cane, corn, rice, sweet potatoes and other farm products grown here.

Wheat, however, does not thrive here

acres river steamers were boarded. Some of these steamers are three decker flat bottoms with huge paddle wheels at the stern, and are capable of carrying enormous cargoes up the shallow streams.

At 8:45 P. M. we took the "Sou. Pacific R. Y." ferryboat across the Mississippi, and soon after we were on our way westward toward Lake Charles, where after a ride of about 200 miles, we arrived on the morning of Aug. 28 at 4:15, and were met at the depot by a Mr. Mellinger, and after a weary tramp of over a mile in the dark we found comfortable quarters at a good hotel. The day was spent in looking over some of the lands offered by the North American Land and Timber Co., an engine and car being provided for us by the Co. We found the manager, Mr. A. V. Eastman, a most estimable gentleman, one whom it is a pleasure to meet. He and several other gentlemen and ladies accompanied us on our ride across the vast prairie. Part of this land is well adapted for the cultivation of rice.

Where the land has been improved some good crops were harvested. Fruit also does very well. The prairie at present still affords, as it did many decades ago, excellent pasturage, and the fine condition of the cattle which we passed enroute showed that the grass is highly nutritious.

Lake Charles, situated on a fine lake of the same name, is about 30 miles from the Gulf of Mexico. The Calcasieu River, deep enough for ocean steamers, forms a water way between Lake Charles and the Gulf, while the New Kansas City, Pittsburg and Gulf R. Y. connects this city with Port Arthur on the Gulf, and with Kansas City. The Southern Pacific makes direct connection with New Orleans, also with Houston and Galveston, Texas.

The town contains various manufacturing enterprises, several mammoth sawmills, the Southern pine being very abundant some miles north of town; a large ice factory, rice mill, etc. There is however much room for improvement in some directions and northern capital combined with push and judgment would no doubt find safe and profitable investment here.

"Are there alligators in Louisiana?" asks some one. Yes, but there are not many in the vicinity of Lake Charles. "Mosquitoes?" Yes, plenty of them, and they are decidedly active, but with fine netting over windows, doors and beds they do not disturb one's slumbers, and they are not more numerous than they are on the unsettled prairies of the North. The chief objection that southern Louisiana offers to farmers at present is the matter of freight rates, and the great distance to good markets. Since the completion of the K. C. P. and G. R. Y., July 1897, the freight rates have however been cut almost in half and they will no doubt be still further reduced.

We found the weather very warm in the early morning, but about 9 to 10 A. M. a cool, refreshing breeze from the Gulf makes living comfortable, especially in the shade. The general health here seems to be fully up to the average, notwithstanding the low altitude. We saw splendid specimens of figs, pears, pomegranates, peaches, apples, oranges, melons, grapes, sugar cane, corn, rice, sweet potatoes and other farm products grown here.

Wheat, however, does not thrive here

Sunday, Aug. 29, was also spent in town, the brethren Brubaker and Lehman conducting services at the Presbyterian church. Their words were well received, and we hope many good impressions were left upon the hearts of the hearers. We were very kindly entertained at our hotel by the proprietor, also by Mr. Eastman, Mr. Mellinger and wife of Nappanee, Ind., and other friends, and the afternoon hours, spent in singing and edifying conversation, were rapidly away.

At midnight we boarded the K. C. P. and G. R. Y. train for Kansas City, where we arrived after a rather tiresome journey Tuesday morning Aug. 31. As the transportation which had been assured us had not been arranged for us, we came by way of Chicago, which place we reached the following morning, and without delay we took the train for Elkhart, arriving there at 1:25 P. M. after a round trip of over 6000 miles. We were thankful to God for His protecting care, and glad to meet our dear ones safely and well.

We feel that much more might have been said of our travels, but to give a full account would require too much time. We may, however, take occasion to say more in later numbers, of several localities which we visited.

We are under obligations to all who made an effort to make our journey agreeable, and would yet say that those who wish to go to the Southeast should correspond with the Southern Railway Co. (W. A. Turk, G. P. A., Washington, D. C.); those who wish to go to the Southwest should apply to the Wabash R. Y. Co. These roads will serve the traveler with all the conveniences of modern improvements and supply the traveler with abundant information. Of the beautiful scenery along the lines of the Southern R. Y. Co. we have spoken in a former issue. The Wabash Railway forms an excellent route from East to West and Southwest, making good connections with the K. C. P. and G. R. Y., at Kansas City and with other lines at St. Louis, while the trip through the rich and fertile counties of Indiana, Illinois and the beautiful prairies and hills of Missouri afford the traveler on the Wabash System a most delightful and profitable trip. A. B. KOHL.

PREPARING FOR THE HOME IN HEAVEN.

BY J. F. FUNK.

A young man was converted. His conversion was a very remarkable one. The Spirit shed a halo of divine glory into his soul; he saw spiritual things in a far brighter light than many of his fellows. He was all gladness and rejoicing. But the old adage, that "one extreme follows another," proved true in this instance. In his first love, "the fulness of joy reigned supreme, but reigned only for a little time."

"The helplessness he knew

When first he saw the Lord,"

soon began to wane, and the life that so short a time ago was all aglow with love to God and love to his fellow-men, went out into darkness, and he who once had covenanted with God to re-nounce the world and all the works of darkness and unrighteousness, turned back to his old ways with a stronger love than before,

and the "last state of that man was worse than the first."

Out into the world; out into the by-ways that lead to hell; out where sin and Satan hold jubilees of wickedness among the devotees of Bacchus; out where debauchery and wickedness, like twin maidens, follow the flowery paths of carnal desires which bring only remorse and suffering in the end the young man went.

But Jesus sent the Comforter, the Spirit of truth to reprove the world of sin, of righteousness and of judgment, and this young man often heard Him knocking at the door of his heart, while a mother's warm prayers went up continually to the throne of grace, that he might again turn back to the purer and better life.

Years passed by and he was still astray out in the mountains of sin. A pious mother's prayers still went up to God, and still the Spirit was standing at the door of his heart pleading for admittance.

At last the wooings of the Spirit and the mother's prayers prevailed. The prodigal saw himself in his rags, starving and dying, a swine-herd among the strangers out in the fields of sin. He decided to go home to his father's house and seek, anew, forgiveness and the father's love and favor.

He came home; but it is very hard to get back into the same condition from which he went out, after one has once tasted the blessedness of divine grace; the apostle speaks of such a one, that it would be impossible to renew him again. But all things are possible with God, and after much prayer and pleading with the Father of mercy He kindly stretched out His hands and saved the returning prodigal a second time. But with deep sorrow, he found that, though there was "bread enough and to spare," yet for him there was not so plentiful a supply as in his first love; and he confessed that his expectation was set on getting into the same ecstasy of joy and blessedness which he realized after his first conversion; but he said: "I have learned that I must be satisfied with the measure of grace and joy which God gives me."

And so content with the meagre measure of God's grace he went forward realizing his own weakness and want of grace, but never letting go again of the mighty hand that holds us when the dark shadows and gloomy clouds of doubt and distrust, of trial and temptation overshadow us.

Wearied years of trial and temptation came and went; at last severe bodily suffering fell to his lot; helpless as a child, unable to work, or even walk; unable to speak intelligently, unable to write only with the greatest difficulty, and then came the end. The heavenly mansions were ready; and God had prepared our brother too for his home in heaven.

This light affliction which is but for a moment, worketh for us as far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

At his funeral the writer thought of the words of the apostle: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." For we could feel that our brother was gone to his home—into his beautiful home beyond the skies.

of encouragement to him; and then they sang the beautiful songs of Zion, and talked and prayed. Then his soul was lifted up in joy to God his heavenly Father and he was so encouraged and strengthened that his life was purer and better and more Christ-like afterwards. God was preparing him for the better life for his home in heaven.

A year later, and it was summer again; a beautiful summer afternoon, and we gathered again at the home-stead of our brother. Brothers and sisters, children and grand-children, nephews and nieces, to the number of about four-score had gathered together there. In his invalid chair, out under the shade of the trees, sat our brother with all his friends around him, all trying to see what they could do to make it pleasant for him. There seated under the trees we sang again the songs of Zion; there we read from the great, good Book, there we spoke of God's love and goodness, and then we went up the petitions from anxious hearts to the throne of God for help, for comfort, for blessings on our brother. The sweet cadence of the songs of praise and the petitions for mercy and comfort on our brother died on the evening air and we returned to our homes. It was our last meeting of the kind with our brother in his life. But thus the good Father in heaven was preparing him and us for the better home beyond, for heaven.

His life seemed wearing wearily away. We felt sorry that he must suffer so and that he must be so helpless. We pitied his companion, our sister, just as much because she so faithfully cared for him while her strength and endurance sometimes was hardly sufficient to keep up and endure the continual strain; but with quiet Christian devotion she was his constant attendant.

One day he desired to sit up for a few days, having a beam in the eye, one cannot see well enough to pull out the mole in another's eye.

Hear some of the prophet's pleadings: "Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and committing adultery, they break out, and blood toucheth blood. . . . My people are destroyed for lack of knowledge." "O Ephraim what shall I do unto thee," to cause thee to love me more and serve me better? What evil have I done thee that "your goodness" should be "as a morning cloud, and as the early dew that goeth away?" "They are all adulterers, as an oven heated by the bakers. . . . Ephraim, he hath mixed himself among the people. Ephraim is a cake not turned. Strangers have deceived his strength, and he knoweth it not. . . . And the pride of Israel testifieth to his face" (see Isa. 31 chapter).

Metaphors with all this pleading and much more besides, it should have caused them to "break up their idols of gold, silver, brass, iron, and order, so that the seed of truth, as sown by the prophet, might take root and bring forth much fruit to the honor and glory of God.

To depart from God is a bitter thing; to neglect the truth brings sad experiences; and we know it by the experiences of those in ages past; also in the present age we know it to be a fact, and consequently feel like "pleading" a little with "Mother" the church. In the beginning of the church of Jesus Christ when the "Gospel of our salvation" was

The sweetest and most consoling thought that the religion of Jesus gives us, is the promise of eternal life through our Lord Jesus Christ, and the assurance of being with Christ, for ever in heaven.

For the Herald of Truth.
A PLEA.

BY DAVID GARBER.

"Lead with your mother, plead." These words were spoken to the prophet Hosea, by the Lord, in a time in Israel when pleading was a necessity. "The congregation of the Lord" had forgotten that "her maker" was her husband, and in her forgetfulness her heart was turned and wedded to idols, works of men's hands. But our God, then as now, is a "jealous God," and consequently sent the prophet with this message: "Lead with your mother, plead;" for she is not my wife, neither am I her husband; except she put away her gods, and her adulteries." Though her "beginnings" in this evil way may have been small, she still increased, "waxing worse and worse," until her iniquity was found to be hateful, and the Lord's jealousy was stirred. Though the Lord seemingly took a strange way to remind his people, yet the object lessons were, as they are now, at times good, and make lasting impressions. Being commanded of God to take unto himself a strange woman as a wife, he obeyed, leaving his reputation in God's care. It seems to us Israel's shameful sin must have been vividly brought to mind; yet this is not enough, but the prophet, beside his example (possibly, when they in their astonishment came to the prophet inquiring about this strange act), pleads with them in words sharper than a sword, having a good opportunity to apprise them of a fact that, having a beam in the eye, one cannot see well enough to pull out the mole in another's eye.

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Is there some habit marring your Christian life, hindering your usefulness, checking your progress in divine life? Then make up your mind that you are going to get victory over it. You may look like a small enemy, but it will become stronger and stronger if not checked. You remember God told Saul to go and utterly destroy Amalek. He did not fully obey but spared some, and

n the thirty-first chapter of Samuel we read that it was an Amalekite who boasted that he had slain Saul and stripped him of his crown. Some one has said that it would be easier to find a man that had not done any sin than to find a man who had done it only once. Sin multiplies. The tendency to sin gathers force with every new commission. The house of David grew stronger and stronger, while the house of Saul grew weaker and weaker. So the battle goes on in every one of us. The power of the old nature in us grows weaker and weaker if we keep it in the place of death, and the new nature gathers strength. We must either overcome sin or it will overcome us; we must take our choice. Have you completely forsaken your sins, or is there some enemy that you allow to remain alive?

2. *They dwell among the heathen.* What was God's call to Abraham? "Get thee out." What was his word to Isaac? "Go ye out.... touch no unclean thing." And for us the command is, "Come out.... be separate." Dwelling among the enemies of God was the cause of Lot's troubles. How many Christian parents follow his example? They move into some city for the sake of the associations, it may be, when they know its influence will blast religion and piety. Their children get contaminated, and their religious life sapped, and then when their boy goes astray and prefers the saloon or the gambling-den or the brothel to his own home, the parents cannot understand it! Be separate! Choose carefully your companions, and do not, like these Israelites of old, settle down among the enemies of God. May God help us who are parents to pray continually for our children, that God will preserve them from the corrupting influences of those amongst whom they are thrown. But it is folly to pray for our children if we follow Lot's example, and run right into the devil's camp.

3. *Then they intermarried with God's enemies.* That was an easy step to take after the other two. Now from the very beginning of the history of the chosen people we see that intermarriage with the heathen always brought disaster. Think of how it was with Abraham and Hagar; Isaac and his heathen wives; Solomon and his wives. What overthrew the house of Saul? What overthrew the house of David? What overthrew the house of Jehoshaphat? Intermarriage with the heathen; they did what God told them not to do. When Jehoshaphat was right in the zenith of his power, he went down to Samaria and formed an affinity with Ahab, and from that time his star began to decline, and it was not long before the house of Ahab had destroyed all the house of Judah. I believe this is the door by which more woe and unhappiness enters into our homes nowadays than almost any other. Many a Christian woman agrees to go to the theater with her husband if he will go to church with her on Sunday. She thinks she will convert him in that way; but my experience is that in ninety-nine cases out of a hundred the wife loses her assurance, loses her testimony, and is dragged down to her husband's level. I met a lady once who married a rich man's son although she knew he was addicted to drink; but she thought she could save him. Such mixed marriages always mean mixed principles. God has drawn the line against them. How can Christian men and women expect God's

blessing when they go in the face of His commands and join themselves in marriage with some ungodly person?

4. *They served the heathen gods.* Instead of raising the heathen and converting them to the knowledge of the true God, they were themselves dragged down into idolatry. If there is one rotten apple in a barrel it will not be long before the whole barrel is rotten.

The Bible would lose half its personal interest for us if idolatry had ceased to be a temptation. But though we do not worship images of wood and stone in America, we have our idols that are just down into idolatry. "Little children, keep yourselves from idols," were addressed to Christians. Anything that we love more than we love God is an idol. With some it is the love of money; with others the idol of dress, fashions; with others the idol of pleasure. Man doesn't need to be commanded to worship, because there is no nation so low or so high in the scale of civilization but worships some kind of a god. What man needs is to have his worship directed aright; to be directed to worship the true God in spirit and truth, and not let his heart run away after other gods.

5. *They forgot their own God.* Man's heart must be occupied with something. There is an old adage that says, "If the bushel is not filled with wheat, the devil will fill it with chaff." But there is not room in the heart for two thrones. If Satan is enthroned there is no room for Christ. It is a solemn thing to think that Christ does not remain as an invited guest. He will stand at the door knocking, but will not force an entrance. And so here, when they began to worship heathen gods, they naturally forgot God. All thoughts of Him were crowded out of their hearts by the new affinities they had formed. They forgot how He had delivered them out of the hand of Egypt, how He had brought them through the Red Sea on foot; how He had supplied their wants for forty years in the wilderness; how He had led them into the promised land. His altars were now neglected, while the children of Israel crowded to the groves of Baal.

Did you ever notice how often in Scripture Moses and Joshua and Nehemiah and other leaders called back to memory God's past dealing with Israel, using these as a warning and as a lever to induce them to trust Him still? But just as to-day young people scoff at the counsel of their parents and have to learn by bitter experience what their elders tell them, so warnings from his- tory were often lost upon the Israelites.

It seems to me that this nation is just doing the same thing that Israel did. When worldliness comes in godliness goes out. They are tearing down God's altar; they are breaking down the Sabbath; and the time has come for us to call a halt all through the church of God. Every man and woman that believes in God ought to take a high stand, a firm stand, now.

6. *The sixth step was—God sold them into bondage.* Six times in the book of Judges do we find that the children of Israel did evil in God's sight, and six times were they given over to their enemies to be chastised. God set a blessing or a curse before them, and they had to reap the fruit of their conduct. When they obeyed they were blessed; and when they turned aside judgment came upon them. And there

has never been disloyalty to Christ that has not brought retribution.

I believe that the deepest wound that was from Judas. The Roman soldier's spear did not cut so deep as the kiss of Judas. He professed to be a friend, and yet he betrayed his Lord and Master. We should not profess one thing and do the opposite. No Christian has ever bought the friendship of the world without disloyalty to Christ. Are we His friends? Then let us not show any quarter to His enemies, but let us stand up against them and fight them, knowing that we shall come off more than conquerors through Him who loved us.

Thank God, the story does not end there. The Bible tells us of one more step, for we read that "when the children of Israel cried unto the Lord, the Lord raised up a deliverer (margin, 'a savior') to deliver them." God never turns a deaf ear to the cry of a contrite heart, and there is a Deliverer for you and me, no matter under what bondage we have fallen.

DON'T TAKE OFFENSE.

Look here a moment, my friend, just listen to my words: Don't be so willing to be offended. I have noticed you are very sensitive and quick to suspect a fancied wrong. There are many reasons why you should not be so. One is: It makes you very much unhappy. You know how much you brood over some fancied injury received. You think about it when alone. You awake in the night and recall how some one has ill-treated you. This ruins your spirit, destroys your inward peace, nurtures in you unpleasant feelings and sometimes thoughts and schemes of retaliation and revenge. The effects of such a spirit are at last seen in the face, discerned in less kindly eyes, and even the voice loses its melody and sweetness. The connection between spirit and body is so close and vital that the interactions are sure and effective.

Then, again, this makes you less agreeable to others, and what you in an evil hour fancied became realities. Offenses and slights will be given because many will not be so anxious to please you. You know then we have a sore on foot, or hand, or arm, some one all the while joggles us and hurts us right on that sore spot. So exactly if we carry sore feelings, sore spirits, and a sore heart into society, some careless one, or cruel one, will surely manage to hurt us and sometimes I think on purpose.

Now, if that spirit injures you so much in respect to yourself, and unfits you for a social life, it must be very injurious to your Christian life; for that involves all others of life's relations, and takes more. You cannot be a happy, fruitful, amiable and congenial Christian when you are fermenting with a sense of injuries received. Hence your influence and power for good are very much weakened. Read Paul's description of an opposite spirit that should govern a Christian soul: "Love suffereth long and is kind; envieth not; is not easily provoked, thinketh all things, beareth all things, believeth all things, hopeth all things, endureth all things." What a happy person he must be, governed by such a spirit!

Second. You do others injustice by this sensitive spirit. I have faithfully examined into seven of your sulks

and morbid griefs, and only in one instance did you have any occasion for offence, and even this is doubtful. In the other six you cruelly misjudged the motives of others; you misconstrued their actions, and misapplied their words and as results you entertained hard feelings toward them, spoke about them with considerable vitriol in your words, and when you met them your face appeared as if you had just washed it in a powerful acid; and they were entirely innocent of any injury to you in act, word, or even thought.

Now that was very wrong in you to wrong innocent people just because you are so very thin-skinned. More so still when you remember that you have been told time and again that you are of a rather suspicious and jealous nature.

Third. I have noticed that people like you are not at all sensitive about giving offence. You often speak crabbingly of others, and so much so as to be sometimes sarcastic in your words, the weapons of a coward. You are quick and acerb in your expressions. I know you don't mean any harm, for personally I believe you to be a right good soul, only you need some more work of grace; but mark the spirit that makes you ready to take offense fits you admirably to give offense! Hence, this sorry disposition is a two-edged sword—it cuts in all directions.

Fourth. I am sure God is not pleased with that spirit in you. He wants you to be "slow to anger." He wants you at your best in your disposition and influence. I know He does; for it is just like the great heavenly Father to want his children to be perfect, even as He is perfect. "Let this mind be in you that was in Christ," and so many other Bible verses that are very much against that disposition of yours to take offense. Other things I would like to tell you—but this will do for the present.—*The Standard.*

HEAR THE ANGELS SING.

It came upon the midnight clear,
That glorious song of old,
From angels breathing near the throne
To touch their harps of gold:
"Once on earth, good will to men,
From heaven's all gracious King,
The world in solemn stillness lay
To hear the angels' sing."
Still through the cloven skies they come
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains
They bend and hover winged,
And ever o'er its battle-flags
The blessed angels sing.
But with the woes of sin and strife
The world has suffered long;
Beneath the angel strain that rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they sing;
O hush the psalm of peace,
Till men can hear the angels sing.

And ye, beneath his crushing load,
Whose forms are bending low,
Whose souls with anguish bleed,
No weight too great for you;
With painful steps and slow,
Look now for glad and golden hours
Come swiftly in the morning's glow;
O rest beside the weary road,
And hear the angels sing!

For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

—Edmund H. Sears.

MISSIONS.

LETTER FROM CHINA.

Following is part of a letter from Sister Alice Troyer, in reply to a request for information regarding the missionary work in China.

LUOAN FU, SHANSHI, CHINA.

June 1, 1897.

NOAH E. BYERS, Sterling, Ill.

DEAR BROTHER:—I am afraid your letter took longer to come to China than you had anticipated and my answer will not be of much use to you for the occasion of which you speak. Dated March 24th, it reached me May 5th, by our last mail. However, I ask the Lord to bring me into close touch with Himself, as I write, so that He may use this letter for His own glory when it does reach you, and that He may Himself make the awful loss condition of China's millions as real to His people at home as it is to Himself. It must grieve the loving heart of God so much as He sees His own, whom He has sent into the world as the Father sent Him, and who are the light of the world, unwilling to go to take the Gospel to the dying millions because they love their own homes, and pleasant surroundings, and their friends too much to leave them for the work to which they are called, that of being "ambassadors for Christ." If Jesus had thus been unwilling to leave His beautiful home and His Father with whom He was equal, King of kings and Lord of lords, what then would have become of Jesus the stricken people? But He who knew no sin was willing to be made sin for us; He who was rich was willing to be poor that we might be made rich—so poor that He had not even where to lay His head. "And every man went to his own house; but Jesus went to the Mount of Olives." When we realize our calling, as Christ was, so are we in this world, and "as the Father had sent me," so He also sends His workers, we also realize how far short we come of being what we are intended to be by Him who hath chosen us that we should go and bring forth much fruit. How we should strive to walk with our God so that He may work out through us the purpose for which we are called by Himself.

It is quite true that God does not want all of His children in Africa, China, South America, and other heathen countries, but He does want each to be living for Him, which means for the spreading of the Gospel. Just as sure as we live in close communion with Him, just so sure we long to be used by Him in saving souls, and in getting the Gospel to those who have it not, whether it be by taking it ourselves or using others means to send others. What the church now wants is to get in close fellowship with her Lord and Master; then there will be mission work done as God wants it done. It is this which we as individuals must have in order to do His work, and walk with Him on our Master. To those who ask, "What preparations do you advise before going to the mission field?" I can only say, Learn to walk with Him, and to draw from His Word the living water which the soul needs daily, so that it may flow from us in rivers of living water. Jesus first invites us to drink, and then come the rivers of living water flowing from him who has first drank. Jno. 7:37, 38. A good education is a blessed gift of God,

but the preparation for God's work is not a storing of the mind with a knowledge of things, which knowledge shall never be used again after leaving the schoolroom. It is the meetings face to face with our Master, the sitting at His feet and hearing His word, which is the real preparation for His work. The Lord uses the weak things to confound the mighty. Above all other books the Bible is the one to be studied and well known. There is danger in waiting too long at home for preparations—"But this I say, the time is short." "He that shall come will come and will not tarry." What then, when He comes and finds some whom He has called to go forth still tarrying at home for preparation? The only thing is to be sure the Lord wants you to go now, and then "launch out into the deep." The Lord has just been blessing to myself Jno. 8:12. "He that followeth Me shall not walk in the darkness." This is all that is necessary, step by step to follow Him; then we will have the light of life and be in the dark about nothing. But we must trust the future to Him. We must follow Him, not go before Him, nor follow far behind; but step by step, moment by moment, keep just with Him; then there will be no darkness to walk in.

Now as to the Mennonite church starting a work in China. I think it would be the best thing possible for the first missionaries to get experience under the C. I. M. Its leaders are experienced men of God who know China and its people, and of course know better how to open work among the Chinese than those who have spent but a few years here, and young missionaries may well be benefited by their experience. The work could afterward be entirely under control of the Mennonite denomination, or, as the case with other missions, be still associated. There are the "American-Swedish Mission," the "German Alliance," and others whose members are called "associates" in the C. I. M., but their work is somewhat separated and more independent than that of those who are full members. Their support comes through their own missions. The C. I. M. allows about \$250.00 per year for each missionary. One can, however, do with much less. Having this amount much can be used in the work. I think it is far better to keep the foreigner's money out of the work as much as possible, but let the native church be self-supporting. I believe much harm is done in the work by too freely using foreign money. It will not give the natives an opportunity to deny themselves for the sake of giving to the Lord, and so often makes them who are employed for preaching, covetous, and to work for money instead of for souls. The Chinese as a race are a money-loving people to an extent which our natives are not been among them cannot understand. So one can do with very little money indeed. The expenses vary in different parts of the Empire. Here it is cheaper than many places. I have not needed nearly so much as \$50.00.

Our work here is just starting on independent principles, and we are all convinced that the free spending of the foreigners' money has been a hindrance, foreigners' money has been paid out of the church fund. As to sending the workers, I do not remember distinctly what it costs, but you could find out exactly by writing to H. W. Frost, 632 Church St., Toronto, Canada, who is Home Director

for the North American branch of the work. All who are accepted by the mission are sent out, sometimes immediately, other times the Lord keeps them waiting a month or two because of lack of money for each party, and sometimes they are delayed one or two steamers, but never kept at home because of lack of funds. When our party left Toronto (there were four of us), the day was set before the money came in, and it did not come in in time for the party to leave on Saturday morning as was planned, but by Monday the Lord was ready for them to go, and so sent the passage money.

As to the kind of workers—the North American Board is praying for a hundred *Spirit-filled men*, ready to lay down their lives for Christ in China. Physicians are also in demand. When speaking of the need of physicians, I always want to urge young people not to stop to take training in this, for the "Lord is at hand." I am sure that He will come soon to take His church to be with Himself, and then they who stop at home for training will lose the opportunity of working for Him in China.

But I want to remind you that I am not an experienced worker. It is only a little more than a year since I landed, and of course the greater part of this time has been spent in study. However, the Lord has been very good to me in letting me get sufficient language to do some work among the people. So far my work has been largely with the believers.

The City of Luoan is an especially difficult field so far as bringing out any work in China is concerned. The people are quite indifferent to us as well as to the Gospel. The place has been open to the Gospel for years, but there is now only one believer who is a native of this city. There are others, but they are not natives of this city, though they live in it. The people of a city look upon outsiders who come in almost as upon foreigners, so it is not so difficult to get people from other places to believe and follow because they are looked down upon anyhow. The village work is more encouraging, and the Lord is working in our midst, especially among the women. A number of them have recently opened their feet, which is a testimony to all that they want to follow the Lord. Miss Gates and I live alone in the South part of the city, while Mr. and Mrs. Smith live in the North part. Since we came here in the last August, one woman has hardly become interested in the Gospel.

I have written a very long letter. I trust there may be something which will be helpful to you. May the Lord Himself all you with His Holy Spirit for all special work of arousing interest. You asked if I have any suggestions to make about how to raise an interest in the work. The only real interest, I find, is that which is aroused by the Word of God in the heart of the Lord's chosen ones. A real knowledge of what God has called us to. As a rule, I think, interest which is aroused by touching events in the mission field is not lasting. It must be the *living Word* of God doing its work in the heart. Then it is real and lasting. May the Lord bless you. Yours in the service of the blessed Master,

S. ALICE TROYER.

Tientsin, China.

In care of C. I. M.

MOVEMENT AMONG FRENCH PRIESTS.

Gospel work among French priests is developing in a promising manner; and not the least interesting sign is the growing sympathy with reform inside the Church of Rome. The Abbe Bourrier, of Marseilles, who some time ago broke with the Papal system, has started a paper, *Le Chretien Français*, which for the present will appear every other month, and chronicle the progress of Evangelical reform in the bosom of Catholicism. The first issue contains remarkable letters to Church dignitaries by the editor and Abbe Phillippot, late vicar of Plomion.

In an introduction, Mr. Bourrier says: "We are all priests—seculars, monks or religious. Some of us have already come out of the Roman Church, others are still the pale and beneath the hierarchy. All of us are faithful for religious reasons, a Catholicism made young again, a Christianity such as was established by the Apostles, the sole authentic interpreters of the preaching of Jesus. For us the Papacy is but a human institution; venerable if will to renounce a past characterized by errors and dogmatic inventions; condemnable if obstinate in the haughtiness of its anti-Christian pretensions."

Proceeding, Abbe Bourrier says:—"We appeal to Catholics and Protestants, to all who aspire to a religious *renouveau* on an Apostolic basis, to all who are willing to work for the salvation of France by the Gospel. We do not say, 'Be Catholics, become Protestants.' We say, 'Let us be Christians!' Forms are of little value and prove nothing; conversion is everything. It is the heart that God demands. We reckon our adherents in nearly all the dioceses of the Church of France, in all the ranks of the clergy, in several monasteries and communities. We have even received a sympathetic testimony from a personage occupying a high position in the hierarchy."—*Christian (London).*

A MISSIONARY HEROINE.

At Hangson I attended a service at the chapel of the American Mission. Over one thousand adults were present, and the preacher, twenty-two years of age, who had arrived at Hangson the day before, preached with marvelous fluency. He was a missionary's son. As a child, he lived with his father and mother in the jungles of Burmah, where it was the business of the father to follow the Karens, who were nomads, on their wanderings. Cholera came, and the missionary died. It seemed the plain duty of the widow to return to America with her only child that might be educated. But the thought came, "If I leave these Karens, who is going to look after them?" she saw it to be her duty to let her son go home by himself, while she remained in the jungle to carry on the work. For seven years and a half she toiled, doing her share of the full work of a missionary all alone. "All the time she prayed, 'God, send my boy.' One day a letter came. He was converted, and wrote, 'I think I will be a missionary.' She replied, 'That is what I want; come and take up your father's work.' The day before she had welcomed her boy, and now she was hearing him preach. I said to myself, 'If Christ had a heroine, this is one!'"—*Henry Hays.*

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January 15, 1898.

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THE CHURCH SUPPER.

Say! John, we had an awful time.
Down at the church last night.
It made me sad, though some were glad,
And, in it took delight.
They had a crazy supper there;
A thing of ridicule.
Around the pulpit cannot be
I heard to play the fool.

They place their laugh and witty joke,
Nor cared for the offense.
T'was everything contrary to
The rule of common sense.
The men, they served the ladies, with
Their aprons up to date.
The pepper, in the sugar bowl,
Was, for the tea, passed round.

Just think of it, and when they came
To dishing up the soup;
Why! John, as sure as you are born,
They had it in a scoop.
They had to eat it with a fork,
This made them lots of fun.
They tried and laughed, and tried again—
In fact it can't be done.

The silly song and idle mirth,
And idle jest was there.
Why! yes, I even saw them stir
Within that place of prayer.
Most surely all within a church
Should be a house of prayer.
That foolish thing will hinder souls,
And desecrate the place.

So, as they reviled in that place,
And drank their teacups,
I thought about the time when sons
The vow with God there made.
An awful thought possessed my soul,
The tears rushed to my eyes—
Does God compare these earthly scenes
In courts beyond the skies?

And then, again, I thought of this,
How many a precious time,
I, bowing there, received the bread—
And likewise, too, the wine,
Blessed emblems of my dying Lord,
Speaking of Calvary;
How can they fill that sacred place,
With such unholy joys?

I thought about the many times,
I've felt the Holy Ghost
Fill all that place with power divine,
That scattered Satan's host.
But, when I heard their worldly glee;
For if I had no taste,
The contrast was too much for me,
I quickly left the place.

—Selected.

HERALD OF TRUTH.

January 15,

SUNDAY SCHOOL LESSONS.

LESSON IV.—JANUARY 23.

THE BEATITUDES.—Matt. 5:1-12.

[Read chapter 5. Memory Verses 3-10.]

GOLDEN TEXT.—Ye are the light of the world.—Matt. 5:14.

INTRODUCTION.

TIME.—The summer of A. D. 28, probably. The Sermon on the Mount was preached toward the middle of His ministry, after He had gained considerable following, and proved by word and deed His rightful authority as a teacher.

PLACE.—According to tradition the horns of Hattin, or Mount of Beatitudes, a square shaped hill, about 60 feet in height, with two tops. It is situated near the center of the west coast of the Sea of Galilee, two or three miles from the sea.

PARALLEL SCRIPTURE.—Luke 6:17-26.

DIFFICULTIES.—There is probably no more difficult portion of the teachings of our Savior to interpret than the Sermon on the Mount. It is recorded in a more condensed form by the evangelist Luke. Where the addresses by the two Evangelists are identical, it is difficult to determine. "Possibly our Lord repeated the substance of the famous address more than once. Certainly its importance is such that it would warrant repetition many times. We, at least, have need to ponder it, and inwardly digest it, by means of many readings and much prayerful meditation."—Pentecost.

A NIGHT OF PRAYER.—The scene of this lesson took place in the morning after a whole night of prayer. See Luke 6:12. "Although to Jesus prayer was daily bread, vital air, the gate of heaven, yet there were times when battles were to be fought, great questions to be settled, guidance given, power to be received, when eternal issues depended on the decisions of an hour; at these times Jesus would be a long time alone with His Father, in deepest communion and earnest prayer (Luke 3:21, 22; Mark 1:35).—Peloubet.

TESTS OF CHARACTER.—The Beatitudes are tests by which we may judge whether or not we are true and loyal subjects of heaven. No test could be better for Sunday school boys and girls. "Meek," "merciful," "pure in heart," "peacemakers,"—which of them can be so described? "Mourning," "hunger," "reviled and persecuted"—which of them sees such words to be true of them?

THE BEATITUDES.—The term means the benediction, the happiness. There are seven in all, setting forth a seven-fold character, which is a complete character, seven-fold blessedness is perfect blessedness. The seven beatitudes do not describe so many distinct characters, but essentially the same character under so many distinct aspects.

DAILY READINGS.

M. (Jan. 17) The Beatitudes.

T. A guiding light. Matt. 5:13-12

W. Perfection of love. Matt. 5:28-48

T. Blessings in disguise. Luke 6:20-28

F. Blessing of obedience. Isa. 119:1-16

S. Motive for love. 1 John 4:12-12

S. Walking in the light. 1 John 2:1-11

LESSON V.—JANUARY 30.

[Read chapter 6. Memory Verses 9-13.]

GOLDEN TEXT.—Pray to thy Father which is in secret.—Matt. 6:6.

INTRODUCTION.

TIME.—The summer of A. D. 28.

PLACE.—The horns of Hattin, or the Mount of Beatitudes.

OTHER SCRIPTURES ON PRAYER.—Matt. 7:7-12; 18:19, 20; Luke 11:1-13; 18:1-14; John 16:23-27; Rom. 8:26; Phil. 4:6; Jas. 1:5-7; 1 John 5:14, 15.

HISTORY OF INDIVIDUALS.—Jesus was between 31 and 32 years old. John the Baptist was imprisoned at the Castle Macherus. The apostles had been chosen just before this sermon was preached.

A MODEL PRAYER.—"In this prayer our Lord shows His disciples how an infinite variety of wants and requests can be compressed into a few humble petitions. It embodies every possible desire of a praying heart, a whole world of spiritual requirements, yet all in the most simple, condensed, and humble form. It expresses and combines in the best order every divine promise, every human sorrow and want, every Christian aspiration for the good of others."

DAILY READINGS.

M. (Jan. 24) How to pray. Matt. 6:5-15

T. Encouragement to pray. Matt. 5:7-12

W. Believing prayer. James 1:1-8

T. True and false prayer. Luke 18:9-14

F. In Christ's name. John 16:23-33

S. A merciful God. Isa. 58:1-10

S. Abundant goodness. Isa. 145:8-19

LESSON VI.—FEBRUARY 6.

OUR FATHER'S CARE.—

Matt. 6:24-34.

[Read Matt. 7. Memory Verses 25, 26.]

GOLDEN TEXT.—He careth for you.—1 Peter 5:7.

INTRODUCTION.

TIME.—Midsummer, A. D. 28. The same as the last lesson.

PLACE.—The horns of Hattin, a mountain west of the Sea of Galilee.

INTERVENING INCIDENTS.—"In the verses between our last lesson and this Jesus defined the true spirit of fasting, and also portrayed the superior value of heavenly treasures above any earthly gain. Our lesson begins with showing how impossible it is to render acceptable service to God when the affections are divided, and continues the proof by showing that anxious care or worldliness is contrary to a life of trust. A most practical lesson is here set forth."

CARE FOR THE MORROW.—This lesson gives a faithful warning to avoid the service of mammon, asking us even to "take no thought for the morrow." Are, then, that poor boy and his mother to take no "thought" for the future at all? not even for "the morrow"? When they count out the little weekly wages, and reckon whether they will secure the actual necessities of life, are they even to "take no thought for the morrow?"

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1898.

HERALD OF TRUTH.

25

CORRESPONDENCE.

ROCKTON, PA., NOV. 7TH, 1897.—We feel to praise God for the efforts of the dear brethren who for so long held this post as mission work. As is generally known that efforts were put forth at this place the past year in the spiritual work, we take this opportunity to make known the progress with our new house for worship. The size of the building is 32 by 50. We have two small rooms one at each side of the platform for infant classes in Sunday school. We have the large part finished and are making the seats; expect to seat, if possible, about 300. We hope to open our house for worship in the near future, and have a series of meetings in connection. The members are all lifting up their hearts in thankfulness to the beloved brethren all around us for contributing so liberally to our needs. How beautiful it is when brethren all work together. How light the load when they all pull the same way. "He who holds good and how pleasant it is for brethren to dwell together in unity." We ask the Lord to ever hold us together as a body. Brethren, pray for the church at Rockton.

Brother Abram Metzler of Blair Co., was with us over Sunday, Nov. 21, and preached three soul-cheering sermons. One person asked to be received into church membership. Many thanks to Bro. Metzler for his visit among us. Brethren, come again.

J. A. BRILHART.
M. (Jan. 31) Our Father's Care. Matt. 6:24-34
T. Confidence in God. Psalm 23
W. Testimony of experience. Psalm 34:1-11
T. The Lord delivereth. Psalm 34:12-22

S. A sure refuge. Psalm 91:1-8
F. A safe keeping. Psalm 91:9-16
S. God's care for sparrows. Luke 12:1-7

JESUS OF NAZARETH.

We have often wondered why the Evangelists were so particular, sometimes going out of the way, to drag in that hated place, Nazareth, and fasten it as a sort of title or designation to the name of Jesus. Was He not known as the rising teacher and prophet in Israel? without further designating Him as, "Jesus of Nazareth"? But the following incident has opened to us the hidden meaning as never before. Infinite wisdom knew best, and has fixed the matter for all sorts of conditions.

Recently two men were talking together. One of them was a decided Christian, the other was a pronounced unbeliever. The latter was saying, as he often did, that religion was a mere theory with nothing to rest upon; that Christians only deluded themselves into believing they believed.

The other answered, "But what do you do with Christ?"

The unbeliever replied at once that that was easy enough to account for; men have to, or think they have to, worship something, and so it was easy for them to take the character of Christ, and build stories of miraculous occurrences about it, and so lift it up into a divine name to worship.

His friend answered, "But how do you account for Jesus of Nazareth?"

After a long pause, the other said, in low voice, "I can't account for him."—Zion's Watchman.

BEER AND THE KIDNEYS.

Dr. Bollinger, director of the Anatomico-Pathological Institution in Munich, asserts that it is very rare to find a normal heart and normal kidneys in an adult resident of that city. The reason for the kidney disease is the tax put upon these organs by the drinking of excessive amounts of beer, and the cardiac hypertrophy and degeneration are secondary lesions for the most part. The consumption of beer is everywhere increasing.

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Canton, Kansas, i.e. Henry Selzer and wife, Aaron Landis and wife, and Cornelius Weaver and wife and our ministering brother, George H. Brunk, returned home also from their visit east during the time of our general conference in Ohio.

As we passed through the community of our former home in Harvey Co., Kansas, we learned that Bro. M. H. Hord had gone to Osborne Co., Kansas to conduct the church services and that Bro. J. M. R. Weaver, and his father, Bro. David Weaver, are expected in Canada are long to preach there if the Lord will it so. We were sorry to learn that our dear brother, David Shertz, had met with a sad accident on the 23d of December, resulting in the loss of his left arm, which was amputated by the physician just above the elbow, after the accident.

May the good Lord bless him and his dear family. R. J. HEATWOLE.

MCALISTERVILLE, PA., DEC. 23d, 1897.—The ministering brethren Souders and Witmer of Weaverland, Lancaster Co., Pa. visited a few days in our county and preached the Word for us at a number of places. Bro. J. N. Hrubacher was also called to the lower end of our district to ordain a minister, votes having been taken, and on the 21st the lot was cast at the Evendale M. H. Bro. Simon Auker being the chosen one. We bespeak for him an interest in the prayers of the brethren. We would be glad if more of our ministering brethren could come and make us a pleasant visit. COR.

J. K. HOOLEY.
FROM SHANNON CO., MO.—We have been enjoying a rich spiritual blessing of late. Bro. Andrew Shank of Jasper Co., Mo. came into our midst Dec. 4th, and on the same evening filled an appointment at Science Ridge school house, and on Sunday went to Oak Grove and preached six sermons. Then on Saturday he came into our midst and preached four very interesting sermons. We would be glad if more of our ministering brethren could come and make us a pleasant visit. COR.

MAHONING CO., O., DEC. 8, 1897.—Bro. Samuel Voder of Elkhart, Ind. was with us over Christmas filling a number of appointments. On Christmas day he spoke at the Oberholzer M. H. where five young souls were received into the church by baptism and three by letter. COR.

CANTON, KANSAS, DEC. 24TH, 1897.—At this date wife and I are home again, near Canton, Kansas. We were for a few days with the dear brethren in the Milan Valley, Oklahoma, where they all seem well pleased and have now nearly all their lumber hauled for the new church house that they hope to have built up within sixty days. There are seventeen brothers and sisters living here close around Milan Post Office. They hope to organize a Sunday school as soon as the new church house is finished. At present they have preaching by Bro. Hetric, and they assemble on the Lord's day in some of their dwellings. The brethren are living in a nice country, and they earnestly wish that others might settle there with them and assist in the good cause of presenting that which pertains to the salvation of the soul.

The brethren conveyed us to and from Ford Creek station on the Rock Island Railroad, about twenty-five miles east of Milan Post Office. A few days ago our brethren and sisters here at Spring Valley church near

comforting assurance that she could meet her God in peace, and that she was looking forward to a glorious resurrection and a crown of life. Oh how we rejoice when our dear children seek the Lord while they have health and strength. They are then prepared for life or for death. Bro. H. P. Urah's daughter, of whose accident the HERALD made mention some time ago, was confined in the physician's house at Tyndall, but has now almost recovered.

JACOB SCHMITT.

INMAN, KANSAS, DEC. 23d, 1897.—A Happy New Year to all the readers of the HERALD. A short report in the HERALD from our community may be interesting to some one, for I believe this has not been done yet. Our congregation numbers 32 members. In the past year two souls were added to the church by baptism, Bro. C. M. Wall of the 13th of November 1897. We had the testimony that they had a living faith in their Savior. During the year one member, Bro. Frank Pauls, the youngest in our congregation, was called away by death. He was the son of Bro. Jacob Pauls, Sr. and was aged 10 years and 11 months. On the 13th of November Bro. C. M. Wall came here again, and we had the privilege of commemorating the suffering and death of our Lord and Savior. From here he went in company with Bro. J. J. Pauls to Katy, Harris Co., Texas, to visit the congregation in charge of Bro. H. Kroecker. They held meetings there one week, and we rejoice to learn that three souls came out to serve the Lord.

Wishing our publishers grace and wisdom from God, that the HERALD may be the means of accomplishing much good in the name of Jesus. I close. H. A. WENIG.

FROM STRANG, FILLMORE CO., NEB.—On the 10th of December, 1897, the brethren, Joseph Schlegel and N. Roth of Millford, Seward Co., Neb., came here and remained with us a few days, holding several meetings; communion was also held. Through the help of God one brother was received into our church by letter. Our membership numbers thirty, and in the spring one family will move here from the Seward Co. Cong. thus still increasing our membership. We feel very thankful to God. May His blessing rest and abide with all His children. COR.

FROM HOWARD CO., IND. On the 23rd of Dec. 1897, Bro. J. S. Hartler of Elkhart, Ind. came to us and preached that evening and on Christmas morning. The same evening there a Bible class was organized, to which Bro. Hartler gave two lessons a day till Friday evening. In the evening he taught from the four Gospels, and in the daytime from the Book of Acts.

These lessons were very interesting for edification and instruction. He also preached on Saturday evening (New Year) and on Sunday morning and evening. Jan. 8th-24th. Bro. Hartler, he left for his home. May the God of grace ever bless the dear brother in his labors.

On Sunday the 29th our Sunday school was reorganized, the following persons were elected for the ensuing year: Bro. J. F. Shalough, Secy.; J. S. Hartler, Asst. Secy.; Nettle Heider, Secy. and Treas.

G.

FROM CLEAR SPRING, MD.—This being the first day of the new year I extend a greeting to all in the name of Jesus.

On the 31st of October communion services were held in the church at Clear Spring. Bro. J. S. Martin and Bro. J. O. Heavole of Rockingham Co., Va. and Bish. M. Horst of Md. conducted the service and we had a refreshing time. The Lord continue His favor unto us. On the 28th of November Bro. S. Shank and wife of Broadway, Va. paid us a visit which was very much appreciated. He preached an interesting sermon. We are thankful for these kind visits and hope that the earnest efforts put forth by the dear brethren here may have the desired effect upon all those that heard them. The Lord bless them. Come again brethren.

"And let us anew our journey pursue.
Toil never stand still by the year,
And never stand still
Till the Master appear.
His adorable will let us gladly fulfill,
And our talents improve
By the patience of hope
And the labor of love."

o that each in the day of His coming may say,
I have fought my way through,
I have finished the work,
Thou didst give me to do.
o that each from His Lord may receive the glad word
Well and faithfully done
Enter into my joy
And sit down on my throne.
M. E. G.

SUNDAY SCHOOL ITEMS.

COLUMBUS GROVE, OHIO, DEC. 31ST, 1897. The Sunday school at Sheet's school house in Pleasant Twp., Putnam Co., Ohio was organized June 27th, 1897, with the following officers: Superintendent, A. R. Good; Assistant Supt., A. J. Seiner; secretary, Lida Beckwith; treasurer, Emma Shank; choristers, Timothy Thut and Menno Geiger; librarians, Winnie Sheets and Katie Laibe. The school was closed on Dec. 29th, 1897. The average attendance for the term was seventy-two, about all young people and little children. During the term we had the pleasure of being visited by a number of our ministering brethren who gave us very encouraging talks, which greatly encouraged us and helped us along in the work. The interest manifested on the part of the pupils was good, generally, sometimes while looking over the house as the teachers were engaged with their classes we could see little children almost getting off their seats to get closer to their teacher to hear what was said about the lesson. Let all who read this that are interested in the Sunday school and the salvation of souls of these precious lambs ever remember them with us superintendents and teachers before a throne of grace, especially so because the most of them are children that we must think will not hear another Sunday school lesson this winter, nor next summer either unless kind Providence so rules that the school may be reorganized next spring. The majority of the scholars expressed themselves desirous of having Sunday school again next summer. Let all Christians pray the Lord of the harvest that He may so direct that the work

begun may be carried on to the ingathering of precious souls and the glorifying of His name; for the harvest truly is great in that locality and the laborers are few. Pray that the seed that has been sown in accordance with the will of the Master may bring forth abundant fruit. SUPERINTENDENT.

FROM SHANNON CO., MO.—On Dec. 19th, our Sunday school officers for 1898 were elected as follows: Supt., Bro. Fred Newmeyer; Asst. Supt., Bro. Abraham Urruh; Sec'y-Treas., Sister Hannah Brubaker; librarian, Henry Unruh.

The teachers were also appointed. The average attendance for 1897 was 29. No of verses repeated, 968. Sec'y.

FROM MAHONING CO., OHIO.—Our three Sunday schools are again organized for another year. At the Oberholzer M. H. Noah Bixler was chosen Supt., J. L. Yoder, Asst. Supt.; I. A. Metzler, Sec'y-Treas. and I. B. Witmer, chorister. At Leetonia, Jno. Riehl was re-elected Supt., Daniel Ziegler, assistant; Mary A. Metzler, Sec'y-Treas., and Isaac B. Witmer, chorister. At the Metairie, H. Ell Boser is re-elected Supt.; Henry Ziegler, assistant; Jas. Lehman, Sec'y-Treas., and Seth Basinger, chorister. All the schools are in a prosperous condition. M.

CHEERY BOX, SHELBY CO., MO., DEC. 30TH, 1897.—As the gracious Father has brought us to the dawning of another year we thank Him for His great love and mercy in sparing us. May we live to honor His name. We will have an "evergreen" Sunday school here now. Sunday, Dec. 27th, we reorganized. Bro. W. W. Kauffman was re-elected superintendent. Enrollment in 1897, 76; average attendance 51; interest very good. We intend to have our first Sunday school service in the new year in our new church building. In 1897, our pupils confessed Christ in 1897. May God fill His grace that they may lead such lives that many more may be saved. We feel encouraged in the good work, taking in consideration the new meeting house, an evergreen school, and a band of young workers. May God help us all in the work. Sec'y.

VINCENT, CHESTER CO., PA., JAN. 2d, 1898.—On Dec. 26th, Bro. Isaac L. Kulp, superintendent of the Doylestown Sunday school, Bucks Co., Pa., was with us at the closing of our Sunday school for the winter term.

He gave us a very interesting address urging the Sunday school to get up all the year which is perfectly right. We can be engaged in no work that is of more benefit to us than that of studying God's word. Paul, in his letter to Timothy, instructs him to do so and we can accomplish part of it in the Sunday school.

To-day, Jan. 2, services were conducted at this place by our Bro. J. B. Hunsberger, from Rom. 13:10-14. He especially emphasized the latter clause of the 13th verse. We have reason to believe that a sermon of this kind is of an upbuilding nature. May God bless the words spoken, and may they sink deep into the hearts of all the hearers so that they may not be soon forgotten. We that claim to be followers of Christ can make use of the words in the text all the days of our life. A

very good thing for us to do is to profit by the faults of others. COR.

AYR, NER, DEC. 23rd, 1897.—The Sunday school at the Second Mennonite church at Roseland, Neb., was organized for the year 1898 on Dec. 19th with the following officers: Superintendent, Samuel G. Lapp; Asst. Supt., Charles Burkhardt; secretary, Esther Ebersole; treasurer, Mahlon C. Lapp; chorister, Christian Snyder.

May the Lord bless the work so that much good may be done. COR.

KALONA, IOWA, DEC. 27th, 1897.—The Sunday school at this place was reorganized Dec. 20th. The following officers were elected for the ensuing year: Bro. J. W. Zerbe, Supt.; Bro. Andrew Eash, Asst. Supt.; Sister Alice Kempf, secretary; and Bro. J. A. Bolter, treasurer. We are glad to note that the Sunday school has increased in interest and numbers, and we trust that it may ever continue to do so through the all prevailing name of God. And with that idea, the furtherance of God's cause at heart, we ask an interest in the prayers of the church everywhere. Pray with us that more of a spiritual awakening may come. COR.

MISSION NOTES.

Thanksgiving week was a busy, happy season for us here. Friends from Holden, Mo., sent us money with which to help the needy. "Use as you see fit" said the kind donors, and many times during the busy hours of that day did we wish some of them could be with us as we distributed the kindly furnished gifts.

Most of the donation was used to buy provisions for the needy. The day before Thanksgiving, provisions were purchased, and on Thanksgiving morning these were divided into baskets and by several of the workers taken out to the homes.

Short services were held at each home and tracts and papers of course accompanied each basket.

It is surprising how little these people have, yet in some way they manage to get along. One Polish mother in broken English told us of their work and way of support.

One girl of about fourteen earns the rent which is five dollars a month. Their provisions consist mainly of what the oldest boy, a manly little fellow of about twelve, "picks up," that is, he goes along the R. R. tracks where potatoes, etc., are unloaded, and secures what is there rejected. That is where most of their coal is procured, and that day they were telling of a duck they had found there; they told of this, then, half laughing, confessed that the duck was spoiled.

Do not understand as we tell of these poor homes and poverty-stricken people that all of our people are thus circumstanced. We have among our people some who have pleasant homes and who even help us in our work for the poorer ones.

There are, among the better class of people here, quite a number of warm friends that all of our people are thus circumstanced. We have among our people some who have pleasant homes and who even help us in our work for the poorer ones.

One lady said this week, "My only objection to the school is, it is not long enough; the hour is so short, by the time I think the children are there they are at home again."

The weekly visits to the Cook Co. hospital are becoming a part of our regular work. We find there much that is sad and we believe the work there is much needed.

Bro. Metzler spent last Saturday afternoon and Sunday with us, he preached two very helpful sermons. Bro. Driver of Mo., also called on us as he passed through the city and spoke for us on Friday evening.

Bro. Frank Smoker and bride of Tiskilwa, Ill., spent a few hours with us as they stopped on their way for a visit among friends in Indiana and Ohio.

Bro. G. Zook of Bellefontaine, Ohio also paid us a pleasant though short visit, he also brought us chickens and butter from Toledo, Ind., for our Thanksgiving dinner.

Sister Melinda's sister from Sterling, Ill., is visiting with her at present.

Bro. and Sister Noah Lantz of Topeka, Ind., stopped with us last (Friday) night, they left for home this morning.

The sewing school continues very interesting; there are more scholars than the present number of teachers can well manage, but we do the best we can.

Last Saturday we had the pleasure of Sister Ella Mann's help, she is in the city at present and we hope that she may continue to come at least for our Saturday P. M. and Sunday work.

We are sometimes asked if more workers could not be used to advantage.

The amount of work that is done is practically unlimited, but it seems to me more could be accomplished by the same amount of workers if they were scattered in different fields. In this way the influence of the work would go farther and there would perhaps be more results.

The need of more active work in the teaching of the Gospel among the poor is so great, and we believe many of our dear people deem it a privilege to be helpers in such work.

Why then should not more Missions be opened? May we not hope and pray that the day may come when the different branches of the Mennonite church have Mission stations not only in many of our large cities here, but also among the Father's lost sheep in heathen lands? God grant that the day may not be far distant when we shall realize the full import of the Savior's last command about "going into all the world," with the glad news of salvation.

God is reminding His dear ones of our needs here. Only yesterday a box of very nice provisions came from Sister Melinda's home.

To-day Dec. 18th a large box of clothing and shoes came from Ligonier, Ind. We thank the kind donors as well as our dear heavenly Father for all these gifts, the clothing and shoes are thus welcome as it is so cold now. There was also a large bag of clothing sent by a Ladies' aid society of Woodford, Ill.

The donation sent by Sister Kropf of Ohio, with some of the Thanksgiving offering from Mo., were used to buy best of the clothing and shoes for the small children has been sleeping on some old clothes and a quilt in a corner of the room on the floor. Another lady gave her two blankets to use as covers, so she thinks she is well fixed now.

Bro. D. Ramseyer of Smithville, Ohio sent a dollar just in time to buy a pair of shoes for one of our Sunday school boys, who for some time had to stay at home from school, Sunday school and meetings because he had no shoes. His mother was telling how he cried when it was meeting time because he could not go. It did us good to see how he enjoyed the meeting last night.

The Young People's Meeting at Holden, Mo., sent \$1.50 for the workers by Sister Katie Bolter was much appreciated; we thank her.

Thus the dear Father still remembers us and supplies our needs.

We realized more and more His tender care; and daily He teaches us new lessons of trust and confidence in Him. May we ever be true to Him and may His image ever be reflected in our lives among His lost ones here and everywhere.

We may not know His future plans for us, we know not what is before us, but our whole desire is to gladly follow wherever He leads and be used for the blessing of all with whom we meet and labor.

I must yet acknowledge Brother Coffman's help in the last Mission notes. I had them partly written when other duties prevented my further work on them, so he finished and sent them. His work in correcting errors in writing are appreciated. The workers.

PER SISTER LINA.

MISSION NOTES.

Home Mission, Jan. 7, 1898. Dear Herald Readers:—Greetings in our Master's name. We can send you only a short message to-day.

We are still very busy. God is very good to us. May our lives praise Him.

The Christmas dinner passed off very pleasantly.

There were about two hundred and seventy children here for the dinner.

The provisions for the same came from the following places: Gordovine, Pa., Logan Co., Ohio, Howard Co., Ind., Elkhardt, Ind., Freeport, Ill. and Sterling, Ill. We had an abundance of everything, enough to supply a good many poor families with provisions for Christmas. We used for the dinner, as near as we can tell, 38 chickens, 250 rolls, 4 gal. pickles, 600 cookies, 12 cakes, 8 gallons baked beans, 2 bushels of apples, and 6 quarts of apple butter.

This includes what was used for the dinner, of course there were things left which were given to the poor.

We had plenty of helpers, among them our Sunday school superintendent, Bro. Byers, also Bro. Amos Ebersole and wife and Sister Emma Leffever of Sterling, Ill., Sister Ella Mann of Elkhardt, Bro. Amos Coffman, also of Elkhardt, and Miss Amanda Ebersole of Sterling, besides a number of the ladies of this vicinity.

The children enjoyed it very much. We have lately been remembered with a good many provisions and clothing, also some gifts in money. May He who sent the first joyful Christmas message bring joy to the donors' hearts with His own love. We mention a few of the donations. Two barrels of provisions from Teaman Place, Pa., a box from Sterling, Ill., a very nice turkey and butter from Gordon, Ind.; this was sent for the workers' Christmas dinner and was much appreciated.

A barrel of dressed poultry, a box of butter and several boxes of clothing from Topeka, Ind. The poultry was especially nice, some of it was distributed among our poor, and was much appreciated, while some were purchased by some of our mission friends and the money used for charitable work.

There was also a box of provisions from Wellersville, Ohio, a box and a box of clothing from Canran, Kansas, a box of clothing from Holden, Mo., Some bedding from Cullom, Ill., also some clothing and papers from Woodford, Ill.

Bro. and sister E. K. Greenwalt, Ligonier, Ind. sent ten dollars for the workers.

Sister Addie Y., Holden, Mo. a donation to be used for the work here, which we will use to purchase tracts, books, etc. There were others who in different ways remembered us. The writer was made glad by the Christmas letters to the number of which, which came from friends and former associates.

We thank all our kind friends in His name whose we are and whom we serve. It is sweet to be remembered when we are far from home. God is ever mindful of His own.

Our mission notes are necessarily short and hurried this time, not because we have not much to write, but there are so many duties waiting for us. Bro. S. F. Coffman has been holding meetings at Sterling, Ill. for over a week.

Christmas day our mission friends, Mr. and Mrs. Day, invited the workers to their home in Harvey town, about twenty-three miles from the city. We spent a very pleasant, and we hope profitable, day with them.

May God's choicest New Year blessings be with all our readers. May His service be your joy. In His Name, SISTER M.

LINA ZOOK.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF DECEMBER, 1897.

RECEIPTS.
Evang.izing.
Jacob S. Auspurg, dividends on M. P. Co. stock, \$ 6.00

Caledonia, Mich., Cong., dividends on M. P. Co. stock, 1.50
Dividends on M. P. Co. stock held by M. P. & R. R. 150.00

Peter Gieringer, dividend on M. P. Co. stock, 1.50
J. C. Hostetter, dividend on M. P. Co. stock, 3.00

Barbara Kauffman, dividend on M. P. Co. stock, 1.50
Daniel Kauffman, Long, dividend on M. P. Co. stock, 3.00

Polk Cong., Somerset Co., Pa., dividend on M. P. Co. stock, 1.50
S. K. Plank, dividend on M. P. Co. stock, 1.50

John D. Showalter, dividend on M. P. Co. stock, 1.50
Levi Wilmer, dividend on M. P. Co. stock, 1.50

P. B. Good, dividend on M. P. Co. stock, 10.00
Mount Zion Cong., Morgan Co., Mo., 6.45

Friends, Bureau Co., Ills., 2.00
R. B. Leaman, 1.00
Rainham Cong., Ontario, 5.25
Maple Grove Cong., Indiana, 32.00
Holdeman S. S., Indiana, 9.20

Barbara Harnish, 1.00
Sister M., 2.00
A Brother and Sister, 8242.46

Chicago Mission.
Barbara and Mary Gehman, Friends, Lancaster Co., Pa., \$ 1.50
A Sister, Lancaster Co., Pa., 8.00
Lizzie M. Wenger, 2.00
J. S., North Lima, Ohio, 1.00
D. C. Steiner, 10.00
Oak Grove and Pleasant Hill Y. P. Meeting, 19.00

Barbara Harnish, 5.00
A Sister, Letort, Pa., 5.00
E. L. Yoder, 2.00
H. Paul, 5.71
Elkhart Sunday school, 2.00
Sarah Metzler, 2.00
E. J. King, 1.00
Howard and Miami Cos., Ind., 2.00

Allenby, Pa., (A. M.) Cong., 8.30
Morrison Ills., Cong. S. S., 11.00
A Friend, Smithville, Ohio, 2.00
Barbara Harnish, 2.00
Sister M., 2.00
A Brother and Sister, Cullom, Ills., 2.00
Willow Spring S. S., Ills., 3.00
Friends, Ohio, Ills., 25.75
Friends, Chicago, Ills., 1.25
A. M. S. S., Napanee, Ind., 6.71

With contribution of clothing (less express), Letort, Pa., 6.40
Spring Valley Cong., Kansas, 6.05

8444.07
Christmas day our mission friends, Mr. and Mrs. Day, invited the workers to their home in Harvey town, about twenty-three miles from the city. We spent a very pleasant, and we hope profitable, day with them.

May God's choicest New Year blessings be with all our readers. May His service be your joy. In His Name, SISTER M.

LINA ZOOK.

Orphan's Home.
Masontown, Pa., Cong., \$ 3.75
A Sister, Letort, Pa., 10.00
Lizzie Metzler, 2.00
Moses Hoover, 1.00
A Friend, Smithville, Ohio, 1.00
Sister M., 18.00

Armenian Orphans.
Jos. Hertzler, 81.00

Foreign Missions.
Wideman's Cong., Markham, Ont., \$17.00
Mennonite Cong., Union School House, Goodland, Ind., 2.80
Noah Metzler, 50

823.30
SUMMARY.
Evang.izing, 8212.46
Chicago Mission, 114.05
Orphan's Home, 18.00
Armenian Orphans, 1.00
Foreign Missions, 2.80

Total, 8425.83
DISBURSEMENTS.
Evang.izing.
Daniel Kauffman, traveling expenses for the past three months, 825.00
D. H. Bender, to W. Va. and O., 19.85
J. M. R. Weaver, trip to Canada, 20.00
J. S. Coffman, to Hardin Co., Ohio, 7.15
Brethren to Tregarden, Ind., 1.50
Andrew Shank, for traveling expenses in Mo., 7.50

8250.00
Daniel Shank for work in his district, 50.00
Postage, 5.00
8410.00

Chicago Mission.
Living Expenses, 812.15
Medical Dispensary, 9.00

Window lights, 1.00
Car fare, .20
Lamp globe, .05
Postage, 1.05
Bird seed, .05
Mending tinware, .20
S. S. Supplies, 1.05
Express, .80
Gasoline, .20
Stove polish, .05
Broom, .15
Domestic work, 6.00
Coal, 10.30
Rent, 25.00
869.87

SUMMARY.
Evang.izing, 8401.00
Chicago Mission, 89.87
Total, 8490.87
Gratefully acknowledged.
A. B. KOLB, Pres.
G. L. BENDER, Sec'y.
C. K. HOSTETTER, Treas.

NOTE.—For the sake of convenience I would kindly ask our dear friends to send all contributions for evangelizing and benevolent purposes to Bro. C. K. Hostetter, Treas. Also make all money orders payable to him. This will avoid much of the confusion and inconvenience that must otherwise exist.
A. B. KOLB, Pres.

REPORT
Of the Orphan's Home for the fourth quarter 1897.
A Brother, Lead, Va., \$ 5.00
A Sister, Suters, Va., 2.50
A - Broadway, Va., .50
Infant S. S. Class at Weaver's church, Va., 2.30
A Brother and Sister, Harrisonburg, Va., 3.00
A Brother, Woodside, Pa., 2.00
Brother and Sister, Topeka, Ind., 3.00
A Sister (now dead), Wooster, Ohio, 1.00
A Brother, Suters, Va., 1.00
The Roseland Congregation, Ayr, Neb., 15.50
A Sister, Burton City, Ohio, 1.00
The Bethel Congregation, West Liberty, Ohio, 11.00
A young Brother, Middlebury, Ind., 3.00
A Brother, Scotland, Pa., (the tenth), .25
A Sister, Sterling, Ill., 2.00
A Brother, Winesburg, Ohio, .50
The Spring Valley Congregation, Canton, Kan., 7.17
A Sister, Burton City, Ohio, .50
Some flannel and dried corn Sisters in Mahoning Co., Ohio.
A quantity of dress goods, 3 handkerchiefs, 2 bushel dried apples, 1 gallon maple syrup, shoes and boys' clothing.
A Sister, Wellersville, some towels
A Sister, West Liberty, Ohio, one hood
Total, in cash, 841.80
Gratefully acknowledged.
DAVID GARDNER.

The blacksmith of an Australian village went to the Vicar and said "Sir, I can't give you much money, but I will agree to show four of your horses for a year for nothing if you will send the money to the Missionary Association."

THE JEW IN PROPHECY.

BY E. F. MARVIN.

The Jew constitutes a strange and an everlasting nation, the enigma of history and the burning bush of prophecy. He is a living and an omnipresent miracle among the nations, fulfilling the prophecies that he misunderstands or disbelieves.

1. The Jew is God's special witness for the truth of the Old Testament Scriptures, even in his present blindness, unbelief and dispersion. This is declared three times—Isa. 43:10-12, and 44:8.

2. Prophecy, which is the perfect and changeless mould of history, declares that a veil should hang before their hearts when they read the Old Testament, and so it is today. Isa. 6:9-10; 2 Cor. 3:15.

3. They were to be Monothelists, the most faithful witnesses to the unity of God. Thus everywhere they ring out their testimony. "Hear, O Israel, the Lord our God is one God." Deut. 6:4; Mark 12:32.

4. They were to be scattered, or sown broadcast among the nations, as we see them to-day. Deut. 28:64; Isa. 18:2.

5. They were to be a hissing and a byword. The vocabulary of opprobrium has been exhausted on them, and Jew has become even a dictionary verb. Deut. 28:37; Jer. 25:9.

6. They were to be "peeled," or as Yankees say, "skinned." No other nation or race has suffered so great wrongs of every kind as the Jew—indignity, disability, robbery, banishment and murder. Deut. 28:33; Isa. 18:2.

7. They were to be kept distinct, like drops of water isolated in the sea. Thus we see them to-day, resisting the affinities of human nature and defying amalgamation, unlike all other races. The Jew is indistinguishable from the nations, as fish was indistinguishable in the great sea. Num. 23:9; Isa. 49:8.

8. They were to be money-lovers, perhaps equally only by money-Yankees. They have never been given to vice and crime like Gentiles, but their worldly characteristic is sometimes seen in golden letters on a signboard, "Solomon 6-digraiber." Micah 3:11; James 5.

9. They were to lend to all and borrow of none. They are to-day the money-lenders of the world. European nations cannot let slip the dogs of war till the Jew offers a loan and says, "Ficht." Deut. 15:7-8; 28:12.

10. They were to be the head and not the tail. This is to be completely fulfilled in the Kingdom, but partially fulfilled even now. The Jews have more physical and mental vitality than any other race on earth. Wherever there is opportunity they come to the front in universities, commerce, law, medicine, music and journalism. For this last study *The New York World*, Gen. 12:3; Deut. 28:13.

11. The nations that persecute them were to be punished, or even blotted out of existence. Read history for the fulfillment. Jer. 30:11, 20, 29.

12. They, thus scattered and peeled, without a king, country, flag, priest or temple, were to be preserved for restoration to their own land. Study the late wonderful movement of "Zionism." Read Ezek. 37 and many other prophecies. Let individuals improve the money if they can. "The Jew is a file on which infidelity breaks its teeth."—Sel.

HERALD OF TRUTH.

January 15,

PLENTY OF EXCUSES.

A man who tried to raise a subscription for a meeting house out West tells this bit of his experience:

"The first man I went to said he was sorry, but the fact was he was so involved in his business that he couldn't give anything at the present time. Very sorry, indeed, but a man in debt as he was, owed his first duty to his creditors."

"He was smoking an expensive cigar, and before I left his store he bought of a peddler who came in a pair of expensive Rocky Mountain cut buttons."

"The next man I went to see was a young man in a banking establishment. He read the paper over, acknowledged that the church was very greatly needed, but said he was owing for his board, was badly in debt to the church, and did not see how he could give anything."

"That afternoon, as I went by the baseball grounds, I saw this man pay fifty cents at the entrance to go in, and saw him mount the grand stand where special seats were sold for a quarter of a dollar."

"The third man to whom I presented the paper was a farmer living near the town. He also was sorry, but the times were hard, his crops had been a partial failure, the mortgage on his farm was a heavy load, the interest was coming due, and he really couldn't see his way clear to give to the church, although he freely acknowledged it was just what the new town needed."

"A week from that time I saw the same farmer drive into town with his entire family, and go to the circus, after noon and night, at an expense of at least four dollars."

So every all with one consent began to make excuses, and proved the truth of Franklin's remark that a man who is good at making excuses, generally is not good for much else. But really, one can hardly see why the children of Satan should be expected to pay for building a house for the worship of God. And if Christians were not so divided and sub-divided by sectarianism as to require four or five times as many meeting houses as there is need of, it is probable that they would be abundantly able to erect all the buildings they required without hithering the wordlings to obtain their subscriptions. So long as they are divided and sub-divided by Satan, they must beg, trade and dig for to obtain from wordlings and hypocrites money to maintain their unchristian separations and rivalries, made necessary by paying heed to the traditions and commandments of men and neglecting the commandments of God.

DIVINE UNION.

All the dealings of God with the soul of the believer are in order to bring it into oneness with Himself, that the prayer of our Lord may be fulfilled; "That they all may be one in us, . . . I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me."

This divine union is the glorious purpose in the heart of God for His people, before the foundation of the world. It was the mystery hid from ages and generations. It was accomplished in the death of Christ. It has been made known by the Holy Scriptures; and it is realized as an actual

experience by many of God's dear children. But not by all. It is true of all, and God has not hidden it, or made it hard; but the eyes of many are too dim, and their hearts too unbelieving for them to grasp it. It is therefore for the purpose of bringing His people into the personal and actual realization of this, that the Lord calls upon them so earnestly and so repeatedly to abandon themselves to Him, that He may work in them all the good pleasure of His will. All the previous steps to the Christian life lead up to this.

The Lord has made us for it; and until we have intelligently apprehended it, and have voluntarily consented to embrace it, the "travail of His soul" for us is not satisfied, nor have our hearts found their destined and real rest.

Christ left all to be joined to us; shall we not also leave all to be joined to Him in this divine union which transcends words, but for which our Lord prayed, when He said "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—Sel. by L. M. J.

HINTS TO MINISTERS.

[PLAIN FRY.]

There seems to be a growing tendency among some Gospel preachers to set naught the glory of refined and dignified expression, and seek to throw into their discourses flippant and off-hand remarks calculated to excite laughter. Many, if not all these persons are strong advocates of the experience of sanctification and baptism with the Holy Ghost, and claim to have died unto sin, and been separated utterly from all desire to gratify the spirit of the world or the mind of the flesh. It may be that they are laboring under the mistaken notion that such expressions claim the attention of the audience, and more deeply impress upon the memory the truths being declared. The fact is, flippant sermon will lead to a flippant experience, and destroy the reverence due both to God and to His message in the lips of the irreverent preacher, as well as destroy the accompanying of the Holy Ghost, which ought to be mightily manifest in the one who is commissioned to pronounce the words of God. Think of Paul, Peter or John, in the intensity of their realization that without the salvation of Christ all men are doomed to everlasting separation from God and the glory of His kingdom, manifesting a pleasure in seeing their congregations laugh at some of their funny expressions, or comical thrusts, or grotesque remarks, or rough forms of speech. The idea is preposterous to say nothing of how it would seem for Christ to have done it. When we realize that time is too short, and the very best of language is too feeble, even when our words are most carefully chosen, to utter the high praises and deep truths of God, and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me."

This divine union is the glorious purpose in the heart of God for His people, before the foundation of the world. It was the mystery hid from ages and generations. It was accomplished in the death of Christ. It has been made known by the Holy Scriptures; and it is realized as an actual

ner that will be becoming to the dignity of the message given? The writer thinks it is. And, if this importance is duly weighed, will preachers spend as much energy as some do in telling about what they have done and what severe remarks they have made to persons and meetings under peculiar circumstances? All of which tends to exalt the creature and not glorify the Creator. Let us who preach the Gospel be examples to the flock, and especially to the young workers in the church, in charity, humility, self-forgetfulness, even manifesting the meekness and gentleness of Christ.

LESSONS OF THE GRAECO-TURKISH WAR.

The Graeco-Turkish war is now sufficiently past for us to be able to draw, with some approximation to correctness, the lessons which it teaches.

The most evident of these lessons is that war is becoming every year more horrible, and speedily losing every vestige of humanity. Much has been said of the more humane methods of modern warfare. But the improvement which is boasted of touches only certain incidental phases of war, as the treatment of prisoners and of the sick and wounded; the cruel character of the bloody business, the battlefield, has grown steadily more inhuman until, with the execution of modern shells and rapid-fire guns, it has become so unpeppably awful that no word or combination of words in any language can describe its hideousness. To attempt to cover up this fact by pretense of war having become civilized is the most barefaced mockery. One Dr. Russell, who was an eye-witness of some of the scenes of real war, writes, "The fact is, that no nightmarer could have been more frightful. 'No human eye ever rested on such revolting sights. Imagine masses of colored brains glued together with blood and brains, and pinned into strange shapes by fragments of bones. Conceive men's bodies riddled with shot, and scattered and dismembered limbs on every side, bodies lying with skulls shattered, faces blown off, flesh and gay clothing all pounded together as if brayed in a mortar, and extending for miles, not very thick in any one place, but recurring perpetually for weary hours; and then it is impossible, with the most vivid imagination, to picture the sickening reality of that butchery.'"

What Dr. Russell saw would have been "very thick in any one place" as well as "recurring perpetually for weary hours," if the Greek armies had been a match for the Turkish in size, equipment and discipline; to say nothing of the fury of passion and madness which had preceded the sickening scene. It is useless to try to describe the extent of the utter destruction of everything in human shape on a future battlefield, where great disciplined armies furnished with modern arms shall meet in deadly array. The scene will be one whose inhumanity could not be outdone in the deepest depths of the bottomless pit. Whoever shall seek to justify war in our day, must get beyond all fine spun theories of self-defense in the abstract, or of the maintenance of national honor; he must say without making mealy mouths about it, that such a scene of horror and desolation and raging passion is, not simply inde-

HERALD OF TRUTH.

table, but perfectly right and in harmony with the principles of love and kindness. For everybody who upholds war and promotes preparation for it knows that what he is doing leads straight and naturally to this hideous reality.

Another lesson of the recent war—a lesson repeated a thousand times in history, a threadbare lesson to which human brains seem so impervious—is that war settles nothing on the basis of right and justice. Its standard is right, not right. Civilized people everywhere believe that the cause for which Greece went to war—the cause of Cretan liberty—was a just cause. The island ought to be free at once and forever from Turkish misrule. But the result of battle was in favor of the big battalions. It is always in favor of the biggest battalions, or the hardest fighters, or the shrewdest captains. It is on the side of right only when right happens to be on the side of the strongest forces. This is the law of war, which is as inexorable as gravity. If men take its chances, they must accept its bitter, unescapable appointments—though it be with weeping and gnashing of teeth, as is now the case with Greece. It will always be so, and the questions which it is attempted to settle by war will never be settled until they are taken out of the jurisdiction of force and carried up to the court of impartial reason. How many injustices lie back of us in times gone by, which can never be righted! They have been fought over time and again, until men could fight over them no longer, and the more the fighting the more impossible it became to set them right. One of the actors of real history without feeling that the triumph of right which have taken place in the midst of war or incidentally through war might have been so much greater and more speedy if men had been human and there had been no sword.

A kindred lesson of the recent struggle between Turk and Greek is that the evil of war is never single nor temporary. Greece, in addition to her humiliation and her loss of self-determination, has lost many of her best bodied sons. She commences her life over again less able to meet even the old demands upon her. She has also lost territory. The strategic points of her frontier are gone from her, and it is difficult to see how she will ever recover them. She has had saddled upon her an immense debt—for her. She has been compelled to assign one-tenth of her whole national income, for how many years one can not say, to pay Turkey four million Turkish pounds indemnity.

The nation is in confusion, having lost confidence in its leaders. In fact, Greece is hopelessly down, so far as her physical power is concerned. Left to herself she would have been to-day totum corpus in process of digestion in the Turkish maw. Seemingly, she can never rise again. She is already, she is the idea of "heroism" and power by the sword, and commences life along new lines of rational and peaceful endeavor. She has taken the sword, and well nigh perished by the sword, and her sword can never reanimate her.

Another lesson of the law of war is the same when it is undertaken for others as when a nation fights for itself. The stronger, not the better, carries off the victory. Would not Greece win because she was doing a brave, heroic, apparently unselfish deed for Crete? Multitudes thought so. Englishmen and Americans and Europeans urged her on with their sympathy. How could she fail against the "unspeakable Turk"? "Thrice he is armed who hath his quarrel just," they argued. But she failed, in spite of what justice her cause may have had. It would not God be with her and fight her battles for her? Judging from the course which things took, He was conspicuously absent from her ranks, if, that is, His presence or absence is to be determined in that way. War is not the method of Him whose inmost nature is love, and those who rush into it as a means of carrying out their more or less unselfish purposes, must not be surprised if He absents Himself from the scene. War is not God's instrument. Not His scourge, at least not in our day. Was it ever? It is men's instrument, their own invention, the scourge which they use against one another.

The saddest of all the lessons taught by the Graeco-Turkish conflict is that the victories of might are practically believed by men to transform might into right. The victor is held to be right because he is the victor; the vanquished is wrong and is despised simply because he has been vanquished. It is only in exceptional cases that men believe in and admire the "underdog." Greece has fewer friends to-day than when her troops were rushing, with wild enthusiasm, to the frontier. Had she been victorious, her praises would have been on every tongue. But she was beaten; therefore she was wrong! She has been practically abandoned. The millions of Americans and Englishmen who shouted "Hurrah for Greece" when her troops went out to Crete, have coldly left her to pay her bills and settle her accounts with the world alone. Men now say, "How stupid she was to make such a venture." "Poor Greece! She is the victim not only of her own folly, but of the inconceivable moral inconsistency of civilized man! On the other hand, Turkey has gone up greatly in public estimation. She is much less cursed than before the war. She has suddenly become practically a great power, almost a civilized power! The generals of Christian nations go and sit at the feet of her commanders to learn more perfectly the art of war! Though dripping with the blood of a hundred thousand murdered innocents, she is almost admitted into the council of Christian Europe! There is no longer "Sick." There is serious talk at least one great European nation making an alliance with her! Why all this? She has mobilized a great army, and conquered a small country! She has shut men's mouths by her iniquities simply by her sudden exhibition of brute strength and cunning!"

The law of the world has always been that might makes right. The law is still on the statute book, and not yet greatly in dishonor. Christian nations and Christian men still cover like weaklings before its mighty heels. Conscience is silenced by the lifting of the strong arm and the murderous execution of dynamite shells. If might makes right for other people, then it makes right for us. Therefore we ourselves will not only kill and devour, but we will likewise respect and honor

those who kill, when they are victorious! That is the way the world still reasons itself into a fighting conscience!—The Advocate of Peace.

MARRIAGES.

KRIEBEL—NICE.—On Dec. 8th, 1897, at Dublin, Pa., by Rev. R. Lynch, Jacob, son of Bro. Jeremiah and Sister Isabella Kriebel to Susan, daughter of Bro. Eli and Sister Susanna Nice.

ROHR—KULP.—In Hilltown, Pa., on Dec. 7th, 1897, by Rev. R. Lynch, Joseph, son of Bro. Charles Rohr to Sister Sally Kulp, both of Hilltown, Bucks Co., Pa. A. M. L.

WIDEMAN—HOOPER.—On the 23rd of December, 1897, at the residence of the bride's parents, Samuel L. Hooper, Markham, Ont., by Bish. Samuel Wideman, William A. Wideman of Markham, Ont., to Edith, daughter of Bro. Hooper. May theirs be a happy Christian union in life.

BLEILIE—HOUSOUR.—On Christmas day, 1897, at the house of the bride's parents, near Nappanee, Ind., by John P. Cook, Fred Bleilie and Geo. Housour. May God bless this bridal pair and make their life beautiful in the service of the Master.

DEATHS.

PAULE.—On the 10th of November, 1897, near Inman, McPherson Co., Kan., of malarial fever, Bro. Frank Paul, son of Bro. Jacob Paul, Sr., aged 19 years, and 11 months. On the 25th of Nov. 1897 he sealed his vow with God and the church in baptism, and remained a faithful member until death called him away, and we mourn not as those who have no hope, but we look forward with joy to the day when we shall meet him again in the land of life. H. A. WIENS.

SCHMITT.—Near Loretta, Bon Homme Co., S. Dak., Sister Elizabeth, daughter of Bro. Jacob Schmitt, aged 17 years, month and 11 days. She had made her covenant with God in health and was ready to depart in peace when the messenger of death came. Funeral services by H. C. and H. P. Urruh, E. M. Hartman and C. Ewert. Text, Job 14:10.

STAUFFER.—On the 7th of December, 1897, near Stony Brook, York Co., Pa., Bro. David Stauffer, aged 75 years and 4 days. Buried on the 10th at Stony Brook. Funeral services by Martin Whisler and Theodore Forry from Phil. 1:21.

DEWILLER.—On the 9th of December, 1897, in Fauquier Co., Va., Bro. Henry Dewiller, aged 90 years. He was settled for many years a minister in the Mennonite church. The remains were sent by ship to Jones B. Martin of Goodville, Lancaster Co., Pa.

YODER.—On Dec. 27th, 1897, near Beechvale, Holmes Co., Ohio, Bro. Joseph D. Yoder, aged 70 years, 7 months and 5 days. He was suddenly called away, his death being caused by falling down a flight of stairs, which caused a rupture of a blood vessel in his head. Funeral services were conducted by Bro. Yoder's minister, Bro. C. H. 15. Fred Mast in the evening of Jan. 1st, 1898, at the residence of Bro. Yoder's wife, in English from Amos 1:2 to a large concourse of friends. Burial took place in the Mast cemetery.

SCHLATTER.—Elizabeth Schlatter, maiden name Augsburg, daughter of John and Elizabeth Augsburg, was born on the 15th of March, 1814 in Mueseter, Graubunden, Switzerland. She was married to Joseph Schlatter in Wayne Co., Ohio on the 20th of March, 1842, to whom she bore five daughters, of whom the two oldest with their father preceded her to the spirit world. She fell asleep in Jesus on the 15th of December, 1897, aged 83 years, 9 months and 10 days. Funeral services by William Eggle of Nebraska from 1 Sam. 25.

3 in the Mennonite M. H. in Adams Co., Ind.

LEHMANN.—On the 11th of Dec., 1897, in Cambria Co., Pa., Bro. Henry W. Lehmann, aged 33 years, 8 months and 14 days. He was buried on the 13th in the Weaver Mennonite graveyard. Funeral services by Jonas Blauch and L. A. Blough. He left behind a sorrowing wife and three children, besides many other friends to mourn their loss. Peace to his ashes.

MOYER.—On the 12th of November, 1897, in Perry Co., Pa., Bro. Joseph Moyer, aged 20 years, 8 months and 15 days. He leaves a widow and two sons, one brother and three sisters to mourn his death. His remains were brought from Perry Co. to Juniata Co., near Richfield, Lost Creek Valley to the brick M. H. The funeral was largely attended. Funeral services by William Graybill. Text, John 9:4.

LANTZ.—On the 10th of Dec. 1897, near Vermont, Howard Co., Ind., of lung fever, Eli Lantz, aged 47 years. He was buried on the 12th in the Hensler graveyard. Funeral services at the Zion M. H., where a large concourse of people gathered, conducted by Bro. Williams. He leaves a mother and a sister and many friends to mourn his departure. He was a member of the U. B. church.

LANTZ.—Two weeks later, Dec. 26th, his wife, Mary Lantz, died of heart trouble and lung fever, aged 21 years, 1 month and 22 days. He was a sufferer for about two years. Buried on the 27th in the Hensler graveyard. Services at the Zion church, conducted by Bro. Williams. He leaves a mother and a sister and many friends to mourn his departure. He was a member of the U. B. church.

HARTER.—On the 17th of Oct., 1897, in Elkhart Co., Floyd Wallace Harter, aged 3 years and 10 months. He was the youngest child of Henry and Jane Harter. He leaves his sorrowing parents and many friends to mourn the loss of their little darling. It was indeed hard for the parents to give up their boy, but God willed it so. It was His providence in drawing the parents to their Savior, so they can meet their little darling in heaven. Buried at the Olive M. H. on the 19th. Services were conducted by Monroe Shwalm. Text, John 11:1. "Let not your heart be troubled."

"Twas a precious little blossom,
God had planted in our home;
But the angels came and whispered,
'Come and dwell with us at home.'

HENRY WELDY.

HEBER.—Sister Mary Catherine Heber, maiden name McGrimke, of Bremen, Ohio, wife of Bro. Benjamin Huber, died Dec. 9th, 1897, aged 61 years, 1 month and 9 days. She was married to Bro. Huber, Dec. 2, 1828; lived in holy matrimony thirty-nine years and seven days. To her were born two sons and five daughters, who, with their father mourn the death of mother and companion, the first of the family to be called to the spirit world. In her youth she accepted her savior and united with the Mennonite church, which she was a member until death. Funeral services at the Turkey Run meeting house, conducted by John Blosser. Text, Isaiah 66:10.

"How many were the silent prayers,
My mother offered up for me;
How many were the bitter cares,
How many were the tears I shed to see."
"Now let me choose the path she chose
And her I join again may see;
Beyond this world of sin and woes,
With Jesus in eternity."

LEATHMAN.—On Sept. 26th, 1897, near Danboro, Bucks Co., Pa., of cancer in the stomach, Bro. Leathman, aged nearly 73 years. Buried at Deep Run on the 24th of Oct. Preaching at the meeting house of the U. B. church. A. O. Hilsman in the English language.

for the trade. It contains 96 pages and the cover is printed in its class publications. It was family Almanac for 1888, and the Poultry farm, which was equipped Poultry ranch in is. It tells all about how to raise, and how to make disease. It gives receipts for the treatment of diseases among fowls, and the symptoms of the different diseases. You will find good illustrations and descriptions of all the different breeds of poultry, and most convenient Poultry book at all about everything that is to know in the poultry line. It contains 100 full descriptions, the leading varieties of pure bred, and large importations of pure bred. We have enlarged the present edition 66 pages and it up to 166 pages.

KEY.
Report III

**Training with
Stipitation**

of allments come. The sys-

one impurities in a natural
by use

Dr. Peter's Blood Vitalizer

—old Saxe-German remedy
—every of the German phys-
—old times. Pure roots
—and blue clay.
—violent cathartic. It gently
—strengthens the diges-
—and by purifying the
—the tone and vigor to the entire

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Obtaining where there are no Dr. Peter's Blood Vitalizer agents, you can obtain two bottles direct from the proprietor.

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South Hoyle Ave., Chicago.**

& Western Ry.

ART TIME TABLE.

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.....	7.00 a. m.
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And G. T. points.
 H. M. BUCKLEN,
 Editor,
 General Manager.

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BY

George Lambert,

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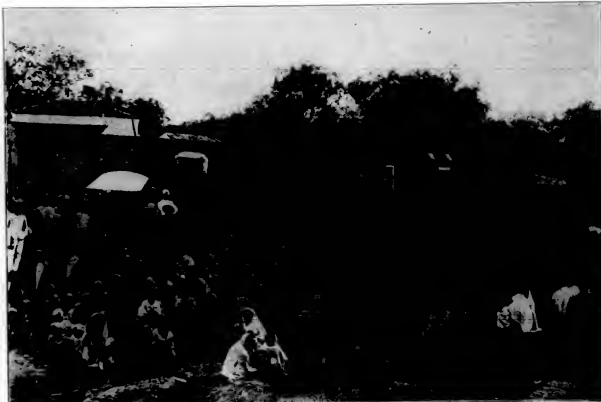
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Organ of 16 Conferences in the United States and Canada.

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SeMI-Monthly.

ELKHART, IND., FEBRUARY 1, 1898.

VOL. XXXV. No. 3.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

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EDITORIAL NOTES.

Wisdom is justified of her children.

When you give advice to others be sure that you can take your own medicine.

The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness.

Bro. Noah Metzler of South West, Ind. held a very acceptable series of meetings in Logan Co., Ohio the latter part of January.

Bro. C. C. Beery who spent several months with the brethren in Dickson Co., Tenn., returned to his home in Kent Co., Mich. early this month.

Bro. J. S. Shoemaker of Dakota, Ill., will visit the church in Johnson and adjacent counties in Iowa, also Marshall Co., Iowa, during the present month.

We sometimes set ourselves up as judges over other men's matters and fail to give a righteous judgment because we understand neither their motives, their position nor their environments.

A young man who was hanged in Pike Co., Ga., a few months ago, spent much of his time after he was condemned in making a striking cartoon of the cause of his ruin. It represents a number of young men sitting playing cards at a table on which wines and liquors of various kinds are in bottles and glasses. Under the picture are the words: "This is my last message to all my friends. Beware!"

The congregations at Roreland and Antioch, Neb. have made a call to Bro. S. F. Coffman of Chicago to hold meetings there in February. We hope Bro. Coffman will be able to fulfill their request.

Bro. D. H. Bender of Tub, Pa., spent some time about the middle of January with the congregations near Hagerstown, Md. From there he goes to Canada and will be at Markham, York Co., some time in February.

Bro. George Lambert will spend the month of February among our Kansas congregations, to make a plea in behalf of the orphans of India. We bespeak for him a warm welcome among all branches of our denomination.

Change of Address.—Bro. L. J. Lehman of Cullom, Ill., informs us under date of Jan. 8, that he and family expect to leave for Jackson, Minn. about the 20th of Jan., which will be their future address until further notice.

Bro. D. F. Jantzen, editor of the "Mennonitische Rundschau," left Elkhart on the 20th ult. for a two weeks trip to Texas to make observations of the country and examine for his own and editorial (?) satisfaction the agricultural prospects of that lately much advertised country.

Bro. M. S. Steiner held a number of meetings in the new meeting house at Rockton, Clearfield Co., Pa., immediately after the close of the Bible Conference at Johnstown. From Rockton he went to Cambria Co., to continue the work there. From there he will go home for a short rest.

Bro. D. G. Lapp of Juniata, Neb., after spending nearly a year in evangelistic fields, the greater part of the time in the state of Pennsylvania, closed his labors with a series of meetings in Juniata Co., Pa., the latter part of January, and expects to return home, via Elkhart, Ind., about Feb. 1.

A very apt saying from the "Rain's Horn" is the following: "Airing other people's faults never made them smell any sweeter." This may not always be true. Rubbing makes gold shine the

brighter; but one thing is certain: It will not make the one that does the airing any sweeter, and generally turns his gold into dross.

Change of Address.—Bro. Samuel S. Bowman from Berne, Mich. to Berlin, Ontario. It will be remembered that Bro. Bowman and wife spent over a year with the congregation in Huron Co., Mich. to assist them in the organization of a congregation, building a meeting house, etc. During Bro. Bowman's stay a minister and deacon were ordained and a series of meetings was held. The congregation in Huron Co. has been greatly benefited by this method of work, and no doubt many others would be benefited in the same way.

Disappointed.—Very frequently we are greatly disappointed. A sister relates how at one time a neat looking, reasonably well dressed man came to her door and very kindly asked if Mrs. — lived there. She wondered who this well appearing gentleman could be, and what the purpose of his visit. We can readily judge of her disappointment, we might almost say disgust, when he asked her for something to eat and she learned that he was only a common tramp. Just so we find in our churches members who have a fair exterior and from their appearance we would take them to be real Christians; but when we learn to know them they are whitened sepulchres, full of dead men's bones, only common church tramps who dishonor God and are a shame to the church.

Our church in Canada has recently lost two old, well known and faithful ministers. On the Amish side is Bro. Peter Zehr of near Tavistock, Perth Co., who for over three score years proclaimed the Gospel. On the Mennonite side is Bro. Moses Bowman of near Slannheim, Waterloo Co. Both of these brethren had gone beyond the allotted three score and ten years and Bro. Zehr had almost reached the four score and ten mark as will be seen in the obituary notice. Although both these brethren had, in the last years of their life, taken no active part in the ministry, owing to the infirmities of old age, yet the church feels that she has sustained a great loss. But we have the assurance that "blessed

are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

In a letter, received a few days ago T. S. Johnson of the Orphan Relief Association of India states that happily the famine is now about over, the crops being ready for harvest. However many are still dying, they having reached that point in their famished condition where they can no longer retain or digest nourishment. This does not mean, however, that the thousands of orphans in India now need no further care. On the contrary, Dr. Johnson states that the Association is in great straits, as they have taken in more orphans than they have means for, and are in the greatest need of help. The Home and Foreign Relief Commission is still receiving contributions from those whose hearts have been touched by the sad cry of these orphans, and we hope many more will remember them with their bounties. All contributions should be sent to the above named Commission, Box 1102, Elkhart, Ind.

For the Herald of Truth.
LIFE.

Life is the gift of God. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Gen. 2:7.

Thus life is a condition, both in animals and in the vegetable kingdom, which enables these to perform their natural functions and fulfill the purposes of their creation.

God has promised long life to those who fear Him; likewise the children who keep His commandments and obey their parents have the same promise.

This natural life is uncertain and of short duration. It is promised us only for today. It is like a shadow that endureth for a little time and then vanishes away. It is a life in which we have joys and sorrows, pleasures and pains, trials and temptations, conflicts and tears, and finally death hides us away in the grave, and the place that once knew us shall know us no more forever.

The life in heaven is a different life. It has a beginning, but no end. It is a life of pleasure without pain; a life of joy without sorrow; rest without toil; sunshine without a single cloud; roses without thorns—it is joy and blessedness at God's right hand forevermore.

Who shall enjoy this life? All they who love the Lord Jesus Christ in sin

cerity and truth; all who do the Father's will; all who believe and trust in the Lord Jesus Christ as their Savior; those who take God's word as it is without adding to or taking from it, and keep all His commandments.

Reader, is your name written in the book of life? Have you the promise of the life that now is and of that which is to come? Are you living in Christ and is God living in you? Are you dead dead unto sin and living in Christ, risen with Him to the new life; having your affections on heavenly things, and your life hid with Christ in God?

If not, will you awake from your sleep, arise from your lost and ruined condition, accept Christ and live for Him and in Him, and you shall be with Him forever.

THE LORD'S PRAYER.

(Matt. 6:9-13.)

SERMON BY DANIEL KAUFFMAN AT ELKHART, IND., OCT. 31, 1897.

It was a question with me for some time as to what subject I should present to you to-day; but after considering the matter as best I could, I decided that I could present no more important subject than PRAYER. It is a subject that is considered more, perhaps, than any other subject presented in the Bible. Exhortations, sermons, tracts, books have been devoted to this subject, and still the subject is far from being exhausted, nor does the world hear as much of prayer as it ought to. When your unworthy servant is through this day, you will have had simply another little pebble dropped in the great sea of information that is to be had on this all important subject.

"Prayer is the power that moves the hand that rules the world."

As a rule, a man's Christianity is exactly proportional to the time he spends in secret prayer.

"Speaking of prayer, it must be understood that not everything that is called prayer merits the name. Prayer is the expression of a desire. Now if we simply mumble over a lot of words because we recognize it a duty, or engage in a harangue, however eloquent, that we may have the plaudits of man, such efforts have no resemblance to prayer.

Our Savior calls attention to the Pharisees who loved to stand on the corners of streets and in synagogues and utter loud and saucy prayers that they might be heard of men. "Verily," He says, "they have their reward." What was their reward? They were heard of men. What is the reward of anyone who simply prays for effect? Heard of men, that is all. But if we want to be heard of God, we must shape our petitions for the ear of God, and not for the ear of man.

Another thing, we should listen to our Savior's admonition against the use of vain repetitions. Is it not necessary for us to attempt to secure our heavenly Father an unlimited abundance of knowledge, or to convince Him with an irrefutable chain of logic; nor should we attempt to overwhelm Him with forensic oratory; for our "heavenly Father knoweth what things we have need of before we ask Him." Let our petitions be simple and directness be followed in all our prayers, and God will take care of the rest.

It was the proneness on the part of man to abuse the Christian privilege of prayer that called for our Savior's accurate teaching on the subject. He first warns His disciples against the abuses of the Pharisees, then tells them how to pray and why they should pray, and then gives them an example.

He says, "After this manner, therefore, pray ye." Our Savior does not tell us that we must pray this prayer every time we pray, but rather that we should pray after the manner in which He taught us to pray. We sometimes hear well meaning persons conclude their prayers something like this: "All these blessings and favors we ask in the name of Jesus, who has taught that when we pray we should say, 'Our Father who art in heaven, etc.'" There is nothing like that in our Savior's instructions. He simply gave us a pattern; that is all.

Study this prayer, and you will find that there is found therein everything that appeals to the ear of God. There is in this prayer something that indicates entire consecration and absence of self. It is a prayer, the full standard of which we can never hope to reach here.

"Our Father which art in heaven." There are two classes of persons who can say, Our Father who art in heaven. The first consists of those who have not yet reached the years of accountability and are still under the atoning blood of Jesus. The second consists of those who, having once strayed away from the fold, have again returned and were re-adopted into God's happy family. They can look up to heaven and say "Our Father." But sinners have no right to call Him "Father," because they have rejected Him and adopted the devil as their father. The phrase, "in heaven," shows that we address to God His proper place.

"Hallowed be thy name." We sometimes wonder at the knowledge which Herschel possessed. He knew so much about the movements of the heavenly bodies that he figured out that at a certain place in the universe there must be another planet which neither he nor any one else had ever seen. Years afterward this planet which now bears his name was discovered at about the same time by two astronomers hundreds of miles away from each other. We wonder that Herschel could acquire such an accurate and far reaching knowledge of the heavenly bodies, and men have almost worshiped him on account of it. Yet when we reflected that Herschel was simply permitted to look upon a very small portion of God's creation, which God not only knew, but was also the author of, it is possible, remove this cup from me, yet nevertheless, let not my will, but thine be done!"

We sometimes wonder at the power which Alexander the Great possessed. That youthful king of Macedonia, before the age of 35 had proven himself master of the world and wept because there were no more worlds to subdue. Yet when we reflect how easily Alexander went down before the almighty power of God, we are made to feel how trifling is the most marvelous power of man compared with the infinite power of God.

Branch out in whatever line you will; see the ingenuity of man developed to its greatest extent in wisdom, in knowledge, in power, in philanthropy, in

bravery, in nobility of soul; in all these, God is infinitely beyond anything which man can ever hope to attain! Well may we stand in the presence of such a God and exclaim, "Hallowed be Thy name! O God!" We hallow Thy name! for Thine exalted power, Thine infinite wisdom, Thine unbounded dominion, and Thy wonderful love for the children of men! Hallowed, thrice hallowed be Thy name!

Thy kingdom come. This petition has been variously understood. Some say it means the coming of Christ's personal reign upon the earth. Some say it means the setting up of God's kingdom in our own hearts. Some say it means that God's kingdom is to increase among us. Whatever it means, it means that this is a prayer that God's cause might be glorified. All Christians should by their lives that they mean what they pray. Now, if we are earnest when we pray this prayer, it means that we are going to do everything we can to help along the cause. It means that we are not afraid to make sacrifices. It means that we are in our place of worship, wherever possible. It means that we are going to talk to sinners concerning their lost condition whenever opportunity affords. It means that we are going to exercise ourselves in frequent prayer, frequent reading of the Bible, and holy conversation. It means that we will avoid all forms of dissipation, including extravagant living in all its phases. It means that we are going to keep all the commandments and in every way endeavor to lead a pious, consistent, Christian life. O for more Christians whose lives are a continual prayer, "Thy kingdom come."

"Thy will be done in earth as it is in heaven." This is a hard prayer to pray under all circumstances. Sometimes we are called upon to witness those who are near and dear to us upon a bed of affliction, the body about to return to the dust, and the spirit about to take its flight heavenward. Hard it is for us, under such circumstances, to pray, "Thy will be done." But we should remember that there is in heaven above an Eye that seeth all things, and knoweth what is best. Though in our imperfect judgment we may think it hard, we should remember that God knows best, and to whatever He sees fit to do we should submit with entire resignation. Under such circumstances we can take courage by witnessing our Savior's example in the garden of Gethsemane. When the sins of the world were resting upon Him; while He was suffering an anguish of soul the like of which man has never yet suffered, He was still able to pray, "O Father! if it is possible, remove this cup from me, yet nevertheless, let not my will, but thine be done!"

We sometimes yield with reluctance to commands in the Bible that call for self-denial on our part. This should not be so. God's will is to be done "in earth as it is in heaven." How is His will done in heaven? There is perfect obedience there. Our Savior, when He was before Pilate, declared that He could call to His assistance more than twelve legions of angels from heaven. We imagine that we can see those heavenly hosts standing at the right hand of God, ready, and willing, and anxious to come to the assistance of the immaculate Son of God. That should be the attitude of every child of God. We should be ready and willing and anxious to carry out

the will of God here upon earth, even as it is done in heaven.

"Give us this day our daily bread." Some say that we do not need to pray for our daily bread. When we have our granaries full of wheat, our chests full of flour, and some of the bread already baked, what is the use in praying for daily bread? People that talk like this, fail to grasp the idea that many of our prayers were answered thousands of years before we were born.

Some of us are farmers. Every day your stock prays to you for something to eat. That is, they make their desires known to you in a way that you can understand. (That is all you do when you pray to your God.) When did you begin to answer those prayers? Last spring when you put out your crops. You knew that requests would come from your animals for their daily food, and you sowed your seed and cultivated your crops that you might have something with which to satisfy their wants. Just as you are in our relation to our God. When God created this earth at the beginning of time He looked down through the ages and saw you and me on our knees; right there He used His omnipotent power and set things in order in such a way that our prayers would be answered from the beginning. Whether our prayers are answered by special providence or by due process of nature, it is still the power of God exerted in answer to our prayers. Let us not fall to pray for our daily bread.

There is another kind of bread for which we must not fail to pray. As natural bread is needed to sustain our physical bodies, so spiritual bread is needed to sustain our spiritual bodies. How do we get this spiritual bread? Through prayer. Are there any backsliders here? I can read your history. At first you may have been earnest; but the cares and pleasures of the world crowded in upon you, and you neglected your prayers. Your prayers became shorter, less fervent, and less frequent. After awhile you neglected to pray at all. The supply of spiritual bread was thus cut off, the connection between you and your God was thus broken, and your poor spiritual body languished and died. We need spiritual bread at morning, noon, and night. We need it all the time. God forbid that we should ever cease to pray for our daily bread.

"Forgive us our debts as we forgive our debtors." Another hard prayer to pray. Let me tell you: If you have anything against anybody that you are not willing to forgive, never pray this prayer. If you do, you will condemn yourself everytime. We usually pray, Lord forgive us our sins. Our Savior would have us pray, Lord forgive us sins just like I forgive those that sin against me. This was the only part of the prayer on which our Savior took occasion to comment after the prayer. He says, "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Only Father forgive your trespasses," this language is plain, and yet how utterly disregarded by professed Christian people. This principle is further taught in the parable of the unmerciful servant. He owed his lord 10,000 talents—\$14,400,000. He fell down and pleaded, "Have mercy upon me, lord, and I will pay thee all." His lord forgave him the debt. He then went out and met one of

his fellow-servants who owed him 100 pence—\$17. His fellow servant begged his forbearance, but he crushed him to the ground and roared out, "Pay me what thou owest." When the lord heard of this contemptible conduct, he ordered him to be delivered to the tormentors until he had paid the uttermost farthing—\$14,400,000, to be paid by lying it out in jail—an utter impossibility. The universal verdict is, Served him right.

Now does we perceive so clearly the justice of this punishment what awful punishment must be in store for those whose hearts fail to forgive those that have wronged them! We say that we have been grossly insulted, we cannot forgive. Members of the same church sometimes refuse to speak to each other. We scorn with contempt those who have wronged us, or pour out vials of wrath upon their heads in our efforts to get "restitution." Let such unforgiving persons get down on their knees before God. Let them pray, so with us in our relation to our God. "Forgive us our debts as we forgive our debtors." Back comes the answer from heaven, "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses."

The lesson we draw from this prayer is this: God wants His subjects to have a forgiving spirit. Indeed, no one can be a true child of God without a forgiving spirit. The spirit of resentment brings upon our heads the divine wrath of an angry God. It was this forgiving spirit that led our Savior to say, "Father, forgive them, for they know not what they do." It was this forgiving spirit that led Stephen to say, "Lord, lay not this sin to their charge." This forgiving spirit is the embodiment of the heaven-ordained principle of peace on earth, good will to men."

"Lead us not into temptation, but deliver us from evil." Some have chosen to interpret this, "Suffer us not to be led into temptation, etc." I object; God is my leader, and as such I have a right to ask Him to lead me along paths of virtue and righteousness.

A little child accompanies its father along the crowded streets of a city. There are so many dangers surrounding this child that it grasps the hand of its father, looks up with a confiding trust into his face and says, "Don't let me get hurt, papa." So we on our journey along the crowded thoroughfares of life, surrounded by the tempting snares of Satan, unable to stand on our own strength, should tightly clasp the hand of our heavenly Father, and with a confiding trust and childlike simplicity, should ever pray, "Lead us not into temptation, but deliver us from evil."

Now comes the conclusion of this memorable prayer. The prayer started in with adoration and praise. This was followed by seven simple but vastly comprehensive petitions. It ends with an acknowledgment of God's dominion and power forever. "For Thine is the kingdom, and the power, and the glory forever. Amen." We are not working for our glory here. That belongs to God. "We are not our own. We were bought with a price." It pains our hearts to see people take hold of the Christian work as though Christ came to give them a chance to buy a name for themselves. "He that seeketh his own life shall lose it." "He that exalteth himself shall be abased." No; we are not working for glory here. Our glory shall come when we, crowned with the crown of righteousness, sitting at the right

hand of God, shall sing the song of Moses and the Lamb forever. While in this life, let us work for the glory of the cause to which God has called us. Let our souls be so filled with the love of God and the glory of His cause that we may ever be able to say in word and in deed, "For Thine is the kingdom, the power, and the glory, forever. Amen."

NOTE.—For want of time Bro. Kauffman did not deliver all of the above comments orally on all the petitions of the Lord's prayer, but wrote them out afterward.—Ed.

For the Herald of Truth. THE AMSTUTZ OLD PEOPLE'S HOME.

Doubtless many of our people feel glad that this branch of the Mennonite church has at last made a very promising beginning in the establishment of a home for our aged and dependent members. An article published some time ago in the HERALD OF TRUTH furnished some information with regard to the proposed Home, which many of the readers may remember. Bro. and Sister David C. Amstutz of Marshallville, Wayne Co., Ohio, have bequeathed to the Mennonite Evangelizing and Benevolent Board their form of 100 acres of fertile, tillable land, with all the necessary buildings for a farm—home, valued at from \$10,000 to \$12,000, to be used as a home for aged members of the Mennonite church. Bro. and Sister Amstutz will hold possession of their house and the farm during their life, after which the Board will have full possession, to use it for the purpose designated.

It is their desire, however, that a Home be opened on the premises as soon as possible. They wish to see a real home for aged members that they may be taken in—a pleasant, cheerful home where the aged family can feel that they are welcomed and loved. Steps have been taken to go on with the work as the way may open.

According to the request of Bro. and Sister Amstutz the Men. Ev. & B. has taken the work into hands to do what they can, and as rapidly as they have means. The Board has appointed its interests in every way, and then re-regularly to the Mennonite Evangelizing and Benevolent Board.

The Home cannot be opened to receive members until a home is built for the purpose. The Board of Trustees have decided that a good permanent house should be built with proper conveniences, and near to the church house, so that the aged members could attend regularly the preaching services. This will require an outlay of several thousand dollars.

Some donations for the Home have already been made, and the Board is praying and looking for more. The Board proposes not to go into debt, but expend judiciously what the Lord sends them. Many friends of the Home are hoping that the Lord will move heaven and earth to build us a new home for spring to build a home next summer. It is said to think how many thousands of dollars are lying in banks idle, doing no one any good, that might be put to use in a way that would make some of God's children happy.

If any one desires to correspond with regard to the interests of the Old People's Home they should write either to D. C. Amstutz, Marshallville, Ohio, or to the president or secretary of the Mennonite Evangelizing and Benevolent Board, Elkhart, Ind.

After the first of May, 1898, Bro. G. L. Bender, as requested by the Board of Trustees, expects to spend several months visiting the churches to solicit funds for the Home. If any have purchased in their hearts to aid in this noble work of charity, they can hold themselves in readiness. May God bless every charitable donor.

J. S. COFFMAN.

For the Herald of Truth. THE TWO COVENANTS AND THEIR PURPOSE.

(Galatians 4.)

BY J. K. ZOOK.

To declare to the Galatians the design of God's method of dealing with the human race, at the time of Abraham, seems to be the apostle's theme here. It is evident from the manner of his address in this chapter that the Jewish part of the Christian converts of the church at Galatia still were, like those "many thousands at Jerusalem who believed, zealous of the law," ready on it for justification, and to whom, allegorically speaking in the last ten verses of this chapter, with reference to those covenants, Paul presents one of the most beautiful and interesting figures contained in all his recorded writings. Yet one scarcely ever hears him attempt to explain this narrative, while doubtless, if it indicated a mine of temporal wealth, the minds of many Christians would be taxed to their utmost capacity night and day, contriving ways and means to unearth such treasures, even at the risk of sinking their souls into perdition; but such is human nature.

A wonderful being indeed is man, possessed with the highest possible type of intelligence among all created beings, endowed with the elements of a three-fold nature, and susceptible of exercising the faculties of either the brute, the moral, or the spiritual disposition at will.

Yet how manifestly our subject, with many similar valuable and precious Scripture truths are skipped over, as of little consequence, presumably from a lack of spiritual desire, or from some other inexcusable cause.

But, surely, God did not intend those highly instructive parables and allegories, so numerously produced by inspiration and recorded throughout the Holy Scriptures, to be treated as insignificant and meaningless, as they are treated by so many. But where rests the cause? Is it from want of godly zeal? or is it the present manner of the ministrations of the gospel? or is it the power of inherent custom? Think over this.

While the promulgation of apostate *improperly so-called Christianity*, with its sectarian proclivities, lodger and worldly generalia, is flaunting its brazen banners abroad in defiance of the light of truth, are the servants of Christ boldly and fearlessly doing their *whole duty to God*? The tree is known by its fruits. Now since "all Scripture" is given by inspiration of God, and is profitable, why not cultivate a more ardent desire, a more active energy and

greater zeal to reach after those spiritual treasures for our eternal welfare?

They surely all contain precious food for the soul, and are as essential to gain the knowledge necessary to sustain the "spiritual body" in a prosperous condition, and elevate the Christ life, as it is to exercise our physical and mental frame to provide nourishment necessary to sustain a robust, healthy body.

Perhaps the most difficult and perplexing expression to solve in the narrative is the phrase, "For the desolate hath many more children than she which hath an husband."

Our feeble effort to shed light on this passage may make clear to some minds, what Paul means to teach thereby.

Abraham had two women, Hagar and Sarah. Their sons were Ishmael and Isaac. With these the apostle portrays those two covenants, with their several purposes of ministrations in God's plan of redeeming fallen man. The first, which was the covenant with the finger of God on tables of stone, was a transitory one. While the latter one is "written by the Spirit of the living God in fleshy tables of the heart," and is an everlasting one.

By Hagar and her son is represented the moral law from Mount Sinai, which only led man to observe burdensome ordinances of numerous ceremonial forms and various sacrificial offerings; and he who despised this law "*did without mercy*"—was "utterly cut off." Yet of which Paul says, "Neither our fathers nor we were alike the best." The answer to the Jerusalem which was then and now is in *bondage with her children*. In bondage because of her ceremonial obligations, by the observance of which, however punctually practiced, could not make the worshiper perfect. It only foretold the answer to the Jerusalem which was then and now is in *bondage with her children*. In bondage because of her ceremonial obligations, by the observance of which, however punctually practiced, could not make the worshiper perfect. It only foretold the answer to the Jerusalem which was then and now is in *bondage with her children*. 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"new song," which no mortal could learn, through the endless ages of eternity.

To this Jerusalem all nations who knew not God under the former covenant, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world, this invitation is most extended: "If any man thirst, let him come unto me and drink" of "the water of life, without money and without price." Of these Isaiah says: They "shall run unto thee; the Holy One of Israel," Christ. In Abraham, by the promised seed, through "barren" Sarah, "shall all the nations of the earth be blessed."

Again, I will call them *my people* which were not *my people*, and they beloved which were not beloved." They "shall be called the children of the living God." And now, the Gentiles which formerly followed not after righteousness, have attained the *righteousness which is of faith*. Which righteousness Israel did not attain because they sought it by the works of the law only.

The term Gentile in Scripture applies to apostate, idolatrous Israelites, as well as pagan idolaters. For not all were spiritually Israelites who were of Israel, even under the law. Neither because men are of the seed of Abraham are they children of God, nor children of the promise, nor counted for seed, but "In Isaac shall thy seed be called."

Therefore, under this second covenant, *freedom, grace and mercy* are offered, with an open door for all the world to enter into the "most holy" place as "kings and priests unto God," by the shed blood of the "Lamb that was slain," if they will.

This illustrates the different purpose and manner of serving God under the first and second covenant dispensation, clearly defining the contrast between the yoke of bondage under legal forms and moral justice of the former, and the freedom, grace and mercy under the latter.

Again, Israel under the covenant is represented by the "bond woman," which hath an husband; whose children are born after the flesh. *Husband* here, does not imply literal matrimony. But God's economy in husbanding or directing His people. "Thy Maker is thy husband," Is. 64:5.

God was Israel's husband, an instructor unto them as time and circumstances in His wisdom required. Because of their disobedience the Lord says: "Turn, O backsliding children, saith the Lord, for I am married unto you." Jer. 3:14.

Again, "I was an husband unto thee, saith the Lord." But Israel broke God's former covenant laws. They slid back, forsaking Him, served idols, changed His judgments into wickedness, defiled His sanctuary with their detestable abominations, for which God "cast them out," made them a taunt and reproach even to an astonishment in the eyes of the Gentile nations around them. Ezekiel 5.

They were not eternally rejected, however. Their fall was *guilt* to the world, and their diminishing to but a "remnant" the riches of the Gentiles. Hence their "coming away" is for the reconciliation of the world. And when the fullness of the Gentiles shall have come in, this return to God and acceptance of Christ will be, as it were "a resurrection from the dead," by which we

perceive "the goodness and severity of God."

But as to Sarah, the "free woman," whose barrenness typifies the impossibility of being saved by virtue of the first covenant, the apostle says, "scijtes thou barren that bearest not," after the flesh, for thou "shalt nevertheless yet bear seed by promise, Christ the Redeemer; and by virtue of faith shall have "many more children than she which hath an husband." Therefore, they seed shall, as the children of the promise, and heirs of heaven, inherit the Gentiles even, who knew nothing of God.

And thus the "new covenant," the Christian dispensation, is foreshadowed. Now, all who accept this, rely upon Christ alone, observe His teachings for their justification, are free from the curse and bondage of the former covenant, and as the true spiritual seed—Christ, the offspring of barren Sarah, who "bruised the serpent's head," was "made of a woman, made under the law to redeem them that were under the law."

These are now entitled to the promised inheritance—salvation—"the Jerusalem above."

But while no flesh could be justified—saved by virtue of the bondage covenant, nevertheless the children of her "which hath an husband," are such as Abel, Enoch, and others, as noted in Hebrews 11, among whom were Abraham and Sarah, through whom we notice the transition line from the covenant from Sinai—the ministration of condemnation—to the new one of the ministration of righteousness, consummated by the sacrifice of the "Lamb of God" on Mount Zion, in close proximity to the offering up of His antitype—Jesus over 1800 years before.

From Abraham, who was "as good as dead," and Sarah the "desolate," by faith sprang seed as numerous as the stars of the sky, and as the sand of the sea shore. All who were saved prior to the covenant written in the "fleshy tables of the heart," unlike those relying upon the works of the law written on stone for salvation were *saved by virtue of their faith*. In its promised present dispensation of *grace*, implicitly trusting in the substance of that which they hoped for, the evidence of which they could not see. To inspire upon the continual converts the contrast of principle between these two covenants, the apostle reminds them that if the glory of the first, the ministration of death, was so great that Israel could not look to the end of that which is abolished—but required a veil between themselves and those who preserved it, how much more glorious the *life-giving ministration* of the latter must be, which abideth.

The former was annulled by the crucified Christ, who thus has slain the enemy—the law of commandments—that the Gentile world may be recognized as true citizens with the saints in the household of God.

But because of Israel's unbelief, they did not obtain that which they sought, but the obedient believing ones obtained it, and the rest were blinded, which blindness shall remain until the "fullness of the Gentiles is come in." Then they shall return to the Lord, and the veil be removed. Yet as touching the election they are the beloved of God.

Paul's conclusion here is that unbelieving Gentiles obtained *mercy* through

Israel's unbelief or apostasy, for which God, in order to *provoke them to jealousy*, allowed Himself to be found, and received into His favor, Gentile nations who had not sought Him, and were not called by His name. By this, doubtless, some Israelites perceived that by rejecting Christ they were judging themselves unworthy of everlasting life. Hence in return unbelieving Israel obtained *mercy*, though this mercy also extended to the unbelieving Gentiles.

No wonder this inspired apostle so pathetically exclaims, O the depths of both the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out.

In substance Paul elsewhere says, You who are become dead to the law, born of the Spirit, and live unto God, I also espoused a husband, that I may present you as a chaste virgin worthy to be married, to become one with the resurrected Christ, and therefore heirs and partakers of the joys of that Jerusalem above "which is the mother of us all."

The purpose of many Christians, who are perhaps the honest in their zeal as were the Jews, is to improve, or exalt the religion of Christ, by establishing a righteousness after their own liking, maintaining rules and binding men to observe a formal religion, utterly at variance with the spirit and doctrine of Christ, solely to gratify that unregenerated Ishmaelitic disposition. This is as clearly manifested to-day as ever from the fact that Christians who are actuated by purer, higher and holier motives, refuse to yield to the will of men, and observe *dead forms*.

But those born after the flesh and those born after the Spirit never were and never can be at peace one with another. While it is true that under the ministration of condemnation, it was "life for life," etc., under the ministration of righteousness it is "vengeance not," *re-sist not*, but "love your enemy," etc.

In relation to this grand principle there exists a sad neglect to impress, by the Word and our own actions, this fact upon the minds of men, both in and out of Christ, that to suffer wrongs and persecutions for "Christ's sake," is the very essence by which we obtain the life giving power to bear us safely through, and glorify God by it.

Finally with reference to verse 27. Evidently the Incoming Gentiles, together with Israel's return to God, and accepting Christ as their Savior, are those "many more children" of the "desolate" woman whose children are those acceptable ones to God under the old covenant, who, like believing Noah, "found grace in the eyes of the Lord," and were "moved with fear," and by a stern, unwavering faith in the promised Intercessor of the unseemly future, were then saved; thus corresponding to the *lesser number* of her who hath the husband, as we have tried to show.

Gunn City, Mo.

For the Herald of Truth.
THE MORAL PLAN.
BY A. METZLER.

Much as the moral man is sometimes applauded above his less polished neighbor, it may after all be questionable whether he possesses many commendable qualities not found in the "baser" class of people. In a measure the moral and immoral stand on an equal footing, especially in so far as

their spiritual relation to God is concerned. In the one, however, the sinful nature stands out more conspicuously than in the other in the sight of men, while in the sight of God both are sinners.

There are only two classes of people, the righteous and ungodly, and the moralist unquestionably belongs to the latter class. Being a little more refined he may be more pleasant as a neighbor, he stands a little higher in social estimation, he has a more refined air about him, but does he not after all wield an influence more dangerous perhaps than others who make no pretensions of living a life acceptable unto God outside of the Christian church and without ever making an open profession of religion as many of our high moralists do?

This is clearly a very dangerous position in which to stand. There is always a bright hope to win unto God a person who is ready to acknowledge his wicked, unsaved condition; he is more open to convictions than the self-righteous moralist who holds high his head and looks perhaps scornfully upon the church. He has a spirit of self-exaltation that plainly says, "I am holier than thou." The rich young ruler could not see wherein he lacked, nor could the Pharisees, yet they were perhaps as far from the kingdom as the unworthy publican.

We have the testimony of our most prominent evangelists that open rebellious sinners are by far more open to convictions, and will more readily accept Christ than those who claim to live a holy life without uniting with some religious body of believers.

The reason so many of these are standing where they do is doubtless due to the fact that they are continually watching for faults and shortcomings in church members, and measure themselves with some sickly weak professor, who, we are sorry to say, can be found in any church. This condition of things has existed ever since the Christian church was established from Judas Iscariot to the present day.

While morality may have a tendency to refine a neighborhood, it is doubtful whether it gives any natural aid in spreading the true Christian religion and saving souls for Christ. Morality is embraced in true Christianity, yet a community may be a moral community and be entirely void of true religion.

Let us be accused of encouraging immorality we will most earnestly urge the acceptance of the highest attainments of a true Christian life which includes and entirely settles the moral side of the question. And until you arrive at the point of decision to accept Christ as a Savior, do live at least an honest, upright, moral life; but remember that in this state you are still under condemnation, that your good works and moral conduct are by no means able to save you, but that nothing short of the blood of Christ will redeem your soul from eternal death, and that every hour of your life spent outside of the fold of Christ is at the risk of losing your soul whether you are living a moral life or a life of open wickedness.

We know a moral young man standing outside of the fold of Christ who hinges his salvation on the fact that his father who had never made a public profession of religion was considered a good man, and the preacher in delivering his funeral sermon lauded him into heaven beyond a shadow of a doubt.

If his father could inherit heaven on his good moral standing his son is willing to risk his chances on the same score, and this on account of a preacher's folly. Is not that preacher responsible for the soul of this young man and perhaps of many others like him who may have listened to his sermon? Let this be a warning to ministers who may have a similar inclination.

The natural man must repent, must be converted, must become a new creature in Christ and become willing to obey His commands before his service will be acceptable unto God. Outside of this he is a servant of sin and unrighteousness, however moral his conduct and entire life may have been. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

The natural man is a man who has not been born again however high his moral standing may be. He is lost in unrighteousness and his good works alone are not sufficient to save him. "The Lord added to the church daily such as should be saved." Acts 2:47. "And all that believed were together, and had all things common;" and they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Acts 2:45, 46.
East Leisden, Ohio.

THOUGHTS ON BAPTISM. BY JOHN H. HESS.

Dear Readers: I have not written anything for the HERALD OF TRUTH for a long time. But as a dear brother handed me a long letter, which he had received from a friend in California, in which was stated that no baptism could be established except immersion, plunging or dipping, it may not be harmful to give some thoughts to the dear readers of the HERALD on this subject.

Water baptism is a commandment of the Lord Jesus Christ. But the first lesson that He preached was repentance. He said, "Repent: for the kingdom of heaven is at hand. Matt. 4:17. Christ also said, (John 3:5) "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

If we are born of water and of the Spirit then we will not exalt ourselves as did the Pharisees.

The water mentioned above has no reference to material water baptism, but refers more especially to repentance, or a change of heart.

In the year 350, Apelles Meleventus taught in reference to the mode of baptism: "Paul has planted, and Apollos watered." That is, Paul made the heathen disciples of Christ, and Apollos baptized them. In it is also mentioned that sprinkling was the mode of baptism about the year 383 in Jerusalem, and that it remained so for a long time in many countries.

In Rom. 6: 3 & 4 Paul writes, "Know ye not that so many of us were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death."

We understand this that Christ died for our sins according to the Scriptures. The whole New Testament teaches us that where a testament is

made there must also be of necessity the death of the testator. For a testament is in force only after the testator is dead; while the testator liveth it has no significance whatever. The whole covenant of grace given us in the New Testament is established in the death of Jesus Christ; so then not only the commandment of baptism, but all the commandments of the New Testament are established by the death of Christ. He also calls the shedding of His great blood and suffering, a baptism, when He says, "I have a baptism to be baptized with, and how am I straitened until it is accomplished." Luke 12:50.

The Old Testament was figurative. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scurrit wood, and hyssop and sprinkled both the book and all the people. Heb. 9:19; Ex. 24.

All this served only as a figure of bodily purification. "For if the blood of bulls and of goats, and the ashes of a hairy heifer, which are sanctified unto the purifying of the flesh, how much more shall the blood of Christ who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." Yea the blood of Christ is the only right and proper means of purification which cleanse us of all our sins if we become united to Him by baptism, obey His commandments, and thus bury our old Adam with Him into death. Baptism belongs to the entrance into the covenant with grace, repentance being first, and baptism the seal and step thereto, and thus the addition to the sprinkling of the blood of Christ as John says: "This is He that cometh by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because He testifies that the water and the Spirit is truth." For these reasons that bear record in heaven, the Father, the Word and the Holy Ghost; and there are three that bear witness in earth, the spirit, the water and the blood, and these three agree in one. 1 John 5:6-8.

Thus the spirit, the water and the blood agree in one. As witness the Spirit is represented as being poured out, and the blood for sprinkling the people. I can, indeed, nowhere find that baptism is called a washing of water, but the apostle speaks (Eph. 5) of the washing of water by the word, but he does not mention a word about baptism.

Again he further says, Titus 3:5, 6, "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which is shed on us abundantly, through Jesus Christ our Savior."

These words are all well considered in the fear of God, and this is the way in which we understand being buried with Christ by baptism into death. Other Scriptures could be produced, but these will suffice.

THE BIRTH OF CHRIST.

BY ANNA GARNER.
Essay Read at the Salem Young People's Meeting, Wayne Co., Ohio, on Dec. 26, 1897.

"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

These are the words that were spoken by the angel of the Lord to the shepherds as they were watching their sheep by night, and how the echo keeps ringing down the years of time, till now, even at this present time, we have reason to re-echo the same words, and how vividly it is brought to our minds at each Christmas tide, which is the celebration of the birth of our Lord Jesus Christ. But ah! how many are there that will not worship this great King on that most notable or any other day, as did the wise men from the East, who, when they saw His star, started for Jerusalem. Possibly it was a long and wearisome journey, but that did not make any difference; their hearts were set upon seeing the new born King, and by making an effort they accomplished what they had started out to do, and saw the babe wrapped in swaddling clothes, lying in a manger. There they gave unto Him presents or gifts of gold, frankincense and myrrh, showing their love and gratitude to one who was to be the Redeemer of mankind.

Nineteen hundred years ago Jesus was born, and as the angels sang then, we also can sing now, "Glory to God in the highest, And on earth peace, good will toward men."

This is for him who have accepted, or for those who will accept His word, and obey His commandments. Then it is that we can have peace with God, and also toward men, if we only would do as the Lord commands, and "lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Let us not look at some weak brother or sister in the church and say, Oh well, if they can do so and so, we can too.

But ah, dear friend, brother or sister, whoever you may be, are we not treading on dangerous ground? Had we not better look at the life of the lovely Nazarene, Jesus Christ our Lord, who hath done so much for us that we may be also, the cruel death of the cross, that you and I might live. Therefore let us try to live more like Him and follow in His footsteps, wheresoever He may lead.

It is a beautiful fact that the coming of our Lord to earth and the closing days of His life with His disciples are described as seasons of joy. For when our Savior came into this world it was amid songs, and again at His departure it was also marked with gladness, because He went to prepare a place for us, that when we die we may be also, like Christ, in the most humble way. His parents had gone to Bethlehem to be taxed, and while there Jesus was born and was laid in a manger, because there was no room for them in the inn. But, nevertheless, as He grew, He waxed strong in spirit, and in wisdom, and stature, and in favor with God and man.

In the beginning of the creation, God said, Let there be light, and there was light. That light was to distinguish the night from the day, that, naturally, we might see. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.

between these two classes of people as there is between day and night, day representing the life of a Christian, and night the life of a sinful heart or person. A guilty soul cannot work for God or enjoy any lightness of conscience until its debt to the divine justice is paid and the load lifted off. The atoning blood of Jesus pays that debt, and when the penitent heart accepts Jesus, then light and joy break in, and the soul is illumined and elevated, the soul to a higher and a purer life; that light that is to shine abroad in our hearts that others may see our good works and glorify God in heaven.

Jesus also came into this world to comfort those that weep and mourn, to cheer and heal the sick and the afflicted, to minister to the wants of the people, especially to the poor and needy, as He Himself was poor in this world's goods, not even having a place where He might lay His head. But spiritually He was full, was ever abounding in good works, and now He is the foundation from which every soul that is to be saved is filled, and the more we look to Him for guidance and help, the more earnest and alive we will become. Oh that more of us may arouse to a sense of our duty and work for the Master while it is called to-day; for the night cometh wherein no man can work.

God is everywhere present. He is an all-wise and an all-seeing God, and whatsoever He willeth to do, that will He do. Especially can we see His might and power in this that when He sees His people, He takes one from our midst by the chilling hands of death, and they be found waiting for Him, and they be found watching? Which would you be, dear friend, if the grim messenger of death would come to-night and take you to try the realities of a new world, from whence no traveler ever returneth? Would you be prepared to meet your God in person, or would you not be in the calling and election sure while you have time and opportunity. Jesus came to seek and to save that which was lost, and "no man cometh unto the Father but by me," said He. Why not enter into the fold of God by way of the door, Christ Jesus.

Way, Ohio.

LETTER FROM AN ARMENIAN.

The following touching letter from an Armenian fugitive to Bro. Geo. Lambert, whom he met in India, will show to our readers that we should not forget our poor, persecuted Armenian Christian friends in our prayers and contributions. The writer uses very fair English and writes in a very legible hand. He had belonged to the journey to do class, but has, like thousands of his brethren, lost all but his life at the hands of the cruel Turk. The letter was written at Bombay and is almost word for word as follows:

Dear Sir: Since I departed from Bulsar I was intending to write you frequently, but I have been so busy with my journey and with my poor parents, but because I did not know surely if you lived in Bombay or in the upper country, I left till to this date. Now, while I know your address I will come to open my heart to you simply, by these few lines, so as a child to have said to you, I thank you for your kind letters, and for the state of our poor country, the persecution and the great troubles from '91 '95. We

have lost everything—home, possessions and friends. We departed from our country with sorrowfulness intending to go to America, there in that civilized country to study and to work for the benefit of our country and to help our poor helpless parents. After the great massacres which took place in our country, we two young men left our Euphrates College (American Mission College) to labor to proceed to America from that dangerous country. But alas! My comrade was killed by the cruel Turks near the city of Beirut, and I escaped into the desert of Arabia. I arrived in Bagdad with great difficulty, but God evidently helped me. The missionary at Bagdad sent me to the missionary of Mosul, and he helped me till here. When I arrived here I was trying for my passage to go, but from plague cases I could not succeed. I will trust in God, waiting upon Him till He shows me the way.

But, dear father, I want to inform you that in September I received a very sorrowful letter from my parents. The sorrowfulness is still going on. Their troubles are nameless, and they in this poor life are waiting for their Redeemer and Savior Jesus Christ. In their letter it was written, "We do not know what is our future. We are in great troubles, persecuted and helpless, and what shall we do? We do not know. Our trust is in Him." They have written to me, "We have need of your help." I am sorry for such honorable and true Christian parents as I have. I do not know what I will do, but I will pray always to our Almighty God to help them and keep them from all harms.

And then, my dear father, I know your kindness for many peoples. I have heard and read about your honorable spirit and work, and so I will come to beseech from you some help for my poor and helpless parents. When I was in Baisar I thought much that God evidently sent you to me to hear from the cry of our country. I am glad that at the last minute when you departed from us you told me that "I hope I will do something for you." Please, forget me not. It is great charity and I will be much obliged to you. I remain your faithful and obedient servant,

THOMAS MOSIERIAN.

CHRISTMAS GIFTS.

BY M. E. BERNHARDER.
[A Christmas Address.]

A gift is anything given without any thought of ever being repaid for it. The subject of "Christmas Gifts" is one of immense magnitude. The great pendulum of time has again swung back and forth until it has measured off another year. If we look back to the last Christmas time, it seems but a shadowy mist; and when we look forward to the next Christmas time it seems a great way off, especially to the little boys and girls. I well remember, when I was a small boy, how I used to long for the coming of Christmas. A year then seemed an age, but, to-day an age seems but a year.

Why is it that the little children look forward with longings and joyful anticipations to the coming of Christmas? Christmas seems to them the happiest and most joyful season of the year. How their eyes sparkle and their faces beam with smiles of joy when they think of Christmas morning; not be-

cause they realize why we celebrate Christmas; their minds are too undeveloped to comprehend and realize the meaning of that. But it is because they expect some friend, brother, sister or parent will give them a Christmas gift. O, how they appreciate the little gifts that are being showered upon them! They do not value them in dollars and cents; with many of them a twenty-five cent story book, telling of the love of Jesus, will be appreciated just as much as a twenty-five dollar gift of some other kind.

There is one way of giving Christmas gifts of which I do not approve; and that is the popular delusion of making children believe that some great and unknown being brings these gifts in the dead of night, while we are in the land of dreams. Away with your Santa Claus delusion from the face of the earth! Let the children know where these gifts come from, what they are for, what they represent, and give them the story of the birth of Jesus as pure and unadulterated as the multitude of the Heavenly Host brought it to the shepherds in the field. Tell the truth, the whole truth, and nothing but the truth.

It matters not so much what we give as how we give it. In Matt. 10:42 we find these words, "Whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." If little acts like these shall be rewarded, what will be the reward for him who shall be the means of bringing souls to Christ? May we have the opportunity to speak a word of comfort and consolation to a wayward soul. One soul rescued from the jaws of death is worth more in the sight of God than the whole world with all its riches. We can read of great men and women, kings and queens, who have conquered empires and nations, but a greater king is he who conquers his own spirit. There shall be joy in the presence of the angels of God over one sinner that repenteth more than over ninety and nine just persons that need no repentance.

Most of you know something about Sherman's March to the Sea during the Civil war. With sixty thousand men he started from Atlanta, Ga., and marched to the Atlantic ocean at Savannah, Ga., laying waste a territory sixty miles wide and three hundred miles long. He destroyed property and life. When he got to Savannah, Ga., he sent 25,000 bales of cotton and 150 cannon to President Lincoln as a Christmas offering to the nation. You may think this was a grand Christmas gift, but a grander Christmas gift was the issuing of the Amnesty Proclamation by the president of the United States, Andrew Johnson; were it not for the Amnesty Proclamation, hundreds of people would perhaps have been put to death, the soul separated from the body, and prepared or unprepared, ushered into an endless eternity.

Men have done great and noble deeds, they have given great and noble gifts, but the grandest gift that was ever offered, or ever will be offered, was the gift of our Lord and Savior Jesus Christ; given by God, the Father, that whoever ever believeth in Him should not perish, but have everlasting life; the old, old, yet ever new story is again being heralded around the world; millions of churches are silently proclaiming, lo!

here is Christ. Thousands, yea hundreds of thousands of glad hearts are sending forth the glad anthem upon the frosty air.

"Glory to God in the highest,
And on earth peace, good will toward men."

That gift, though given hundreds of years ago, was not only given to the people who lived at that time, or to the people who live to-day, but to all generations to come; it was intended for the darkest soul in darkest heathendom, just as well as it was intended for the most enlightened being in the civilized world. Christ coming into this world made it possible for us to enter the pearly gates above. He brought life and immortality to light, led captivity captive, overcame everything, sin, death and the grave; He burst the bars of death, rose triumphant from the grave, ascended into heaven, and there sitteth at the right hand of God, interceding for you and me. O, what a grand and glorious gift, powerful and almighty!

I said the grandest gift that was ever offered was given by God Himself.

The grandest gift that we can give is to present our bodies a living sacrifice, holy, acceptable unto God. Will God accept us? We read in His word, he that cometh unto me, I will in no wise cast out. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. If we have not been living as we should have been living, let us resolve that we will this day, as a Christmas offering to Almighty God, consecrate ourselves to Him and live closer to Him in the future than we have in the past, that when the brittle thread of this life shall be cut off, and the life in the world yonder begins, we may be found among those countless thousands of holy angels, with crowns of glory upon our heads, palms of victory in our hands, wandering up and down the golden streets of that heavenly Jerusalem, singing the song of Moses and the Lamb, and praising the God of all creation throughout all the ceaseless ages of eternity.

May we be able to say as we leave this world, "I have fought a good fight, I have finished my course, I have kept the faith;" farewell, vain world of woe, I'm going home!

Thb. Pa.

PEACE AND WAR FROM A CHRISTIAN'S STANDPOINT

In 1815 Rev. Samuel Whipple, a clergyman of New York, wrote a series of letters upon the subject of Peace and War from a Christian's Standpoint. These letters were addressed to Caleb Strong, then governor of Massachusetts, showing that retaliation, capital punishment and war are prohibited by the Gospel; justified by no good principle, not necessary to the safety of individuals or nations, but incompatible with their welfare, inconsistent with the Christian character and contrary to the laws of Christ.

They were afterwards published in 1818 by Miller & Hutchins of Providence, R. I., in book form, making 129 pages of cogent argument in favor of his position.

Through the kindness of John Dalziel, of this city, N. Y., we have come into possession of a copy and find it as interesting and instructive as any work we have ever met with upon this sub-

ject, and very well worthy of the attention of those who wish to be enlightened.

The following are a few of his thoughts that especially interested us as we read over the volume:

"Who can see the face of the earth drenched in human blood, and the fatal influence of an error, which Christians and even the ministers of Christ themselves have long cherished, and not be aroused to make at least one exertion in the cause of bleeding, suffering humanity. Dreadful indeed is the account which many professors of Christianity must give when they shall appear before God in judgment, with their garments stained with blood. The pure, peaceful and holy religion, which they absurdly professed and by which they vainly expected acceptance in the hour of trial, will certainly condemn them, and the Prince of Peace will say to them, 'Depart from me, I know you not.' "Depart from me, ye bloody men, ye have no interest in my Kingdom; ye bear no resemblance to my character."

When Constantine professed faith in Christ—when the church was decorated with imperial purple—when her coffers were filled with gold—when armies her voice; the soon became a repudiated harlot and then the true Church of Christ retired to the wilderness."—J. B. W. in Bible Student.

NOT AS I WILL, BUT AS THOU WILT.

Savior! to Thee I bring
A bruised body for Thy healing hand;
I vainly ask for Thy abiding mercy,
To make my loved heart calm.

Oh how me lowly down,
Hend my unblemished will, that I may be
Drawn by resistless, but by welcome power,
In brokenness of heart.

If Thou hast laid Thy hand
On the bright glories of my doing here;
And wilt, with skillful ministry to break
The links that will not part.

Then Father, with Thy power
Thy gifts of willingness and strength to bear,
Make my resigned and contrite spirit bend,
Lowly to Thee in prayer.

Prayer, that to Thee, my soul,
In all Thou doest—all Thou yet mayest do
May, armed with faith and gift with holy trust

Owa Thou art just and true
Send Thy transforming grace
Into this house, which so I love,
And take the dearest, all I have on earth,
So, I am Thine above.

Send Thy transforming grace
Into this house, which so I love,
And take the dearest, all I have on earth,
So, I am Thine above.

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Send Thy transforming grace
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And take the dearest, all I have on earth,
So, I am Thine above.

—British Weekly.

MISSIONS.

LETTER FROM CHINA.

[The following is an extract from a letter, written from Lunan, China, by Sister Sarah Troyer, to her parents, under date of Aug. 30th 1897, giving an account of the conversion of five persons who were recently baptized there. Our extract gives the account of the experiences of four of these, as the light of the Gospel began to dawn into their souls.]

Yang wei tai was first interested by reading an invitation nailed up over our outside door which invites all to come and hear the gospel by which men may be justified before God and become holy. After he went to the shop and heard of the truth also he had a tract given him. He came into the city again on last year's fair day and there he met me preaching on the street at which time he decided to turn to God. That was in the 7th month. In that month the 3d Lord's day he came to worship and stopped the whole day without taking food, drinking in what was told him by Elder Liu and others. He went home, took away his idols and plastered up the niche in the wall where they had been making it level with the wall. For nearly three fourths of the year he kept on coming and then about three months ago he came here as cook in the native kitchen. It was after that, he had revealed to him Jesus as his personal substitute and Savior. He lives a lowly, humble life, adorning the doctrine—to the praise of God's grace. His wife who was much opposed is more approachable now and his boy is soon coming to school.

Ruth Chang came to do flower work for which Wm. Studd had sent an order for from England. At the same time a Mrs. Lung, Chi fah's elder sister, was with her doing like work. Mrs. Lung had heard the Gospel from Chi fah, and although she had not herself fully given her heart to Jesus, she exhorted Mrs. Chang to do so. Mrs. Chang would not hear to it, and used to mock her when she prayed night and morning. But gradually as she kept hearing the truth at worship or in the public meetings her antipathies grew less and her sympathies with the truth greater. But the important question of separation from the world and counting the cost was the point where she held back. In the matter of opening her feet she said she was a widow and had not full freedom, as her brother-in-law and other relatives ruled her matters. In other words it was "relations" versus Christ. On the 9th of the Chinese 4th month last year the text in the Chapel was "When it was the good pleasure of God who separated me even from my mother's womb and called me by His grace to reveal His Son in me, that I might preach Him . . . immediately I conferred not with flesh and blood." This was at morning service. By mid day service she appeared with opened feet. Her feet were sore for a bit, more so than most, but she soon got used to them and finds them far more serviceable than before. She is not thirty yet. About two months after, a fearful storm was raised against her, by her people. She was called before her village elders and had to face the whole village, but the Lord stood by her and brought her through, though a nephew beat her badly for "disgracing the family name

in following the foreigners." Her strong faith, though were nightingale and hatred of sham. Her weak points, pride and temper. But of late grace has much overcome these. She has been bold in her witness of God and of His Christ and we all thought the time had come for her to be baptized.

Smoky Shao was first struck with the inscriptions on the door of the "shop" two of which said the place was an "Exhort the World" Hall, and "exhort men to repent." One day he went in and heard Elder Fau and the native cook Wang say that the gate of grace had been opened, God had sent His Son to redeem men from sin and whoever believed in Him could be saved. Then too he heard of our ruin in Adam by the fall, that we are shaven in iniquity and can not in ourselves be good before God. He was intensely struck with all that, bought some books and made up his mind to "enter the path."

His personal appropriation of Christ came when he heard others preaching at the shop pressing a present Savior for present acceptance. His father, and mother were violently opposed to his coming to the shop. His mother telling him he had "been other things" one day he said, "In other things I will obey you (speaking to his father) but if you should kill me for going, I cannot but go and worship God." Meanwhile the joy of the Lord struck working in his deep even in his dreams—his mind was always on the Lord. In Feb. of this year he began with Chi fah, one of our brightest members and of the same village as Shao, to hold meetings in his village. On one day two families put away their idols. He has since been gradually led to be blessing to both his father and mother who now profess belief in the Lord, the mother having opened her feet, and has been a help to those professing faith in his village, in exhortations and by example.

Sarah Wang is Chi fah's mother or the Chi fah, or "Cephas" just mentioned a few lines above; in the 6th month of 1897 Chi fah put away his idols, her paper idols (afterwards an iron idol he broke up in a river bed and threw down an old well). His mother at the close of the year wanted to paste up fresh ones. At this Chi fah was so sad he could not eat and seeing this his mother, who loved him dearly, would not insist on it. However she continued to worship her ancestors secretly, until last year 1896. Meantime her son's consistent Christian life and words were gradually telling on her, and she came to the conclusion that to worship secretly was not an open deed belonging to the light, so she gave it up. That year too she gave up the use of spirits and opium, both of which however she only occasionally took in believing objectively that Christ died for her on the cross, but the subjective consequent separation from the world was the difficulty. She dearly loved tobacco and thought too much of the good opinion of her neighbors to up bind her feet and say goodbye to the fashions of the world. She, like Liang, tried to give up tobacco in her own strength, but she found she was a slave to it. On March 9th of this year the Holy Spirit touched her heart and she has never smoked since. Her little grandson healed of an illness in answer

to prayer at this time, strengthened her faith. On April 15th Timothy Shao was in her room and pointing to a picture of our Lord on the cross asked her if she had noticed it. On replying "No," he told her what it was and explained about the Lord's sufferings. After he had gone she got up and looked at the picture but she could not endure it. The thought of the Lord's sufferings made her weep while she said within herself, "Did the Lord Jesus give His life for me and I can not open my feet?" They were soon opened after that and although old, she testifies they are far more serviceable than when bound. At that time the Lord suddenly took away a troublesome affliction of the tongue and mouth which has not returned since. Her case is a cause of praise. Of course Chi fah is overjoyed, which joy has been added to of late in his wife's opening her feet and professing she wants to go the same road with him. This wife had made up her mind to open her feet when her mother-in-law did, but the one who took her socks to her dropped one on the road. Meanwhile her own father and mother persecuted her not to open; they were "men," now we trust, "of God." Please offer one prayer for these five.

The report deals at length with Turkish massacres and says that while many Christians were killed or fled the number of professing Christians exceeds that previous to the outrages. This has been by far the most fruitful year in the history of the South China mission. Since the Boxer movement there has been an expansion of field and growth in churches, schools and hospital work unparalleled in the history of our missions in China. There are but five ordained missionaries in a field that includes 2,000,000 souls. North China mission, located near the political centers of the empire, gives access to more than 20,000,000 souls, ably manned and well established in seven widely chosen centers, is one of the most important and promising under the care of the board. In the Shansi mission, north China, an untimely death was opened early in the year, which has attracted a large number of patients and has been nearly self-sustaining. The report says further:

"The problems which face the missionaries in Japan to-day are entirely different from those of twenty years ago. The educated Japanese are carefully studying the social and religious questions. In Hawaii one great drawback to rapid progress is the backward condition of the Hawaiian churches."

In Spain, that which perhaps more than any other one thing has served as an obstacle to the spread of the Gospel has been the well known and powerful ultramontane sympathies of the queen regent. This influence predominates entirely in the court and from there reaches the most influential villages. In Sweden a committee representing the foreign missionary societies of America, addressed to the secretaries of the protestant foreign missionary societies of Great Britain and the continent of Europe, soliciting an expression of their views as to the desirability of convening an economical foreign missionary conference in New York, April 29, 1900, and their readiness to co-operate in such a conference, has met with a general and favorable response. The American societies have authorized the holding of the conference and inviting him to be president, succeeded by Judson Smith of Boston as chairman, and H. N. Cobb of New York as Secretary.

A MISSIONS paper states: "Sir Walter Raleigh, in 1580, gave the first offering to home missions in modern days, by his present of 100 pounds (\$500) to the Virginia merchants 'in special regard and zeal for planting the Christian religion in those barbarous places.'"

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FACTS FOR THINKING CHRISTIANS.

1. There are 1,000,000 heathen in the world.

2. There are 10,000 missionaries.

3. Each missionary is responsible for 100,000 souls.

4. In the United States there is one minister to every 700 people.

5. In China there is one ordained minister to every 1,000.

6. In the United States there are 100,000 people and 80,000 ministers, besides other Christian workers.

7. Out of every 100,000 church members in America, only twenty-one go to the foreign field.

8. Forty million heathen die every year.

9. They are dying at the rate of 100,000 a day.

10. Every tick of the watch sounds the death knell of a heathen soul.

11. Every breath we draw, four souls perish, never having heard of Christ.

12. Christians are giving at the rate of one-tenth of a cent a day.

13. Of every dollar given for Christian work, we spend ninety-eight cents on our home work and two cents for the heathen.

14. We give one cent a year for each heathen soul.

15. Christ said, "Go ye into all the world." "Go" does not mean "stay;" "all" does not mean "a part." *Final for Missionary Fires.*

A VOICE FROM OVER THE SEA.

BY REV. G. B. BERNHARDER.

List, for a voice in the silence is calling:
Hear, for that voice is coming to me!
Voice of a lost one, in darkness appalling—
Seeking the light from over the sea.

See how the bands are stretched out, imploring:
Hear, for the moment that hitherward pierce:
"Tell us of Jesus who died on the tree."

Still comes the voice, more pitifully pleading:
Hear, for a voice in the silence is calling:
Hear, for that voice is coming to me!

Hearts almost broken are turning to you:
Heaven is praying to you to be heeding,
And send them the light from over the sea.

Gospel in All Lands.

Bro. Day, in giving a short testimony, said, "God doesn't need to tell me all about my life at once. I go to Him and ask Him to lead me for to-day and then I just follow Him and trust Him. He keeps us moment by moment."

The Archer Ave. Sunday school to-day numbered only twenty-nine, but they were a bright interesting lot of pupils. The children sometimes express thoughts, which, although they may not realize their meaning, still give food for thought for more mature minds.

To-day the question was asked, "What did Jesus want Peter and Andrew to do?" "Catch men" was the ready response. "With what shall they catch them?" "With the Bible," said a boy. "Why?" "So they get saved," he said.

The Sunday school here at the Mission was just teeming with life and energy, not all of which we could command, but which gave work enough to keep us all happily employed. When we were returning from the other hall, while yet nearly a block away we could see the crowd of children on the pavements, in the doorway and even on the street, and soon eager little feet were hastening to meet the teachers and happy voices welcomed us.

The door was thrown open and in they came, an eager, loving, restless, noisy crowd of boys and girls. Those who have never experienced it can not realize what it is to endeavor to classify and seat so many, some of whom, while they might know their places and could become quiet while we find places for those who do not know where to go, persist in standing around talking and in many other ways add to the general confusion. They all finally become passively quiet and seated in the classes. Each class is supplied with a teacher who remains with them most of the time and does what he can towards preserving the order which every Sunday school needs.

We do not claim, however, that the order here is perfect. To one not used to it, the confusion here would seem to be awful, but we do the best we can and go on trying to impress the tender minds and hearts with something that is noble and good and true.

The lesson to-day was a very good one for the children and nearly all seemed to enjoy it.

One thought we especially noted in the class was, to obey immediately when Jesus calls us. How we long and pray that these, our dear ones, may do so.

Our Savior's public life began with His baptism, then He endured and overcame temptation, and now in to-day's lesson He begins to preach and choose His disciples. So our lives for Him will be active and useful.

A thought in our class was, the reason for the immediate heed the disciples gave to the Savior's call. One girl in answer to the question "Why did they do so?" said, "Because they found something better than nets or fishing."

"And did James and John have anything better than fishing with their father when they left in the boat?" "Yes," was the unanimous response. The children are usually very hard to answer questions, and it is sometimes hard work for Bro. Day to keep the review of the lesson within the bounds of order. A good many have been learning the golden text, and now some are learning to name the books of the Bible. There

were 201 children here to-day, and altogether the school was very good. Sister Ella Mann and Bro. U. B. Schantz remained with us to attend the children's meeting. This was bright and more orderly, as there were not so many children here. Bro. Schantz spoke to the children this evening about "Jesus in the temple with the doctors."

Before the children were all gone, some of the people came for the Gospel meeting and at 7:30 the meeting opened.

The first hymn "Jesus for me" is a general favorite here, while the one following, "The Master wants Workers," seemed very appropriate and it was clearly expressed by Bro. Coffman that for His own than we are to live for Him. "He needs us and we need Him."

The meeting was good, though there was some noise. Bro. Coffman spoke. His text was Matt. 4:19, and he made an earnest appeal to his hearers to leave the nets, their idols of sin, the boat, their sinful life, old father Zebedee, and their companions—all for Jesus and the life in His service. We believe that souls were this evening influenced to higher and nobler and better lives.

Soon the work for the day is over. It is half past nine as we gather in the hall for a little talk about the work of the day. We sing the hymn, "My Jesus hath done all things well" and again bow around our family altar to commit to God the work of the day and pray His blessing upon the seed sown, as well as implore His guidance and blessing in the future.

Thus ends one Sunday in His service here. We praise Him for His goodness, and thank Him for the privilege of service. We pray that we may be true to Him and ever follow His guidance.

* Where is the proof that Jesus needs us? Who will answer?—Editors.

FINANCIAL REPORT OF THE HOME AND FOREIGN RELIEF COMMISSION.

FROM DEC. 22, 1897 TO JAN. 22, 1898.

Contributions.

Hein. J. Neufeld	\$31.50
R. A. Kanagy	.50
Sarah Ziegler	1.00
John D. Engbrecht	2.01
Mrs. Chas. Foreman	1.00
John Halzer	14.00
Am. Men's S. S. Lawrence Co., Pa.	13.46
J. R. Swigart	2.00
A. Friend, Pelham Union, Ont.	.50
Sister M. New Danville, Pa.	1.00
Kornelius P. Epp	8.25
Chr. Widmer	1.00
Heinrich Doell	.25
J. T. Nies	1.00
Abraham Doerken, Sr.	3.00
Brotherhood at Valentine, Kans.	53.22
A. Friend, Tub, Pa.	3.50
Jacob S. Augspurger	10.00
H. Teichrieb, Jr. (Missionary)	1.00
H. Teichrieb, Jr.	.50
L. Teichrieb	.50
E. Teichrieb	1.00
West Zion S. S., Moundridge, Kan.	37.00
Molotschna Menn. Gemeinde, Marion, S. Dak.	14.80
A. Sider, Beatrice, Neb.	2.00
Waverland S. S., Lancaster Co., Pa.	5.00
Ungenannt	2.00
S. S. Isabella, Okla.	11.10

Eph. Hrubacher	1.00
J. Z. Detweiler	2.00
Collected by Jacob Woolner	1.96
Gerhard Neufeld	44.00
Total	\$250.84
Previously Acknowledged	143.44
Balance on hand	\$411.28

NO DISBURSEMENTS.

Gratefully acknowledged,
Home & Foreign Relief Commission
A. C. KOLS, Treas.

REPORT

OF FINANCIAL AID RECEIVED FOR BUILDING A CHURCH HOUSE AND BY WHAT CONGREGATION CONTRIBUTED AND SENT.

About one year ago the little congregation at Jackson, Minn. decided to try and build a house of worship which we were very much in need, but were unable of ourselves to raise the necessary means; so we appealed to the other churches to help us in this work. Following is a list of congregations and the amount they contributed.

Elkhart, Ind., church building fund,	\$13.06
Roseland, Neb. Cong.,	10.90
Sonnenberg Cong., sent by David Garber, Orrville, Ohio,	27.25
Washington, Ills.,	12.00
Gridley, Ills.,	40.00
Newton, Kan.,	10.00
Cullom, Ills.,	42.50
Monitor, Kan.,	11.00
Mannheim, Ont., by Moses C. Bowman,	\$60.00 5.90
Mount Joy, Pa.,	20.00
Christian Christophel, Iowa,	8.00
Goertz & Janzen, Mt. Lake, Minn.,	21.00
Dakota, Ills., by J. S. Shoemaker,	16.00
S. M. Burkholder, Rockingham Co., Va.,	20.00
Joseph Reiff, Holmesville, Neb.,	25.00
Kinzer, Pa., by Isaac Eby,	30.75
P. J. Koerner, Cullom, Ills.,	2.00
Cong., Jackson Co., Minn.,	157.78

Contributed by neighbors and business men of Jackson, Minn., \$134.20

Making a total of \$616.74

All of which is gratefully acknowledged.

We are still indebted to the amount of \$600.00

Total cost of building, \$676.74

Size of house 24x12 ft., 12 ft. high.

We feel very thankful to all the brethren who have so liberally contributed and will yet say that the house is now ready for use, services being held each Sunday.

Bro. L. J. Lehman held the call, H. is with us and will preach the word and labor with us for at least one year. Ministers coming this year are invited to stop with us.

S. W. SHOOKER.
L. H. GARRER.
(P. B. SNYDER.

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(P. B. SNYDER.

J. L. Spring City, Pa.,	20.00
A. S. Wyndom, Pa.,	41.00
H. C. Harleysville, Pa.,	33.00
H. B. R. Dublin, Pa.,	40.90
J. L. G. Fountainville, Pa.,	20.25
J. S. Johnston, Pa.,	33.46
Total,	\$482.43

AMOUNT PAID OUT.

J. A. Hammel,	\$ 69.77
J. A. Brillhart,	111.58
Hibner and Hoover,	158.94
Jessie Peoples,	10.00
Eliza Dony,	11.25
Charles Scalen,	13.52
S. B. Welty,	32.18
John Smith,	52.26
J. A. Gregory,	53.00
James Henry,	7.75
Total,	\$821.25

Total amount received, \$821.43

Paid out more than received, \$38.82

Gratefully acknowledged,

AARON LOCKS.

NOTE.—The new church was dedicated Jan. 9th, 1898. Bro. M. S. Steiner and Bro. J. N. Durr conducted the services. A full house was in attendance. There is still about \$80.00 indebtedness. Total cost about \$1200.00.

A. L.

For the Herald of Truth.

Kept by Justin B. Dore, at Woodside, Fayette Co., Pa., for the year 1897.

The year 1897 goes on record, not as some of the past ones, but as a dry one in general. Below will be noticed the average temperature for the seasons, the rain and snow fall in inches, the greatest precipitation at any one time, the dates of the coldest and hottest days and all the other days of importance.

No. of days in which rain or snow fell, 188

No. of days in which no rain or snow fell, 139

No. of days clear, 38

" " " in which hail fell, 5

" " " sleet fell, 7

" " " there was fog, 82

" " " new fall, 124

" " " wind, 232

" " " smoke, 67

" " " thunder, 46

" " " lightning, 41

" " " rainbow, 6

" " " of frost, 73

The greatest depth of rainfall at any one time, Feb. 6, was 2 1/2 inches. The heaviest snowfall, Dec. 31, 5 inches; the coldest day, Jan. 25, 12° below zero; the hottest day, Sept. 16, 99° in shade; frosts May 15, 22, 27, 30, and June 21, making in all five frosts; the first fall frost, Sept. 29; the first ice formed Sept. 21; the first snow fall Nov. 12; the total rainfall for the year was 44 1/2 inches; total snowfall for the year was 21 inches. Temperature taken each morning before sunrise, average for winter, 34° 15; for spring, 46° 7' 30; for summer, 57° 49; for fall 46° 11' 15.

January came in mild and kept at the freezing point or a little below until the 25th, then it dropped to 12° below zero, and stayed below until the 29th when mercury rose 13° above. The month went out 6° below zero.

February came in with mercury 10° above zero, a morning red and agreeable of rain. Mercury rose gradually from day to day until the 29th, at which time it sank to 6° above zero. The month went out warmer with a light snow.

March came in at about freezing point, with 1 1/2 inch of snow and rain, temper-

ate weather by the 20th of the month. The month went out clear and pleasant.

April came pleasant, cloudy and smoky, the ground was clear of freezing until the 20th. The month went out with mercury registering 38° at noon.

May came in cooler with rain and storm, and snow followed on the 2d and after the middle of the month there were frosts frequently. The month went out with fog, wind and clouds.

June came in temperate with rain, fog and high winds, and ran about an even temperature until the 21st there was light frost. The remainder of the month mercury registered pretty evenly from 60° to 73°.

July came with mercury 70° in the morning, rain and thunder, and mercury ran pretty evenly until the close of the month, when it rose to 90° in shade, 1/2 inch of water fell, then a drouth set in, and lasted till November 1st.

August came in temperate with fog, clouds, thunder and lightning, and went out with a dew, fog, cloudy and windy.

September came in fine and balmy, clear, with rain and lightning at night. The month was very dry, so as to stop seedling altogether. The month went out cool and clear with a light frost.

October came in cool with frost, clouds and winds, was dry, the rainfall for the month not being enough to measure anything.

November came with joy and gladness. It rained from 2 o'clock A. M. till 8 P. M., 1 1/2 inches of water fell. The creek beds again flowed with water as they did before the drouth. The 2d brought more rain and the streams became swollen. The 7th, 8th and 9th were water fell, and so on until all streams were filled. The month went out rough and chilly.

December came in rough and chilly with snow and wind and plenty of rain all through, and goes out with one inch of rainfall and five inches of snowfall. So ends the year.

MINUTES OF TRUSTEES' MEETING.

In accordance with the action of the Annual Meeting of the M. E. & B. B. held at Eldon, Ohio, on Nov. 19, 1897, the following appointed brethren met at the home of David Garber, near Orrville, Ohio, on Dec. 27, to organize, and to take action in the furtherance of the Orphan's Home and the establishment of the Old People's Home.

J. M. Shenk, M. S. Steiner, D. S. Yoder, David Garber, David Hostetter, Abraham Burkholder, Peter Conrad, David C. Amstutz, and G. L. Bender, secretary of the M. E. & B. B. The brethren, John Blosser, Noah Blosser and C. Amstutz were absent.

The opening devotional exercises were conducted by J. M. Shenk, after which M. S. Steiner was chosen temporary Moderator and G. L. Bender temporary Secretary.

Bro. D. C. Amstutz gave a statement regarding the donation of his farm for the establishment of the Old People's Home. Bro. Solomon Flinn then gave a report of the Orphan's Home. Bro. David Garber, Supt. of the Orphan's Home, gave a financial statement. Total receipts, \$411.11; expenses, \$414.28. After considerable discussion the meeting adjourned for an evening session.

The evening session was devoted to general discussions. On motion the

meeting adjourned to meet at 8:30 o'clock the next morning at the home of David Hostetter.

Devotional exercises were conducted by David Garber. On motion the report of the financial and general condition of the Orphan's Home was accepted and the brethren D. S. Yoder and J. M. Shenk were appointed as a committee to write a report for publication. Following is their report.

1. Resolved, That we as a Committee appointed for the purpose, having examined the report of receipts and expenditures of the Orphan's Home as submitted by the brethren Frank and Garber, approve of the manner in which the funds have been expended.

2. We commend the self-sacrificing spirit manifested by the brethren and sisters in charge.

3. We further recommend the Orphan's Home as an institution worthy of our hearty support, believing that the spiritual and physical needs of the homeless and orphan will be well cared for.

D. M. SHENK,
J. S. YODER.

The matter of the Old People's Home was next taken up.

Resolved, That we erect buildings for an Old People's Home on the farm bequeathed by Bro. David C. Amstutz and wife to the Mennonite Evangelizing and Benevolent Board for that purpose. The ground upon which the building will be erected to be deeded to the Board.

Election of Trustees resulted as follows:

D. C. Amstutz, David Garber, D. S. Yoder, for three years; J. M. Shenk, John Blosser, M. S. Steiner for two years; D. Hostetter, A. Burkholder, P. Conrad, C. Amstutz, Noah Blosser for one year.

The election of officers resulted as follows:

President, M. S. Steiner, Orrville, O.
Vice-Treas., David Garber, Orrville, O.
Rec. Sec'y, D. C. Amstutz, Marshallville, O.
Financial Sec., G. L. Bender, Elkhart, Ind.

Treasurer, A. Burkholder, Elkhart, O.
Building Committee, Fred Geiger, Bluffton, O.; B. C. Amstutz, Marshallville, O.; Jesse Good, Orrville, O.

Resolved, That the Financial Secretary be authorized to solicit funds and money for the building and Home, and that he shall turn over to the Treasurer for the same. Contributions may also be sent to the Mennonite Evangelizing and Benevolent Board, Elkhart, Ind., and D. C. Amstutz, Marshallville, Ohio.

Resolved, That the Financial Secretary procure stationery, and supply each of the Trustees with such stationery as they may desire for the use of the funds to pay all necessary expenses and report to the Board of Trustees.

Resolved, That D. C. Amstutz and M. S. Steiner be appointed a committee to draft a Constitution and By Laws.

Resolved, That we suggest that a committee of three or five be appointed in each Conference district to co-operate with the Board of Trustees in advancing the interests of the Home.

Resolved, That the Treasurer deposit the money in some reliable bank or banks, recommended by the Board of Trustees.

Resolved, That the Financial Secretary submit the minutes of this meeting

for publication in the HERALD OF TRUTH.

Resolved, That J. S. Coffman and G. L. Bender write an explanatory article in regard to the Old People's Home, to be published in the HERALD OF TRUTH.

Resolved, That the Committee on Constitution and By Laws report at the special meeting to be held on Wednesday before the third Friday in May at the home of David C. Amstutz.

G. L. BENDER.

Financial Secretary.

HOW TO BUILD UP COUNTRY CHURCHES.

How to bring the masses in our large towns within earshot of the Gospel, is one of the most constantly threshed questions of the day. But the percentage of attendance upon places of Sabbath worship in the rural districts, shows a lamentable falling off during the last fifty years. The statistics published by Dr. Josiah Strong, of the Evangelical Alliance, authorities on the subject, prove this sad fact. The farming population used to be a church-going population. At present an immense proportion of the people on farms and in the small hamlets seldom enter the house of God. Their Sabbaths are spent in active life, in the fields, in travelling, or in the cities.

It is not merely to prepare sermons, but to be a shepherd of souls, and especially of every soul that is outside of the fold of Christ. Every successful rural pastor will say "Amen" to this declaration.

The responsibility for this lamentable increasing neglect of all religious ordinances in the rural communities may rest in part upon the ministry; it also rests, in part, upon the officers and members of many of the churches. The personal and social relations of people in the country are very different from those of residents in the large cities. Every farmer is apt to know every other farmer; every merchant knows his customers, and the humblest day laborer is not a stranger to his neighbors. This personal acquaintance in a community is an immense advantage in creating a church life. It more than compensates for the distance between residences or from a house of worship. If the hearts of rural Christians are up to blood heat, their opportunities for personal efforts, for the conversion, and for quickening the spiritual life of their neighbors, are far greater than those of Christians in the great towns. Personal acquaintance affords religious opportunity and creates religious responsibility. Then, also, the dwellers in the country have not the thousand things to absorb their time and attention that the residents of cities have. My own early life was spent in a farming region, and the last forty-five years of it in a great city; and from my own observation, I am persuaded that it is easier to cultivate a strong spiritual life in the country than it is in the towns. I recall now a rural church in my native region to which the farmers came for miles around, unhindered by the deepest mud in March, or by the deepest snows of January. Two services on the Lord's day did not weary them; the pastor gave them strong meat on Sunday, and gripped his hand to their work. In revival seasons he got some help from a neighboring pastor, for the joyful work of leading souls to Christ was not put out "on commission" to itinerant strangers. Church members worked for spiritual surveys, and a grip of his hand to their vests of wheat and corn on their own farms. The long winters were especially favorable for spiritual activities.

Now what was possible in rural communities a half century ago is equally possible now; it is realized now when a pastor and people come to the full measure of duty. If all rural ministers would scour their parishes to gather in the neglecters of the Sabbath and the sanctuary, and if church members would keep the spiritual atmosphere of their hearts warm, and the spiritual life of their church active and aggressive, this sorrowful shame and scandal of religious decline in the country region would be soon abated. It was from the rural parishes that the mighty ministers like Payson and Bushnell and Finney and Simpson came, and the mighty missionaries like Judson and Spalding and Goodell; they reared our leading Christian laymen and "mothers in Israel." On the life of the country church, depends, in large measure, the moral, social and religious health of the nation. Decline there means decay and death! A new spiritual life there means new life everywhere. "If he hath ears to hear, let him hear!"—*Ed.*

SEVERAL QUESTIONS.

First. Does the phrase in Luke 23:43, "Verily I say unto thee, to-day shalt thou be with me in paradise," refer to the time the words were spoken, or that during the same day they would be together in paradise? Or, in other words, does it mean that He and the thief would meet together in heaven that day, or when the kingdom of Christ would be set up? And according to the teaching of the New Testament, was the kingdom set up at the day of Pentecost, or is it to be set up at the second coming of Christ?

Second. What is the condition of the soul of that thief at this time, and what has been its condition since the crucifixion? According to your reading and research of inspiration, is that thief enjoying the comforts and bliss of heaven or is he sleeping, and awaiting the final judgment as the time he will enter upon his rest, as it is claimed by some that the kingdom of Christ will be then set up? Yours respectfully, W. C. D.

ANSWER. We would say in regard to the words of our Lord to the thief, referred to in our friend's first question, that we understand them just as they are given to us. We are aware there are two views taken of the meaning of our Lord's words. And our friend who sent us the query, no doubt was aware of the different views taken of the words, and he seems to have desired our understanding of them with our reasons probably for the view we entertain of them. In order that our readers may fully understand the subject, we shall give the text as it is read by two classes of readers or expositors of the text. The text stands in our common version as follows: "Verily I say unto thee, to-day shalt thou be with me in paradise." So it is punctuated, and modern expositors accordingly by the generality of believers and Bible critics. But there is a branch of what are called the Advent Christians, who punctuate it thus: "Verily I say unto you this day, thou shalt be with me in paradise." It will be seen that the sense of the passage is controlled by the punctuation, and that a difference in the punctuation gives a difference in the meaning of the text. According to the common reading, the adverb *to-day* qualifies *shalt be*; but according to the other reading it quali-

fies the word *say*. We believe the common punctuation of the text is correct. And we come to this belief from the following considerations: 1. We have on the shelves of our library nine versions of the New Testament, and they all have the punctuation of the common version. This of itself is satisfactory and sufficient to prove the propriety of giving the preference to our common version. 2. There was no necessity of our Lord qualifying the time at which He spoke by the word *to-day*, since the thief knew He was speaking that day. 3. The thief had asked the Lord to remember him when He would come into or in His kingdom, apparently presuming that would be in the future. Our Lord, to give the humble penitent all the comfort He could, informs him of the time when he would enjoy rest, and said, *to-day* shalt thou be with me in paradise, clearly making *to-day* qualify the time when the dying penitent should enter paradise. There seems to have been a necessity for stating the time when the penitent malefactor would enter into rest, but there was no necessity for our Lord telling him He spoke, for this he evidently knew. Hence the words evidently mean that the dying penitent was to enter paradise the same day the words were spoken.

Our quest has three questions instead of two. There are probably two in the first, the one we have already answered, and the other referring to the time of the setting up of the kingdom of Christ. We shall make this question the third or last, and as the second is connected with the one we have answered, we shall answer it next.

2d. This refers to the condition of the state of the soul of that thief, and the import of it, is he enjoying the comfort of heaven, or is he sleeping, and waiting until the resurrection to enter upon his enjoyment?

To this reply, if the first question has been answered correctly, it necessarily follows that the state of the penitent thief, since the day he believed on Christ, and applied to Him for mercy, has been a state of enjoyment, for this is the word paradise implies. Parkhurst in his Greek and English Lexicon to the New Testament, gives the following explanation of *paradise* the Greek word for paradise: "The state of *faith-ful-ness between death and the resurrection*, where, like Adam in Eden, they are admitted to immediate communion with God in Christ, or to participation of the true Tree of Life which is in the midst of the paradise of God, Luke 23: 43; Rev. 2: 7." The one that grieves Me most, that loves Me least; Yes, the sins should dim each spark of love. I measure not My love by its returns, And though the stripes I send to bring him home Should serve to drive him farther from My breast; Still he is mine—I loved him from the world. He has no right, no home but in My love; Though earth and hell combined against him rise, I'm bound to rescue him for we are one. O sinner! what an Advocate hast thou! Methinks I see Him lead the culprit on, Poor, sorrowful, ashamed, trembling with fear, Striving behind his Lord; accused, condemned, Well pleased to hide the form himself abhors With that all spotless garment of his friend, And hear the Father say, "My son, He needs no Time, and Thine are Mine, Take Thy poor worthless child, he is forgiven."—*Set. L. M. J.*

It is very evident that when our Lord said to the penitent malefactor, "This day shalt thou be with me in paradise," that He did not mean that he should be with Him in the grave. He did not mean this, 1, because they were not buried together in the same grave. 2. Paradise does not mean the grave

but it means a state of enjoyment. 3. The import of the dying penitent's prayer, "Lord, remember me when thou comest into thy kingdom," evidently was for mercy and peace. And how foreign to the prayer, and how very unsuitable to it would our Lord's answer have been, had He simply promised the dying suppliant, that he should be with Him in the grave! Looking at the condition of the dying, penitent, and the import of his prayer, and at the character of our Lord, and the promise He gave to the humble suppliant and dying man, we cannot consistently come to any other conclusion than that the Savior designed to convey to the dying sufferer, the consoling thought, that he would that day exchange the agonies of the cross for the comforts of paradise. And that the state upon which he entered at death, was one of conscious enjoyment, and not one of insensibility or sleep. As the query refers to the state of the dying thief after death, and to no others, we have confined our remarks to his case alone.—*J. Q. in Pr. Christian, 1877.*

THE INTERCESSOR.

"Father I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me. For thou lovedst me before the foundation of the world." John 17:24.

Father, I bring this worthless child to Thee, To claim Thy pardon, one, yet once again, Receive him at My hands, for he is Mine; He is a worthless child; he owns his guilt; Look not on him, I cannot bear Thy glance; Look but on me—I will hide his filthy garments;

He pleads not for himself—he dare not plead; He claims a Mine—I am his Intercessor; By that unchanged, unchanging oath of Mine;

By each pure drop of blood I lost for him; By all the sorrows graven on My soul; By every wound I bear, I claim it due; I cannot bear to have him here; He is a poor, worthless child, but he is Mine; Sin hath destroyed him—sin hath died in Me; Satan hath bound him—Satan is My slave; Death hath desired him, I have conquered death;

My Father, hear him now—not him, but Me; I would not have him lost for all the worlds; Thou hast long since craved for My glory, Because he is a poor, worthless child, And all, his every hope, on Me it lies.

I know My children, and I know him Mine; By all the tears he has wept on My knee; By that full heart that beat against My breast, That contrite anguish that My children know;

By all his sighs o'er outward Israel; By all his prayers, he breathes for Judah's sons; I know him by the sign My children bear; That trusting love with which he clings to Me.

I could not bear to see him cast away, The one who is the weakest of My flock, The one that grieves Me most, that loves Me least;

Yes, the sins should dim each spark of love. I measure not My love by its returns, And though the stripes I send to bring him home Should serve to drive him farther from My breast;

Still he is mine—I loved him from the world. He has no right, no home but in My love; Though earth and hell combined against him rise, I'm bound to rescue him for we are one.

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IN MEMORIAM.
How sweetly dawned the morn
Our father fell asleep,
As if it seemed to say,
Dear children, do not weep.
Our loving father sleeps
Upon his Savior's breast,—
Not even a mother's arms
Could yield her child such rest.
We miss him, oh, so much,
His sweet and cheery voice,
And thousand other charms
That made our hearts rejoice.
But sweeter thought to know
The earthly ties are given,
Our cherished, loving father
Is resting now in heaven.
His eye once more is bright,
The brow is free from pain,
In realms of endless light,
We'll see our father again.
Safe from a thousand snares,
Secure from every blast,
We all may meet him there
When our short journey's past.
Dear mother, cease to weep,
For father's children are all here,
Your loving father meet
Where parting is no more.
—*Set. by M. F.*

IN LOVING REMEMBRANCE
of Elizabeth H. daughter of Samuel and Elizabeth Sheik; died December 6th, 1897, aged 31 yrs., 3 mos. and 11 days.

Lizzie has crossed the deep, dark river
With her loving Savior hand in hand;
Her earthly sorrows are now all over
Lizzie's at rest in the heavenly land.

Lizzie is gone, her suffering is over,
No more racking pain for her to bear;
Why mourn we then who so dearly
Love her?

Lizzie's gone home, there is no sorrow
There.

She has gone to her Savior to be there
Forever.

Yes, gone to receive her reward;
But yet we may meet in the land of the blest,
And there ever be with the Lord.

We miss her kind voice and her willing hand,
Her tender and fond, earnest care,
Our home is so dark since she's gone
From our band,

We miss her so much everywhere,
Human hands tried hard to save her,
Tender care was all in vain;
Holy angels came and bore her
From this weary world of pain.

But God still needed one more jewel,
To adorn our Savior's brow,
Hence His action was not cruel,
For dear Lizzie's happy now.

Far from a world of cares and pains,
The happy soul has safely fled;
The breathless clay alone remains
Among the silent, slumbering dead.

From over the river she beckons to us,
Safely she has crossed to the farther side,
The gleam of her snowy robes we see,
But her voice is lost in the dashing tide.

In that land where reigns eternal peace
ure
In that land of joy and light and love;
There we all would wish to meet her,
In that glorious morning land above.

Why should we then be burdened down
With sorrow,
In brooding o'er the fact that she has
gone?

Let faith bring visions of that glorious
morrow

When we shall meet her at the Father's throne.

Oh how we all do long to meet her
In heaven, where we too more farewell
tears are shed,
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given,
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OBITUARY.
PRE. MOSES S. BOWMAN.
Near Mannheim, Waterloo Co., Ontario, on January 14th, 1898, Pre. Moses S. Bowman, aged 78 years, 1 month and 25 days. He was married to Anna Cressman in 1844, and the union was blessed with six sons and six daughters of whom all but one son survive him. He has left also 33 surviving grandchildren. On May 1st, 1853, he was chosen as deacon, and on January 24, 1861, he was ordained a minister of the Mennonite church. For upwards of thirty-five years he worked earnestly and faithfully for the Master who had blessed him with a clear intellect, a keen insight into human nature, and a great spiritual power, so that his sermons were always attentively listened to. His preaching was of the conversational order, and his words thus seemed to be directed to every individual rather than to the congregation as a body, and as he spoke directly to the heart, reason and conscience of his hearer, his words never failed to make a deep impression. He was greatly interested in the cause of temperance, and his efforts in this direction, especially in Sunday school work, have been productive of much good. In the capacity of husband, father, neighbor and friend, his conduct was such as to gain for him the respect and esteem of all who knew him. During the last four years of his life he did not take an active part in the ministry, owing to impaired mental and bodily power, but he looked forward serenely for the coming of his Lord, and when his physician, doctor and family told him that he had not many hours to live, he expressed his pleasure that he was so soon to be summoned to be in the presence of the King, where he believed he now is, and is to remain forever more.

On Jan. 7, he was followed by his last resting place in the Lutheran cemetery by a large concourse of people, on which occasion Bishop Amos Cressman spoke in German from John 11: 25, 26, and Noah Stauffer in English from Luke 22: 32, and Heb. 11: 34, 35.

"Father, then art sweetly resting,
On the lovely Savior's breast,
Where the wicked cease from troubling,
And the weary are at rest."

MARRIAGES.
HARSHBARGER. ALLVOYER. In Menno township, Millin Co., Pa., Dec. 19th, 1897, by Michael Yoder, Rufus Harshbarger and Ella Alloyer.

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DEWEILER-MYERS. On Dec. 25th, 1897, at the residence of the bride's parents, in Plumstead township, Bucks Co., Pa., by Pre. A. O. Hissard, Rev. John B. Dewiler to Sister Ella Myers, both of Bucks Co., Pa. May God bless this union abundantly.

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On Jan. 7, he was followed by his last resting place in the Lutheran cemetery by a large concourse of people, on which occasion Bishop Amos Cressman spoke in German from John 11: 25, 26, and Noah Stauffer in English from Luke 22: 32, and Heb. 11: 34, 35.

"Father, then art sweetly resting,
On the lovely Savior's breast,
Where the wicked cease from troubling,
And the weary are at rest."

MARRIAGES.
HARSHBARGER. ALLVOYER. In Menno township, Millin Co., Pa., Dec. 19th, 1897, by Michael Yoder, Rufus Harshbarger and Ella Alloyer.

BAWEL-YODER. At the home of Christian Yoder, Millin Co., Pa., Dec. 9, 1897, by Benjamin Y. Hartzler, David Bawel and Emma S. Yoder.

HARTZLER-KATFFMAN. At Belleville, Pa., Dec. 30, 1897, by Michael Yoder, Joseph K. Hartzler and Annie F. Kauffman.

YODER-KATFFMAN. Near Belleville, Pa., December 30, 1897, by Benjamin Y. Hartzler, David I. Yoder and Mattie B. Kauffman.

PLANK-ZOOK. In Menno township, Millin Co., Pa., by Michael Yoder, Christian Y. Plank and Lizzie M. Zook.

DEWEILER-MYERS. On Dec. 25th, 1897, at the residence of the bride's parents, in Plumstead township, Bucks Co., Pa., by Pre. A. O. Hissard, Rev. John B. Dewiler to Sister Ella Myers, both of Bucks Co., Pa. May God bless this union abundantly.

When we shall meet her at the Father's throne.

Oh how we all do long to meet her
In heaven, where we too more farewell
tears are shed,
Where never more parting hand is
given,
And where good byes will ne'er again
be said.

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containing a full account of the

**Plague, Famine
and Earthquake of
1896 and 1897.**

together with a complete narration of the measures taken to bring relief to the millions of starving and dying people during this time of dire distress, including a description of life among the poor peasants of India, the mission work as carried on by different denominations, etc.

BY

George Lambert,

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by the

Home and Foreign Relief Commission of America AND The Orphan Relief Association of India

representing many different denominations who are established in the various mission fields. At the head of this Association is the well-known Bishop J. M. Thoburn, D. D., (Methodist), assisted by E. S. Hume, Sec'y of the American Board in Calcutta. It contains letters from the officers of the India Orphan Relief Association telling of the efficient way in which the work of relief was carried on by Bro. Lambert, besides receipts for all the grain and money distributed, with the signatures of the missionaries who were located in the famine districts, showing how it was applied, together with a great mass of authentic information which can be obtained in no other work of a similar kind.

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however is the illustrations of which those given on this page are fair specimens. These number nearly one hundred and are reproduced from photographs taken on the spot by artists who were delegated for that work by Bro. Lambert, who traveled over nine thousand miles in India, visiting the places where the famine raged most intensely and where help was most needed.

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Semi-Monthly.

ELKHART, IND., FEBRUARY 15, 1898.

VOL. XXXV. No. 4.

ABRAHAM B. KOLB, Editor.

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EDITORIAL NOTES.

Blessed are the pure in heart: for they shall see God.

The Lord is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit. Ps. 34:18.

The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh upon the heart. 1 Sam. 16:7.

Bro. D. Garber closed his meetings in Bloomington, Ont., the last week in January with five converts, and will begin a meeting in Breslau.

Bro. J. B. Gingrich and wife of Preston, Ont., expect to visit the congregations in Adams and other counties in Pennsylvania the latter part of February and first weeks of March.

Bro. Amos Mumaw of Wakarusa, Ind., returned from Bowne, Kent Co., Mich., where he held meetings for a week. He reports a good interest and good attendance. He also had one meeting in Caledonia on the 6th.

Bro. M. S. Steiner arrived at Elkhart on the 7th inst. and commenced a series of meetings. We hope these efforts may lead to good results, and inspire the entire congregation with a more sincere devotion to the cause of Christ, and likewise be the means of salvation to many who are wandering in the ways of sin.

Wanted, information.—Where is John S. Shenk? He is about 25 years old, small stature, a little cross-eyed and a scar in the face, below the eye. Any one knowing where he is, will confer a great favor by writing to C. H. Brenneman, Elida, Ohio.

Bro. Daniel Lapp of Adams County, Neb., who spent about eleven months on an evangelizing tour, mostly in Pennsylvania, has returned to his home. He made a short visit with the brethren at Elkhart, and spent some time at the publishing house. He reports a varied experience during this time of labor, but withal feels that God has blessed his work.

The power of divine grace comes to us only when our hearts are fully opened up, consecrated to God, and filled with His love, so that we are willing to obey Him in all things. "We love Him because He first loved us. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?"

Bro. Daniel S. Brunk of Elida, Ohio, held a series of meetings at the Holleman church, near Wakarusa, Elkhart Co., Ind. The meetings were well attended and several persons were led, through this effort, to confess Christ. We understand that Bro. Brunk goes to the Clinton church, east of Goshen, to hold a series of meetings there. We hope God may bless the work there also.

Bro. C. C. Beery, who spent the last four months in the congregation near McEwen, Tennessee, returned during the early part of the month. He reports good interest and the church is in good spirits and desires that some other minister would come and spend some time with them. If there is some brother preacher that will accept this invitation let him address the Secretary of the Evangelizing Board.

Pre. Henry S. Bower, of Harleysville, Montgomery Co., Pa., who for many years conducted a clock and watch-maker's establishment, is about to sell out his stock and retire from the business so far as to attend only to the repairing of clocks and watches. He is

said to be the oldest watch and clock maker in Montgomery Co. This will enable him to attend more readily to his ministerial duties. He preaches at the Salford church.

Good Books.—On the shelves of the Mennonite Publishing Co., our people will find a large assortment of good books and Bibles. We call especial attention to our church books, hymn books, confessions of faith, catechisms, and a number of books written by Mennonite authors. Among the old books are the writings of Menno Simon, and Detrich Philip, The Martyrs Mirror that has gone through so many editions, and contains interesting history, records acts of heroic devotion to principles and doctrines, and reveals to the reader instances of patient suffering for Christ's sake not excelled or exceeded anywhere, all of which would be good for our people of to-day to read. Then we have Plain Teaching, The Mennonite Church and Her Accusers, Biographical Sketch of Bishop Christian Herr, with a number of hymns, and a long list besides, which the reader can find listed in our catalogue. Aside from all these we have a brief little history of the Mennonite church, which every member of the church should read, because the history of the Mennonite church is the grandest history of suffering and devotion to Bible principles that can be produced by any church in the world. In this connection we are glad to be able to tell our people that in the very near future they may look for a new book, just written by a brother, an elder, a young man, too, by the way, and is a striking exemplification of what the young men can do when they get into the right line of work. This book is now being printed and will appear very soon. We will tell more about it in a later number. The subject of this book is Bible Doctrines, or the Doctrines of the Mennonite Church.

Aid Plan Meeting.—The biennial meeting of the Mennonite Aid Plan was held at Elkhart, Ind., on Wednesday the 19th of January, 1898. A number of delegates from a distance were present, and the meeting was a pleasant as well as a beneficial one. The following brethren were present: Paul Tschetter, Bridgewater, S. Dakota. John Wipf, Freeman, S. Dakota.

F. B. Wedel, Mound Ridge, Kansas. John Martins, Buhler, Kansas. David Ewert, Mt. Lake, Minn. Jonathan Kurtz, Ligonier, Ind. J. A. Hartzler, Mottville, Mich. Abm. Weldy, Wakarusa, Ind. John Nusbaum, Middlebury, Ind. N. S. Hoover, South West, Ind. J. S. Hartzler, Elkhart, Ind. M. D. Wenger, Elkhart, Ind. Lewis Kulp, Elkhart, Ind. Herman Yoder, Elkhart, Ind. John F. Funk, Elkhart, Ind. J. S. Lehman, Elkhart, Ind.

The Secretary's report shows that there is now in round numbers, two and a half million dollars of property represented in the Aid Plan, and that there are congregations and individuals represented from the states of Indiana, Illinois, Iowa, Ohio, Michigan, Missouri, Kansas, Tennessee, Nebraska, S. Dakota, Minnesota and Oklahoma. The losses paid during the last year aggregated 26 cents for each \$100.00.

The Aid Plan may well be listed with the benevolent institutions of the church. It has brought comfort and aid to many who have suffered losses that would have brought them real distress and suffering if they had not been helped in this way.

We are glad to see that in the West whole congregations join together and all participate in this relief work. We would like to see our brethren here in the more eastern states take a greater interest in this work, instead of going into outside insurance companies, as many do. We shall do good to all men, and especially to those of the household of faith. Help your brethren; stand by your own church, and help to maintain your own church institutions. Support your own church in every way you can.

The Missionary Spirit.—The missionary spirit has really taken a strong hold among our people in certain localities. We are glad to see it. Some of course tell us we need not trouble ourselves so much about the foreign field, as long as we have so much to do at home. In one sense this idea is right; but some of our people see the needs of the foreign field, while others realize more intensely the needs of the home field. Both are good causes, and we would not lay any restrictions on either side of these two fields of labor. We have means in the treasury of the

"Evangelizing and Benevolent Board" for the foreign work and also for the home work, and we are glad to say that a brother, who is a minister, and his wife have given themselves up to the direction of God's Spirit with a view to go to the foreign field and engage in mission work there if the Lord will further open the way. We believe the work is from the Lord and that it will not be many months before this work will be actually begun under the direction of the Ev. and B. Board. May God hasten the day. We have another encouraging item to present to our readers in this line, sent us by Bro. J. G. Wenger of Harper, Kansas. In one of the Sunday schools the superintendent last spring gave each of the children five cents. Some of them bought garden seeds and planted them; others bought eggs and set hens, etc. One half of the increase of this investment was their own; the other half they give to the Home Mission. The children have not yet all reported, but Bro. Wenger sends from those who have the sum of \$5.50. This is from the Pleasant Valley School.

In the Harper school they gathered birthday offerings. The amount gathered in this school by this method was \$9.02, one half of which they decided Bro. Wenger should send to the Chicago Mission and the other half for Foreign Missions.

And so the work goes on, and we are glad to see the children interested and willing to labor, willing to help carry on the Lord's work. The most important and difficult part in this work, however, is to get men, good, pious, devoted, faithful men, grounded in the faith, sound in doctrine, able to teach, and ready to go forth and do this work. The harvest truly is great, but the laborers are few. I pray ye, therefore, pray earnestly brethren and sisters, pray without ceasing that the Lord may send faithful laborers into His vineyard that the great harvest may be gathered when the Master cometh.

Mennonite Church History.—The devotion of a people to their religious principles is shown by the degree in which they conform themselves to the teachings, doctrines and requirements of their professed tenets; it is also shown to a large degree by the company they keep, and the books they read. If we are to judge the younger portion of the Mennonite church to day by this standard, we would have to decide that their devotion to their church was indeed not large. The writer has the means at hand to know what he is asserting. We have published several church histories, and they are the poorest selling class of books we have ever tried to sell. They do not even sell any better than the common books of poetry. We have tried to get at the reason for

this. We have failed to find it. We have a few brethren in the church that have studied this subject, and have written brief histories of the church, but really, the important histories of the church have been written by people who are not Mennonites. We have a library worth a thousand dollars in which we have more than a hundred books of various kinds, relating to the history of the Mennonite church in the different ages of Christianity, and some of them large and exhaustive; yet all, except a few, are written by people who are not Mennonites. We have of modern works on this subject the writings of Mrs. Brons, John Horsch and D. K. Cassel, and the latest J. O. Bartsch, but the principal historical works of the day are those written by Prof. Ludwig Keller, State Librarian of Westphalia in Muenster, Germany, and a member of the State Church. In our own country Judge S. W. Pennypacker, of Philadelphia, has made himself famous for his careful researches in the history of our church, both in this country and Europe, and his valuable contributions to the history of the early settlements of our people in this country, their progress and development as a church, etc. Besides him we have a number of students of law and literature who have contributed valuable information in this line, and several are preparing contributions of this kind at the present time, while our own people are either asleep on these important lines of research, or entirely indifferent to the rise, progress and present condition of the church.

We have so many young men in the church, of fine abilities, and advanced education. What a grand field to show themselves helpers in building the church, enlarging her literature, and maintaining and extending her principles and teachings! Our church papers open for them an avenue to reach the people and so awaken more interest in these important subjects, and our church publishing house will also be glad to become the means of bringing their productions before the people in the form of books. Some of our young men are hidden away under the rubbish of popularity and seem to be ashamed of the simplicity which has and still should characterize our people. We should be glad to see more of our young men worthy sons of a brave and noble ancestry, and more intensely devoted to Christ and His Church.

Articles for the Herald of Truth.—The old editor is trying his hand again on the present issue to help out under the pressure of duties and increased labor required to furnish the printers with copy so that the HERALD may in due time make its appearance, filled with things new and old for the expectant reader. He finds the same old story

told over and over, the want of "original articles." Thirty-three years ago we asked our readers for "more original copy," and have kept asking all this while. We repeat the call, "More original articles." We just made the remark last evening that we did not have many original articles for this number. This morning we received two that are good, just such as we like to have. We felt last night that there were some coming, and trusting our heavenly Father, He sent them, but still we need more.

Two generations at least have grown from childhood to manhood since we commenced this work. The educational advantages have largely increased since then, and our young people have taken advantage of these privileges, and we have a large number of brethren and sisters who are able to write and give us their thoughts; some of them are doing it and we are glad to see it; but still we need more.

We wish here to express our sincere thanks for the prompt responses that we have received to the request of a few numbers ago that we desired correspondents who would send us church news, and events that happened among our people in every congregation. A number have written and manifested their willingness to do so. We want to encourage them to do this as often as they find something to send. There is much room in our paper, and it takes a good many of those reports to fill a page. The younger people do not know it, but some of the older readers will remember that the paper is now exactly four times as large as when we issued the first number in Chicago, in January 1864.

We have told a long story and have not yet said all we started out to say. We want especially also articles aside from marriages, deaths, church news and conference reports; we want some well written articles, articles that have been produced with some care and forethought, bearing upon the many different doctrines of the Bible, and the different phases of Christian life, not forgetting the church, church history, church practices, church ordinances, church influences, church restrictions, growth of the church, support of the church, standing by your church, and maintaining and defending your church; all these are subjects that afford a great, wide field for every faithful member to expend his ability, his knowledge, his grace, and use his God given talent to the glory of the Great Father on high. Let us assist and help our own church and our own church paper in every way that we can. Our prayers, our example, our conversation, our associations—all must be directed to the aid and support of our own church, if we would be faithful to our brethren, and

to our God, and have the church to prosper.

For the Herald of Truth. RELIGIOUS INTEREST FOR THE CHILDREN.

The question why there is so little religious interest manifested among the young people of our church is a very important one. This question should awaken in our hearts a feeling of the very deepest solicitude. Upon this depends the maintenance of the church in future generations. If we teach our children the love of God, and their duty toward the church while they are young, we need not fear for the morals of the people, the integrity of the nation, nor for the spirit of Christianity, and the growth of the church.

If we neglect this important matter the morals of the people will be corrupted; the nation will sink into unrighteousness; the Redeemer's Kingdom and the church will no longer retain their salutary influences in the world. The salt will have lost its savor.

I have observed in different localities many different classes and different denominations, and found among all of them this apparent want of religious culture among the young people. I have seen by my sorrow how great was the want of religious knowledge and religious interest among our own people. I have seen more effort to remedy this want among some other denominations than among our own. Yet in truth I doubt whether there is a more real Christian love among other than among our own people.

The want of religious interest seems to be universal among all professors of Christianity. Let us pray for more of the divine grace; and more zeal in the work, that young and old may be filled with a deeper love to God and His cause, and put forth more earnest efforts for the extension of the Kingdom of Christ upon earth. J. F. F.

For the Herald of Truth. CONSECRATED TO HIS SERVICE.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who has called you out of darkness into his marvelous light." 1 Peter 2:9.

Do we as the professed followers of Jesus Christ live much lives that by our walk and conversation we manifest that we are a chosen generation, or do we still show that we are in darkness, and in sin? Do we show by our manner of living that we hate sin, the allurements and vanities of the world? It is impossible for us to serve two masters; we must either bear the cross and follow Christ, our Master, daily, or we must serve the Prince of Darkness. When we look around us and see how inequity prevails, we must indeed think that the time is not far distant when it will be as it was in the days of Noah, when the "love of many waxed cold."

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Dear reader, let us examine this matter, and see how we stand with our God. As soon as we have our hearts on the vain things of this world, we can have no claim to the love of God.

"He that loveth anything more than me is not worthy of me."

When the entertainments and vain amusements of this world receive our first attention, when vain and giddy society leads us away from the services of the church, and the political affairs of the world darken our eyes that we cannot see, and warp our minds so we cannot judge rightly between the things of God and the things of this world, we have not the Spirit of Christ, and can make no claims to the blessings which God is so willing to bestow upon those who in true piety and self denial will live a life of consecration to His service.

God's love is very decided in its declaration of truth. The Apostle writes to the Hebrews 2:3, 4, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

For the Herald of Truth. POINTS FOR REFLECTION.

Christian parents, examine the pictures found in your houses as wall hangings. Do you find anything there that represents military chiefs, or extremely fashionably attired persons, or half-dressed females (often designed to advertise some brand of tobacco) as being objects of especial admiration? If you do, tear them down. Consistency demands that your houses, your lives, and your professions should teach the same thing.

It is becoming fashionable to have the Bible on the center table along with the photograph albums. This is a grand improvement. Now let us have a few more improvements. Let the photograph album be put where the Bible was formerly found—on the back shelf. When visitors come, tell them of some new things that you have learned from God's holy word. Call their attention to the wonderful riches of God's grace. Show them that you have "set your affections on things above," not on things on the earth.

We could make our conversation more agreeable and more instructive if we would not bring in ourselves so much as the sole topic of conversation. It may be all right once in a while to call up reminiscences; but people tire of our talking about ourselves all the time. Let self be lost sight of and the few other things that God has created receive their share of attention. Somewhere in the Bible we read of self-denial. Let it be put into practice in conversation.

[Let preachers give special attention to this remark and while before the congregation preach Christ and let self be kept on the background. Editor.]

"Why do you say so much about the use of tobacco?" inquires the user of the obnoxious weed. We answer, "Quit using it and we will quit talking about it." Tobacco is known to be a filthy weed; to be devoid of nourishing qualities; to cause an immense waste in time and money; to impair the growth of mind and body; to blunt the moral sensibilities, and to create a progressive appetite for something stronger. We are told by those who ought to know that the great majority of those who are addicted to its use are diseased in

some form or other. Still we hear the wail, "Why do you talk against tobacco?"

If the use of tobacco is wrong, why did God create it?

It is not the use of tobacco which we condemn, but its abuse. God did not intend that everything that He created should be smoked or chewed. Tobacco is said to be an effective remedy for hog-cholera, and destroying mites, parasitic microbes, and other pestiferous insects, so annoying in some localities. It may at times be used effectively as an antidote to some other poison in the system. The fact that the system at first rebels against its use is proof positive that God never intended it as a luxury.

Walking along the streets of a small city in company with one of the citizens of that town we passed a church.

I said, "How much did that church cost?"

"About \$35,000," he replied.

"How many more such churches are there in this town?"

"There are five churches here that cost on an average \$30,000."

"Would \$5000 churches have accommodated the congregations here?"

"\$5000 churches built on a plain style would have been plenty large."

"There are five times \$25,000 or \$125,000 worth not wasted."

"Those are not all our expenses. We pay from \$1000 to \$2000 a year for a pastor. We must raise large sums of money to support a high priced janitor, appear at a fashionable choir, keep our churches in grandest style, besides the money to be raised for home and foreign missions, and numerous other expenses are called upon to bear. If we don't keep ourselves in the finest linen we are not respected. You people out in the country don't know how we are taxed to keep up appearances."

I might go on and relate more of our conversation, but enough has been given to show what enormous sums of money are spent presumably in the name of the Lord,—but really in an extravagant service of Baal. If half the money now wasted in extravagant expenditures along the lines already indicated were used in real Gospel work, what a wonderful awakening there would be in heathendom, both at home and abroad.

Extravagant church buildings are not the only buildings upon which money is wasted. Some of our dwelling houses might be differently constructed. Buildings with so many cornered roofs are a nuisance, whenever we call them church edifices or dwelling houses. It is all right to make buildings comfortable and convenient; but so long as this world is full of people suffering for want of food and clothing, and starving for want of spiritual food, it is not the part of Christian people to waste money in self aggrandizement. Let our natural wealth be reached by the most scrutinizing powers of the greatest magnifying glass. There is indeed nothing too great or too small for the Almighty God, who has created all things in His infinite wisdom and power.

The apostle says (Rom. 11:33), "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Did you ever study the character of those who are given to much private prayer? Not a mere form of prayer, but a real wrestling with God in prayer. There seems to be an air about them that impresses every one with their sincerity. They do not shrink

from being called "pious," for to them piety is godliness, and godliness is great gain." Though their simplicity is sometimes ridiculed by the carnally minded, they have the respect and love of all right thinking people. They never shrink from Christian duty. They are earnest in Christian work, always taking part when opportunity affords. The church never has any difficulty in keeping them disciplined, for the love of God is shed abroad in their hearts, and no church discipline is needed. Yea, verily, the effectual fervent prayer of the righteous man avails much."

D. K. GOD'S GLORY IN THE CREATION AND IN HIS SAVING GRACE.

(Gen. 1, John 1:14.)
Having before us an open Bible, God's wonderful book, and taking a glance over the first chapter, the eye of faith will behold the light of God's glory in creation, in rays of incomprehensible brightness, unfolding to the believer the magnitude and grandeur of God's wisdom, and the infinite greatness of His almighty power. To the eye of faith is revealed in these remarkable Scriptures perfection stamped on all His works, "for God saw everything that He had made, and behold, it was very good."

To the carnal mind these Scriptures undoubtedly appear very meagre and condensed, but at first sight we may not comprehend the magnitude of this brief description of the creation of the wonderful works of God. The sun, when we look upon it with the natural eye, appears but a small ball of fire, and yet it is a mighty orb, the magnitude of which we cannot comprehend. Its distance from the earth, and its vast rays of light which are scattered into the immeasurable depths of the universe, are things far too great for our finite eyes to grasp.

The human mind of science has striven in vain to fathom something of the depths and vastness of this great universe, yet far beyond the reach of his highest wisdom and strength soars the hidden depths of God's almighty power, which he fails to grasp or measure. The moon, the stars, and the planets all speak of the mighty power of God declaring His glory in the creation. The Psalmist says, (Ps. 19:1-3), "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

There is no speech nor language where their voice is not heard."
On the other hand, man in his wisdom, as above remarked, has failed to comprehend the heights, or the depths, or the length, or the breadth of the power, and magnitude, and wisdom of the Almighty. It has been declared that there are living creatures, or insects, so incomprehensibly small that one thousand of them could fly almost through the eye of a small needle. It is the opinion of the men of science that the smallest insect has never yet been reached by the most scrutinizing powers of the greatest magnifying glass. There is indeed nothing too great or too small for the Almighty God, who has created all things in His infinite wisdom and power.

The apostle says (Rom. 11:33), "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"
Let us now turn to Rom. 8:19, where we have a wonderful picture of fallen and ruined man. In the 19th verse we read that all the world is standing guilty before God. "There is no difference, for all have sinned and come short of the glory of God." "Wherefore by one man sin entered into the world, and death by sin, for that all have sinned." Yea, death has been stamped on every man's body because of sin. But it is wonderful above all wonders, when we meditate a moment and look back over eighteen hundred years and see what the eye of faith sees, a great stepping-stone from God to man, (Col. 1:16) "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by him and for him." In Jno. 1:3 we read, "All things were made by him, and without him was not anything made that was made." Vs. 10, we read "He was in the world, and the world was made by him, and the world knew him not." Vs. 11, 3, "He who came in the world, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

When the children of Israel were borned in Egypt, God heard their cry, by reason of their taskmasters, and sent Moses to deliver them. He (Moses) was a shadow of the Great Deliverer which was to come to deliver the world from sin. Jesus, Jehovah, the Mighty God, the Everlasting Father, the Prince of Peace, the one mighty to save.

This is He who in the form of God thought it not robbery to be equal with God, He who was equal with God in power and glory, which was God, by whom all things were created; He came to deliver us, and to reveal to us the mystery of all mysteries, to reveal to us the depths of His love, a love so great, so grand that it is beyond our grasp; all this grandeur, this love, this glory was veiled in the babe born in Bethlehem.

Let us reflect upon this wonderful plan of salvation, this great work, this mystery of mysteries. The great Creator of the universe sent His Son to seek and to save the lost. He came as the Son of God; He called Himself the Son of man. He became a little child, was made flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth. He was persecuted, beaten, spit upon, crowned with thorns, despised and rejected of men, and at last nailed to the cross to die a felonious death, which was the greatest mark of dishonor that could be imposed upon God's Son. He was buried in a tomb, and lay in the tomb for three days and three nights, and then he rose again, and we see His love and grace equally deep in the person of

His Son, who came to meet the demands of the Jewish law, and save the world from helpless ruin, who His self bore our sins in His body on the tree, that we, being dead to sin, should live unto righteousness. He was delivered for our offenses and raised again for our justification. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you forgiveness of sins, and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

"O Head! once full of bruises,
So full of pain and scorn,
'Mid other sore abuses,
Mocked with a crown of thorns;
O Head, e'en now surrounded
With brightest majesty,
In death once howed and wounded
On the accursed tree.

"Thou countenance transcendent,
Thou life creating sun!
To words on the dependent
Yet bruised and spit upon:
O Lord! what Thine tormented
Was our sins' heavy load,
We had the debt augmented
Which Thoud didst pay in blood."
I. B. S.

THE EXCELLENCY OF THE HOLY SCRIPTURES.

(Extract from the writings of John Edwards, D. D.)

The minds of men are differently disposed in their choice of authors; and their esteem and value of them is equally various. Agassius and Alexander the Great excessively magnified Homer. The former read him continually in camp, and the latter could not sleep without his "Iliads" under his pillow. Scipio, the African, held the writings of Xenophon in very high esteem. St. Cyprian was a great admirer of Terentian and when he had a mind to read him his usual saying was: "Give me my master." Salmasius admired no divine so much as Calvin; but the Bible is the Book of books, and there can be no proper comparison drawn between it and any other, whatsoever. This esteemed volume is emphatically called, "The Book of books." In what other writings can we desire the excellencies we find in the Bible?

No one of them can equal it in antiquity, for the penman of the sacred Scriptures relates the origin of the world. His writings contain the acts and monuments of the patriarchs. These sacred writings stand pre-eminently above all other philosophers, poets and historians; it is absolutely the most ancient writing in the world. Whether we refer to knowledge, or to human literature, this book stands above them all. Here linguists and philologists may find what is found nowhere else. Here rhetoricians and orators may be entertained with a more lofty eloquence, a more choice composition, and a greater variety of style than any other volume can afford them. Here is a book where more is understood than expressed. The words are few, but the sense is redundant.

No book equals the Bible in authority, because it is the word of God, and dictated by an unerring Spirit. It exceeds all other writings in the excellency of its matter, which is the highest, noblest, worthiest and of the greatest concern to mankind. Finally, the Scriptures transcend all other writings in

their power and efficacy, "the word of God is pure, enlightening the eyes," (Ps. 98), irradiating the minds of men with supernatural truth, affecting their consciences, subduing the stubbornness of their wills, transforming their lives, and changing them into other persons.

Thus it is that all men with well disposed minds find a plain difference between this book and others. When they read others it is true they are to some extent affected and gained, the style or the matter may give them satisfaction; but if they read them often and confine themselves to them, their former pleasure and satisfaction is lost and they are not so entertaining as they were before, and at length become burdensome and obnoxious, stale and out of fashion, and new ones are called for. But with the Bible it is far otherwise. The pleasure which we feel in reading it is lasting, because it sinks down into the soul, and is always present with it.

Though you lay this book aside, and afterwards take it up again, yes, never so often, you will only learn to love more, and its precious truths become more and more precious, and afford you continually more joy and comfort; the oftener you converse with it, the more you will learn to understand its worth, and the more pleasure it will afford you.

What the great critic observes of Homer's poems, that there is in them a certain kind of peculiar easiness and sliding along in his verse, which are not to be found in any other poets, is eminently true of the Holy Scriptures, when compared with other authors. There is a peculiar sweetness, and a matchless softness and pleasantness in the style of this Holy Book. The words, style, and matter are winning, ravishing, pure, and sanctified minds have a clear perception of this; yes, the clearer because they so frequently converse with these inspired writers. We may on this account, as well as others, challenge the world as to where there is any author to be compared with it. In all human writings there is some imperfection, something wanting, but in this sacred Volume there are all things, and everything complete.

To the Holy Scriptures, therefore, all other writings must yield themselves; to this best of books they must all submit, and acknowledge their meanness and inferiority.

Hence it is that the wisest and best men did always extol the Scriptures. Tertullian said: "I adore the plenitude of the Scriptures." Others of the ancient Fathers make the same in like manner. Cyprian, Jerome, Augustine and Chrysostom have highly magnified the writings of the prophets and apostles. These and some other brave men in the first ages of the church signified themselves by their reverence and esteem of the Holy Scriptures, and some of them have consecrated their wisdom and poetical abilities to this noble cause. Also in these latter ages many have dedicated their talents, their abilities, and their acquisitions to the fullness and perfection of the word of God, and have used their wisdom and eloquence in setting forth its praise. *Marcus Ficinus*, and *Pleus Myrandula*, two as learned Italians as the world ever produced, after they had read all good authors, rested on the Bible as the only book; and particularly the latter, declaring he had now found

"true eloquence and wisdom." Indeed, these last have produced men of the choicest brains, the highest minds, and the greatest literary acquisitions, who have employed their excellent talents in setting forth the blessedness of the word of God.

Castallo, who translated the entire Bible into pure and elegant Latin, and *Groutius* asserted the appropriateness and elegance of the sacred style. Many other excellent persons have defended this Holy Book against the insults and cavils of profane men. We could also name others of the most sparkling intelligence, and aptness, who have exercised their apt genius in praising the excellence of the sacred history of the Bible, or its divine contents, and have felt emboldened by the consideration thereof and by their work on such a grand subject. Others of most serious minds and impartial judgment, have adorned the sacred Scriptures by their learned expositions, comments, lectures, sermons, discourses, &c. Also persons of rank and position, have given the Bible pre-eminence over all other writings.

Selden, one of the greatest scholars and antiquarians of his age, made a vast collection of books and manuscripts from all parts of the world, a library perhaps not equalled anywhere. This man of books and learning, in a serious conference with Arch-Bishop Usher, a little before he died, professed to him that although possessed of that vast treasury of books and manuscripts on all ancient subjects, he could only rest his soul on one—the Holy Scriptures. Sir Matthew Hale, who was also an excellent scholar and a wise Jurist, declared at the feet of Jesus as listeners, Jesus as the teacher. In this case let us notice what the blessings are that those receive who sit at the feet of Jesus. At the feet of Jesus there is healing. But one says: "Where is the need of healing; I have no sore." But let us look at the words of the prophet when he says: "The whole head is sick; the whole heart is faint." Do we not see in the character and disposition of man something that needs change? They find this healing in the blessed Son of God.

Again, our minds are as the prophet says: "Even from the soles of the feet unto the head there is no soundness at all." Can we see ourselves as away from God? In that condition we can see that there was no soundness at all. As we take in all His words, we see our true character and disposition. We realize, possibly, that the soul that is away from God realizes that the body where we may be rid of these sores and this oppressed condition is at the feet of Jesus. Have you ever thought that this is your actual condition, or do you look about and say, "I am about as good as this or that church member, up, and compare yourself with him? We must not measure ourselves up with sinful men. They are not wise. Well then where is wisdom? The blessed word teaches us that the fear of the Lord is the beginning of wisdom. Hence, we should not compare ourselves with some others. We should not commend ourselves with a life that another one lives; we want to sit right at the feet of Jesus where we may drink in His thoughts.

Not only this; we do not only receive healing by sitting at the feet of Jesus, but, as we sit there, our minds change. This, then, brings us to think that we should be careful as to who our teacher may be. It would make a very great difference whether you were listening to Ingersoll, Paine, or some one like that; or to Paul, or Jesus or some of His devout servants as to what your mind would be filled with. Your mind would not be filled with good thoughts if you were listening to a man who was not a man of God. It certainly would make a very great difference upon mind and character.

It makes a great deal of difference where we place the emphasis. First, we notice: "Sitting at Jesus' feet," telling where she sat. Next, we notice: "Sitting at Jesus' feet," telling at whose feet she sat.

What are some of the blessings we receive by sitting at the feet of Jesus? We have heard many times of persons sitting at the feet of Jesus, that is, sitting at the feet of Jesus as listeners, Jesus as the teacher. In this case let us notice what the blessings are that those receive who sit at the feet of Jesus. At the feet of Jesus there is healing. But one says: "Where is the need of healing; I have no sore." But let us look at the words of the prophet when he says: "The whole head is sick; the whole heart is faint." Do we not see in the character and disposition of man something that needs change? They find this healing in the blessed Son of God.

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Do you think there is no change in the minds of such persons as we read about in the eighth and ninth chapters of Luke, where he tells about one that was possessed of the devil? Jesus came along that way and he was cleansed. The word says: "He sat there clothed, and in his right mind." If you are going about in your right mind, the only place you can be is at the feet of Jesus.

I do not mean to say that every one that is not at the feet of Jesus is insane. But I do mean that there is a condition of mind that cannot be right inwardly, except we are at the feet of Jesus. Then we do not care what others do. We do not look upon others; but alone to Christ. When we sit at Jesus' feet and look to Him for guidance and instruction, when we hear something that is detrimental to the character of others, something that has a tendency to lower them in the estimation of others, we have no pleasure in that, we know it is not good, and one that sits at the feet of Jesus, in his right mind cannot harbor such thoughts as that. Of course, I am aware that sometimes we are compelled to believe things about our neighbors, even about brethren and sisters, things that are to their detriment, and how many people do we find that rejoice at these things. They rather wish it were true. No such thoughts enter into the minds of those who are sitting at Jesus' feet.

Then, again, when our thoughts are purified, when we are in our right mind, and have been healed; when there is no condemnation in our souls, and we can sit, as it were, and drink in the beautiful thoughts, and read the words of God, there is peace—there is contentment—and what is better than all else in this world, is that "peace of God which passeth all understanding."

All may have this blessed peace if they will. Many do not receive the peace of God because they do not sit at the feet of Jesus. Jesus may require of them something that will sink them into insignificance. The one who is away from God does not realize the happiness and bliss of sitting at the feet of Jesus. Go, then, every one and sit at the feet of Him who has done so much for the welfare of your soul. You do not think that you are afraid of some one doing you a particular harm. You realize you were in a place where you supposed there were those about you who were going to entrap you and take away your life, would you have the contentment that you now enjoy? You are afraid that with many of us, our true character, our true disposition would only be brought out if we were placed in a condition like that. We can now make it appear as though we were all right, yet there may be that within the soul that is ungodly and unrighteous. I want you to examine yourselves along this line, because it is only when we are at the feet of Jesus that we are safe. There Satan cannot ensnare us, he has no power over us while we are with Jesus. When Satan presents anything that has a tendency to draw us away we should resist him, and say: "Thus it is written. We might often be saved from these snares if we would only offer an earnest, fervent prayer, and remain sitting at the feet of Jesus. But it is man's nature to wander; to get away from these things. We have an inclination in this direction. It becomes us to be earnest in our prayers, to read God's word carefully. We ought to be constantly look-

ing to find out what God has for us, since there is that within man that responds to evil. We want to get away from all these things. It is only by sitting close at the feet of Jesus that we can have that safety that everyone ought to enjoy, and that when we are through with this life, everyone will wish he had enjoyed.

Let us look a little at the character of this. We should do that because it is for our good. Those who are looking into the word of God to see the blessed characters of such as enjoyed these divine blessings will be profited. We sit at the feet of Jesus not because we know Satan is behind us. We should have a higher, nobler and better motive than simply because we are afraid of Satan, or hell, or anything of that kind. We want to sit at the feet of Jesus because there is a blessing. Mary wanted to hear every word. We want to get all that we can from Jesus in these various ways; through Sunday school, and through the church services, reading God's word, whatever it may be.

But how often we neglect this and in such a way that we are hardly aware of it. A man says: "I am so busy I can hardly take time to read the word of God." After a while he reads the Bible only when it is absolutely necessary. Some neglect both prayer and reading from the word of God. They may lie down upon their beds with their minds filled with other things, and think and think of them until their minds go away to sleep.

O, my brethren and sisters, do we want to sit at the feet of Jesus? Then let us sit with these opportunities pass by, but let us make use of every one of them. Let us not neglect anything that tends to further us in our divine life. Now, here is a person who is sitting at the feet of Jesus drinking in His thoughts. We say he has a true, devout spirit. He wants to do nothing but things that tend to elevate man and make him better. This is not all, but while he is devoted, he also has purity of heart; he is charitable, kind; his disposition has been changed; he lives and works for the Master. He loves to do things that Jesus has done. I sometimes think this is one of the great points of life. We do not love to work for Jesus as we should. We feel that here is work I believe should be done; but some one else can do it better than I can. Let us go forth doing for the Master what we can. You notice this works both ways. When we love God and sit at His feet, and love to work for Him, we desire to bring this to others because we realize that there is need of salvation. There are those around us who want to be saved. We desire to do something for their welfare. Let us be engaged in the work for the Master. Let us fire our souls with work of this kind. May we be instrumental in bringing someone to God. Let us sit at the feet of Jesus. I leave you now to make the contrast of Mary and Martha for yourselves.

EXAMINE YOURSELVES.
(A sermon by G. R. Brunk delivered at Elkhart, Nov. 7th, 1895.)
Text, 2 Cor. 13:5.
Brethren and sisters, will you pray and God will give us good meeting to-day. I hope He will do that. My text you will find in the

thirteenth chapter of 2 Cor.: "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not yourselves, how that Jesus is in you, except ye be reprobate?"

I want to talk to you to-day about Christian experiences. There are as many Christian experiences in the world as there are Christian people; but we can divide or classify them. To-day we want to divide them into two classes. First, we will speak of experiences that honor God. Second, those that dishonor God. The experiences that honor God, we know are safe experiences. The experiences that dishonor God, we doubt being safe experiences. We want to find out to-day where we are. We might have taken our text in Genesis: "Adam, where art thou?" but it does not matter where we get our text. "Where art thou?"

I do not know where you are. Your brother does not know where you are. The apostle says: "Don't you know yourselves?" We are always taught to taste of peace with joy, brethren and sisters. There are those who go to the seventh chapter of Romans and hold themselves there, saying: "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Paul goes on to speak of that deliverance. He says we should bring every thought into captivity; not only actions, but every thought should be brought into captivity to Christ. When both life is not seen and loved? Rejoice with joy unspeakable and full of glory. Are you happy in the Savior's love? Then, so far as concerns us, we are on the right side.

Brethren and sisters, if we have not a religion that we can enjoy, we have not a religion that saves. We find that a person who has that experience wants to reach out his hand to the salvation of some other. When I read of Jesus Christ, he sought his brother, Peter, and brought him to Christ. Philip found the knowledge of God, then he was converted to God. How is it with us? Is there a burning zeal in our hearts for the salvation of those who are going down to destruction? Is there anything in us that is reaching out after those souls? If we can sit idly down, there is something lacking. What are we doing for the salvation of our fellow men? O, my God, help us that we may be earnest in the work of the Lord! Let us examine ourselves.

Next, we find there is no fear in a God-honoring experience. O, how is it with us to-day? I just wish God would raise up a band of Christian warriors who are not afraid of anything in the world. We are not afraid of anything, if we are standing where God wants us to stand. I know we have instinctive forces which draw back from danger, but not the question comes, "Is it right for us to be afraid under any circumstances?" We find so many people who are afraid of cycles, thunder, and lightning. We know that all living creatures have an instinctive fear. If we have not any place of safety then we may be afraid; but you know, if we trust in the name of the Lord, we have a place of safety. Let us go forth fighting the battles of the Lord.

There are so many things that we might hold up as God-honoring experiences. The Apostle Paul, when writing to the Hebrews, says something like this, "He suffered joyfully the spoiling

this point? Let us find out the cause. If we want to do something for God, we must get right with God. When you find a man or woman that is entangled with the things of the world they are powerless. They have no influence for good. That is a God-dishonoring experience.

We do not want to have that. There are some people who seem to think that it is hard to be a Christian. If there are any men or women that are not to be happy, it seems to me it is the child of God. When we are right with God and our fellow-men, we feel that we are going on to glory. Oh, there are so many going down to destruction! There is where so many brethren and sisters make mistakes, thinking they ought to be sorrowful because of sin. We will lose our power when we get into that condition. Don't you know what the angels said when they came to tell of Christ's birth? "Behold, I bring you glad tidings of great joy which shall be to all people." Have you tasted of peace with joy, brethren and sisters? There are those who go to the seventh chapter of Romans and hold themselves there, saying: "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Paul goes on to speak of that deliverance. He says we should bring every thought into captivity; not only actions, but every thought should be brought into captivity to Christ. When both life is not seen and loved? Rejoice with joy unspeakable and full of glory. Are you happy in the Savior's love? Then, so far as concerns us, we are on the right side.

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of his goods." Do you know what it takes to get into that condition? It takes a person for whom the world has lost its charms. He must have the experience first so that the things of the world do not weigh anything. When we get into that condition, then and not till then can we suffer joyfully the spoiling of our goods.

The experiences of a good many Christians of age are like this. They joyfully came the despoiler of their goods to suffer. That is the spirit we too often find in those who profess to be followers of Jesus Christ. Many could take the spoiling of their goods but it would be hard; but the apostle says, "Take joyfully the spoiling of our goods." If we can get into that place, if we can suffer our goods to be spoiled, there is after all life to which we cling. The apostle even counts his life as something which is not dear to him. Can we get into that condition? Can we give our lives fully and without reserve unto our Master? For some reason we may say, "We can go to church and Sunday school any day." I am sure I will be justified in remaining at home to-day. I wish we could get into that condition that we could say unto God, "Here is my life; take it and spend it for the Lord Jesus Christ. Here is my health; take that instead of the life full of age that is burdened with sin. It dishonors God. Will it save souls? It is not for me to answer, but there is doubt."

Take that brother or sister who is not interested in the salvation of souls. Is that a safe condition? I fear it is not. I know it dishonors God. I fear it is not safe a soul. We can say, "I know that my Redeemer lives." "These things have I written that ye may know that ye have eternal life." We know that we have everlasting life, and still we are not interested in the salvation of souls. You know John says, "I have written these things that ye may know." Let us examine ourselves whether we be in the faith. What is your experience? Let us examine ourselves carefully and get where He can anoint us with the Holy Ghost.

The second coming of Christ. That is something. Do you want to see Jesus come? When would you like to have Him come? In the early church they wanted Jesus to stay with them. They could not help but be sorrowful when He went away—the man that led them down hills and valleys and in whom they trusted and upon whom they leaned. How is it with the church to-day? Would it be glad to see the coming of Jesus? When I speak to them there are those who say, "I hope I will never live to see that day." Do we love Jesus with all our minds, souls and strength? Mothers, do you love your son? You hear he is coming home. Do you say, "I hope I will never live to see his arrival?" Peter says, "Look up and hasten the coming of the Lord." Is that our experience to-day, or are we afraid? If that angel should appear to us and say, To-day, to-morrow or sometime in the near future,—O, let us see to-day that we have a love for Jesus so great that we shall desire to see Him again. He says, "Surely I come quickly." Even so come Lord Jesus. O yes, John wanted to see Him. He was a disciple whom Jesus loved. There is no fear in love.

If we love Jesus as we ought to, we will want to see Him come. O, He can come now. I want to see to see my Savior. I want to be with Him in glory. O my

God, help us to have a good experience. Let us have a God-honoring experience. Let us live lives that shall be of service to those around us. The world does not read the Bible, all the Scripture lessons they get are what they see in us. Let us not be deceived in this and think we love God when we do not. Not every one that loves is born of God, but there is a love that is shed abroad by the Holy Ghost. There are some people who have a great love for son or daughter, but it is only human love. Let us have the love of God in our hearts and then we will act like Christians or like the Apostle Paul. There are many other points that we might hold up as a standard, but it seems this is sufficient for this time. Brethren and sisters, examine yourselves. God bless you and may we behold His face.

or the Herald of Truth.

HEAVENLY REST.

BY A. METZLER.

Why roaming in this life so free,
Enjoying life in ease;
Passing time in mirth and glee,
Dreaming that all is peace;
Aiming to gain the praise of man,
Desiring power and show;
Striving for honor all we can—
Caring no more to know?
Seeking sweet rest but ah, anon!
Until all happiness is gone
And earthly joys seem vain;
Whither, O wanderer will you go
With conscience troubled sore,
Feeling these pleasures here below
Can ease your soul no more.
Turning to Jesus thou seek,
What causes all this woe;
Aiming to feel resigned and meek
While Him you learn to know.
You love not as you have before,
These vain and transient things,
But rather things than earth adore—
Christ, who salvation brings.
Now love divine is flowing free,
And calms your troubled breast;
Eternal rest awaits thee.
While all your deeds are blest:
The found alone through Christ thy King,
This heavenly rest so sweet,
No other means can comfort bring,
Nor make your joys complete.
Rest everlasting, O, thine.

FISHING FOR SOULS.

Jesus Christ commissioned His servants to be "fishers of men." As ministers and Christian people are now at home again, and commencing another year's labor a good motto for them is in Christ's command to Peter on the shore of Galilee—"launch out into the deep!" Peter's reply to his Master was that they had been toiling all night and had caught nothing. He said, "Nevertheless, Lord," he says, "at thy word I will let down the net." He was despondent, but not despairing. The command of his Lord is enough to rally his faith. To the eye of faith many things are clear that to the eye of sense are exceedingly dark. Faith is the bow of Peter's little smack towards the deep water; the fish are there, and not in the shoal water near the shore. So out into the deep they pull; down goes the net, and lo! such a multitude of fishes are enclosed, that two boats are exceedingly full. Faith is the abundant haul to land.

Here is a lesson for pastors, Sunday-school teachers, parents, and all who long for the salvation of souls. Perhaps last year was not a year of success. Failure in any good undertaking is a calamity; it is often breaks the back of a weak Christian's courage. Failure

ought to provoke a true Christian to fresh ardor, and new attempts to retrieve the losses of the past. Spiritual failure commonly have a good reason for them; for God does not work blindly for them. With people. A scanty crop of spiritual results is apt to mean poor ploughing, stingy sowing, and careless cultivation. No crop at all may mean indolence or unbelief, or both combined. Failure has a reason for it, and it ought to stir every honest heart to the solemn inquiry—whose fault was it? God does not break His promises; His injunction is—be not weary in your good work, for in due season ye shall reap, if ye faint not.

At the beginning of a new year's work the first duty of faith is to make a new venture. Christ's command is to "launch out," and make the effort. I would not make too much of a word which originally had only a local and temporary intention; but that word "deep" has a great spiritual significance. There must be a deepening faith in our hearts, and a deep insatiable desire for the salvation of the souls with whom we labor. God grants to a fervent desire. He denies to a faint and feeble desire. "I will not let thee go unless thou bless me," that is the temper of a Christian who, in due earnest for a revival in his church, or for the conversion of the friend he is laboring with. Shallow interest, shallow feeling, shallow praying, catch no fish for the Master.

The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the hearts before him. Down in the bottom of the unconverted heart is the lurking depravity, the besetting sin, or the unbelief that keeps the sinner from Christ; and the truth must go deep to reach the roots. It must up-root the sin to make conversions thorough. My brother, you will need strong doctrine to do this. Phillips Brooks well said that "no exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience." Preach all the doctrine your Bible gives you—and in love to the sinner's soul.

Fishing for souls is a personal work; it is not confined to the pulpit; every man or woman who possesses faith and an ardent love of Jesus should engage in it. It is not a "professional" business, restricted to a few, and to be done in set fashion. Nor is it to be accomplished only by a whole church employing a huge net to bring in a multitude of converts at a single draught. Sometimes a powerful and general revival does this. But commonly conversions follow individual effort with individual hearts. A pastor often accomplishes as much by an hour of close friendly conversation as by an hour of public preaching. The Sunday-school teacher's reach his or her scholars most effectively by a private visit, and a faithful talk with each member of the class. Personal work does the business; each fisher must drop his own hook, baited with love. No one is scolded to Christ. Yet an unconverted person will bear a tremendously searching talk if it is conducted in a frank, tender spirit and with unmistakably prompted by affection. The real aim must be persuasion—that is to persuade the sinner to let go his sin and to lay hold of Jesus. He is wise that a weak Christian's courage. Failure

Pastors, teachers, and church-members are too often reluctant to take hold of the "hard cases." Sometimes they are dismissed as past cases. The fish that bite readily are easily caught. But that inveterate Sabbath-breaker, or that hard drinker or that open scoffer are too often passed by as hopeless. That was not the fashion of Peter and his fellow fishermen, nor should it be ours. The Almighty Spirit, which subdued Saul of Tarsus will attend us if with strong faith we grapple with the most chronic cases of open impenitence. Sometimes these "hopeless cases" yield the soonest—far sooner than some decorous church-goers who have become hardened under a thousand sermons, and through many seasons of revival. And when a conspicuously irreligious person is converted, the effect upon the community is all the more powerful. One thing is certain, that is that those Christians who in their daily conduct live nearest to Christ will have the most converts to Him. It is our duty to go into the deep, good friends, this coming year; and let us remember that the secret of success on Galilee was that Jesus was on board of the vessel.—T. L. Cuyler.

MY LIFE.

I thought to build my life, and planned
To fashion with a master's hand.
I trusted to my sight, and said
Full many a tower and balustrade.
But, trusting to my sight alone,
I wept above a heap of stones.
So now the Architect has planned—
I lay each stone with a feeble hand.
Nor view the whole, but know 'twill be
A building, fitting, fair to see.
—C. K. Binkley.

MEET FOR THE MASTER'S USE.

When one is thirsty it matters little whether the water is offered in a common earthen cup or in a golden pitcher. When one is very hungry, and you carry him bread, he does not care whether you take it on a silver plate or on a wooden tray. So the grace of Christ may be carried just as well in the heart of a plain fisherman as in the heart of a learned rabbi; but the vessel must be clean.

Christ will not send the blessing of eternal life to lost men, through unholy lives. He will not honor us by putting us in trust with the gospel if our own hearts are unclean and impure.

He who would be a winner of souls, must know what it is to repent of sin and put it away as if it were a sacrifice. He must have turned his own feet away from evil paths before he can convert others from the error of their ways. He must have begun to walk in godly ways before he can turn others to righteousness. Only holy lives can win the unholy to holiness.

The hands that are given to Christ must not do sinful things after engaging in His holy work.

The lips that speak His name must not speak wrong words.

The feet that run His errands to-day must not walk in the paths of evil to-morrow.

The heart that throbs with love at His table must not afterward be thrilled with feelings of passion and hate. If we would be vessels meet for the Master's use we must have clean hands and pure hearts. SEE. L. M. J.

MISSIONS.

CHEERFUL OFFERINGS.

If thou hast talent, give it all to Christ.
To save lost souls now in the depth of sin.
Heed not the tempter's tarrying advice,
But go forth boldly, straying ones to win;
And if the Master bid thee cross the sea,
Be ready to respond, "Amen! send me."
If thou hast treasure, lay it up in heaven—
Send Gospel truth to those who never knew.
What matter if our life, and all we have,
Is laid out for the Master we can do;
Then bring thy offerings unto His shrine;
Since He has called, respond, "Amen! take mine."
—Anon.

THE JERUSALEM RABBIS ALARMED.

Since the Lord called me to His Holy Hill of Zion in August, 1890, to make known the Gospel of His grace among my brethren, the Jews, the Rabbis have occasionally issued interdicts against all Jews—men or women, boys or girls—who go to the missionaries to hear their preaching, or to the schools and classes, receive books or tracts from them, or who frequent their hospital or other benevolent, philanthropic institutions.

They have done so usually on the eve of the feast of Passover, when large sums, sent to the care of the Rabbis by the Jewish communities in other lands, have to be distributed, for then they have it in their power to deprive all who disregard their intolerant edicts from any share in the charitable contributions of their brethren abroad.

They do this by printed, stamped placards—they are bound to stamp them—which are read at public services and stuck at the doors of the Synagogues and on the walls of the Jewish quarter and colonies.

This year, however, the intolerant edict of these blind guides, who are under a curse for upholding and spreading the traditions of men—see Isa. 29:13, 14—have outdone themselves, for they have during last month put forth three interdicts in rapid succession, stronger in language and more virulent than heretofore. Is it that they feel more alarmed than ever before at the progress and growing influence of Gospel truth among the Jews in this city and land? It seems very much like it.

To translate them textually would be tedious work, for they cover nearly two folio pages, of which one is in small type, and are full of abbreviations, not easily turned into English, besides antiquated Aramaic and Chaldean expressions. Let it suffice if I give a summary of each, translating literally the essential portions.

The first is signed by the Chief Rabbi and bears his seal. It is principally against the Mission schools, and is headed, "This is the Decree, or Sentence of the Law"—himself being the interpreter and enforcer. It says:—"O, my soul. The first in Zion—(this is his title, and his only of all Rabbis)—behold, I decree, or order, with the power of our holy Law that no son of Israel shall take his sons or daughters to the fifty school-houses belonging to the temples—(entirely to evil)—and particularly to their school outside the town, for he thereby puts clean souls in a pitfall; and whoever transgresses against this order by taking sons of Israel into those schools, or that accepts from them the gifts of their charity, behold, he is anathematized with the

curse by which Joshua, the son of Nun, annihilated Jericho; and behold, he is separated and banished from the congregation of Israel, and he shall rot in his evil, and to Israel will befall no harm, etc. This is done with the sanction of all the Rabbis and chiefs of the city of Jerusalem. He who listens to us shall dwell in quiet; but whoever does not may tremble at evil consequences. Amen."

The second is headed "Give Glory to God," and is in the same language as the Hebrew, Judeo-Spanish and Yargon. It is specially against the hospital of the Episcopal Mission and its medical work, and is full of adulative, persuasive and tender expressions of entreaty to the Jews and of insulting terms to Mission donors, the temples, etc., filling a folio page in small type.

The third, printed in boldish type, is headed "Thou shalt put the veil away from among you." Like the first it is in Hebrew; and is signed, "In the name of our Masters, our Lords, and we the sons of all the Rabbis, the schools and the Courts of Justice—the Tribunals—of the congregation of Israel in Jerusalem, the holy city."

This is directed against this Christian Union Mission, and I am distinctly named in it—an unusual honor, which I am told exposes them to the last of the laws which guarantee religious liberty in Turkey.

It runs as follows:—"In the past week warnings were stuck in all the Synagogues and schools with the heading, 'This is the Decree of the Law,' signed by the Chief Rabbi, the first in Zion, and with the approval of all the Rabbis and chiefs of the holy city interdicting and forbidding with the sentence of anathema all who send their children to the schools of the temples, and who accept their gifts and offerings, to be separated and banished from God's congregation; and may all the curses written in the Law fall upon them."

"And, alas, to our shame and disgrace, and to the sorrow of the heart and soul of every Israelite; it is well known to us that verily, for our many sins, it is greatly extending that many men do accept their offerings and gifts openly and secretly, and many young men, gone astray, do frequent the houses of the missionaries generally, and go to the house of the priest of Ben-Qid, near the hundred gates; (name of a Jewish colony) near this Mission house) to learn writing and language; to listen to sermons of controversy; and to go and profane the Sabbath; and to read the books of heretics, and do all that God hates; and to do these their abominations in darkness; and they thus lower Israel's glory to the very dust. And inasmuch as there are amongst them even those of noble families of the Sephardim (Spanish) and of the Ashkenazim (Russian, etc.); and as out of jealousy for the honor of their families and fathers, we are soon going to publish their names before the congregation, we thought within ourselves, Do not punish before warning. And therefore we hereby warn them, that whoever bears the name of Israelite to return and repent of his evil way—return and be healed; and we also exhort all who have it in their power, to forbid their sons and daughters, their relatives and friends, if they keep silent and shut their eyes to this, then, be they sure that if this profanation of the Name continues, we

shall not respect the reputation of any man or family, but we will publish the name of these sinners publicly, and expose them to shame and disgrace before heaven, that they may be expelled and banished for evil from before God's congregation. Pleasantness to those who obey, and peace over Israel."

The reader will notice how this Mission in particular is made the target of attack by the Jerusalem Rabbis. It proves that they dread it more than any other.

We can but pray for them that the veil may be mercifully taken off their eyes, and God's grace lead them to behold in Jesus of Nazareth, as our fathers did, David's Son and Lord, the Savior and Intercessor they so greatly need, Kiss the Son, and be blessed in Him—Pa. 2:12.

Nor is this all. The local Hebrew weekly newspaper has had leaders, paragraphs and letters on these Rabbinic warnings and interdicts in successive numbers. It, too, refers emphatically to the schools and the Rabbis, the young men, even of respectable families, go to the houses of the temples. One of these young men has already been sent to America." This refers to dear Ephraim Navon, a convert of this Mission, now studying for the Master's service at Springfield (Mass., U. S. A.) School for Christian Workers—"and it is not impossible that even others will do as he has done." One leading article is headed "What shall we do against the Mission?" It fills a whole column with the answer.

It is simply my brother Paul's experience: "A great door and effectual, is opened unto me, and there are many adversaries." (1 Cor. 16:9.) A. Ben Qid, of the J. C. U. Mission, Jerusalem, Palestine.

THE GOSPEL IN FIJI.

An English earl who was a skeptic, was travelling not long ago in the Fiji Islands. "You are a great chief," he said to one man, "and it is a pity for you to listen to those missionaries. Nobody believes any more in that old book called the Bible that they try to teach you, that you have been so foolish as to be taken in by, nor in that story about Jesus Christ—we have all learned better." The eyes of the chief flashed as he replied, "Do you see that great stone over there? On that stone we crushed the heads of our victims to death. Do you see that native oven over yonder? In that we roasted the human bodies for our great feasts. Now if it hadn't been for the good mission-aries and that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot. You have reason to thank God for the Gospel, for without it you would be killed and roasted in yonder oven, and we would feast on you in no time." Christian and Missionary Alliance.

THINK OF IT.

While vast continents are shrouded in almost total darkness, and hundreds of millions suffer the horrors of heathenism of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field.—Hon. J. M. Keith Palmer.

China contains one fourth of all the people in the world.

China is the oldest nation in existence. Her record goes as far back as the call of Abram. She saw the rise and fall of Babylon, Assyria, Persia, Israel, Greece and Rome.

Dr. Williams says that a thousand years ago China was the most refined nation on the globe. When the Britons were skins, the Chinese were silks. Other nations have made progress; she has gone backward. His explanation is this, China did not have the Bible. There are three distinct religions in China, Confucianism, Taoism, Buddhism. Chinese belong to all three religions at the same time, and do not think they are inconsistent.

Robert Morrison was the first Protestant missionary to enter China. He reached Canton in 1807. Public preaching was prohibited by law. He undertook to translate the Scriptures, and to prepare a Chinese-English dictionary. He died in 1834. The prospect was nearly as dark then as when he landed.

China was closed against strangers for centuries. She watched her ports, and carefully excluded all Christian agents. Treaties now provide that the Gospel may be preached, and that the people may believe and obey it with impunity.

In the year 1890 the Foreign Society sent its first representative to China. Dr. Macklin was chosen to begin the work. He selected Nankin as the center of operation. Selected.

THE NUMBER OF JEWS IN PALESTINE.

It has been shown, that in the last ten years the number of Jewish inhabitants in Judea has increased from 15,000 to 12,000. Bishop Rhymer of Jerusalem reports that in the year 1881 there lived in Palestine 8,000 Jews; in 1883, the number had increased to 23,000; and now there are said to be 20,000 Jews living in Palestine.

ABUNDANCE AND PENURY MEET.

Mr. John D. Rockefeller recently gave \$250,000 toward paying off the total indebtedness of nearly \$500,000 resting upon the Baptist Home and Foreign Missionary Societies. A Jewish clerk has ever been made for missions.

Recently, also, a servant girl sent to the treasury of a missionary society eleven dollars, and said, "I earned it by sewing nights, after my day's work was done, and do not want you to tell any one who gave it."

"And He said, All these of their abundance have cast in unto the offerings of God, but she of her penury." Luke 2:1.

It is well, when the extremes of poverty and wealth thus meet and join in giving to Him "who giveth us all things richly to enjoy." Selected.

We are glad to see by the reports in the *Evangelical Visitor* that the so-called River Brethren denomination are active in mission work. They have established Missions in both Chicago and Buffalo. The mission work of a church is usually the index that indicates the degree of life its members possess.

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Bibles and religious books of reference both English and German will be furnished at cost to ministers and the worthy poor. For full particulars enclose stamp and address.

MINISTERS' COLPORTAGE ASSOCIATION, ELKHART, IND.

The usual Annual Session of the Tuskegee Negro Conference will take place in Tuskegee, Ala., Wednesday, Feb. 23d. The Workers' Conference, composed of officers and teachers of the various colored schools in the South, takes place Feb. 24th at Tuskegee. These conferences present an opportunity to study the condition and progress of the Negro, that is afforded nowhere else. Further information can be had from Booker T. Washington, Tuskegee, Ala.

GUIDED AND GUARDED.

There are shadows on life's pathway
 That are dark and drear,
 And we tremble at their coming,
 And we shrink in fear;
 Yet our heavenly Father sends them,
 Lest the cloudiness
 Seal our thoughts and hearts from heaven
 And eternal day.

Oh see our heart's affections
 Set on things below,
 And in parent love and mercy
 Bids us let them go.
 Sometimes takes our dearest treasures
 To the home above,
 Where He holds them safely for us,
 Guarded by His love.

Like a tender, careful mother,
 Watching over her child,
 Lifting all the stones and brambles
 From the path-way wild,
 So He, gently, from our pathway
 Moves with tender touch
 Many a shining stone of stumbling
 That we love too much.

Ah! the love that ever watches
 Over our earthly way,
 Who can measure all its fulness
 Ere the perfect day?
 O how dear would be life's pathway,
 And the joys how few
 But for His unchanging goodness,
 And His love too true!

The love of God gives us a concern for the souls of men, rather than the prosperity of man.

HERALD OF TRUTH.

February 15,

SUNDAY SCHOOL LESSONS.

LESSON IX.—FEBRUARY 27.
WARNING AND INVITATION.
 Matt. 11:20-30.

[Read Matt. 11; Luke 10:41-48. Memory Verses 28-30.]
GOLDEN TEXT.—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

INTRODUCTION.
 TIME.—A. D. 28, the latter part of the summer.

PLACE.—Galilee, probably in the vicinity of the cities on the shore of the Sea of Galilee.

LOVE SHOWN IN WARNINGS.—“When the twelve apostles were departed on their first tour alone Jesus went into the cities of Galilee and preached. Until now He had only taught the way of repentance. His love is exhibited here by a mournful warning, which develops into an entreaty to find rest from the burden of sin.”

DAILY READINGS.
 M. (Feb. 27.) Warning and Invitation. Matt. 11:20-30.

T. Exhortation. Isa. 1:16-20
 W. Responsibility and privileges. Luke 12:41-48

T. Despised but chosen. 1 Cor. 1:20-31
 P. Gracious invitation. Isa. 55:1-11
 S. A waiting guest. Rev. 3:14-22
 S. None cast out. John 6:29-40

LESSON X.—MARCH 6.

JESUS AND THE SABBATH.

[Read Matt. 12. Memory Verses, 10-13.]
GOLDEN TEXT.—The Son of man is Lord even of the sabbath day.—Matt. 12:8.

INTRODUCTION.
 TIME.—A. D. 28. In this lesson we go back to the early summer of this year, before the Sermon on the Mount.

PLACE.—Capernaum, and the fields in its vicinity.

PARALLEL SCRIPTURES.—Mark 2:23-28; 3:1-5; Luke 6:1-10.

THE SABBATH CONFLICT.—This lesson is memorable as being the first record of a “Sabbath conflict” between Jesus and the Pharisees. His enemies, eager to make any charge that would lessen His growing influence, now challenge Him for breaking the Sabbath. Immediately on the Sabbath day, He healed a cripple, and ridiculed the idea that God's law forbids good works on any day. The true cause of the opposition was the claim that His gospel was spoken with the authority of Him who uttered the law. Jesus declared that the Sabbath was instituted not as a burden, but as a privilege; not as a tax, but as a joy. Thus, when He plumed for His destruction violated the very spirit of the law of God, which in fact they upheld; He, by deeds of mercy, upheld the law, the letter of which He seemed to break.

THE SABBATH TO BE PERPETUATED.
 There is nothing in this lesson to indicate that the Lord intended to do away with the Sabbath day. On the contrary, His assertions, “The Sabbath was made for man,” and “The Son of man is Lord of the Sabbath day,” indicate its perpetuity as a Christian institution. He does, however, vigorously sweep away the traditions of the rabbis, who had converted this day of rest into a day of irksome bondage.

DAILY READINGS.

M. (Feb. 28.) Jesus and the Sabbath. Matt. 12:1-13

T. The Great Healer. Matt. 12:14-23
 W. The Sabbath a delight. Isa. 58:1-14
 T. A day of rest. Jer. 17:19-27
 F. Sabbath teaching. Acts 13:42-52
 S. Teaching and healing. Luke 13:10-17

S. The Sabbath for man. Mark 2:23; 3:5

SAVING WITH A PURPOSE.

A Scotch woman used to lay aside a penny a day for missions. A visitor incidentally learning that the poor woman had been for many days without meat, gave her a sixpence to buy some. But she said, “I have long done very well on my porridge, so I will give the sixpence also to God.” This fact was narrated at a missionary breakfast, and the host and his guests were profoundly impressed. The host said, “I have never denied myself as much as a chop for God.” A large sum was immediately subscribed as a result of that touching incident. Ought it not to make a similar impression upon our hearts? What have we ever denied ourselves for the advancement of Christ's kingdom? Has it ever cost us the necessities of life to show our love for our Savior?—*The Christian.*

A SCENE.

An interesting but sad scene it was to any who knew “the way of God in truth,” the observance of “All Saints” and “All Souls” day, Monday and Tuesday, November 1st and 2d.

These two days are special feast days in Venezuela, and on the first one Sunday was generally suspended in Ciudad, Bolívar, and the cemeteries were the centers of attraction to the people. On these days the graves are beautifully decorated with floral offerings, and the cemetery is thronged with sightseers until six o'clock in the evening.

In the afternoon of the first day lighted candles were placed upon the graves; while in a larger excavation, in which are buried the bones of the poor dead who have been exhumed to make room for other bodies (unconsumed skulls and bones being plainly visible), rows of candles were also placed, placed there, we are told, by those who did not know where their dead were.

All classes, rich and poor, mingle together; the priests, in their black robes, move quickly about, while in the small chapel are chanted requiems for the dead. Beside the graves could be seen bearded men weeping, others looking sadly and anxiously at the candles burned slowly away; while others in gala attire seem to be making it not a holy day but a holiday. Such is the hope of this people. Not a hope that purifies the life, nor a hope that comforts in sorrow; but a hope that is without reality, and a future that is without life.

In their ignorance they “worship they know not what,” while “we know what we worship” and “rejoice in the hope of the glory of God.”—*The Venezuela Notes.*

1898

HERALD OF TRUTH.

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CORRESPONDENCE.

CLEARFIELD CO., PA., ROCKTON CONGREGATION.—On the 14th of January, 1898, we opened our new meeting-house to the service of God. Our house is a neat, commodious building, nicely adapted to the worship of God; and we implore God's presence and mercy upon all who meet with us from time to time. Bro. M. S. Stetson, of Ohio, and Bro. J. N. Durr, of Woodside, Pa., were with us during this time. The text was based upon Hagai 2:9. “The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.” R. V. Bro. Steiner spoke with power, causing the people to realize that they were as in the very presence of God. This little congregation feels very thankful toward the kind donors who contributed so liberally toward the erection of this house of worship. They have manifested indeed a warm spirit toward us, we feel sure that God will reward each one for the help thus extended where it was so much needed. We also tender our sincere thanks to our sister churches who have so liberally and kindly shown to us the deep interest they have in the little church at Rockton.

Meetings were continued here for a week and on Sunday, the 16th, the communion of the Lord's supper was observed. During the week some requests for prayer and membership were made. On Saturday one dear sister was received into church fellowship by water baptism. She has been an invalid for some time, and fully realizing her condition, gave evidence of her peace and consecration to God. On Sunday morning two more were received into church relation, one by baptism, and the other by the renewal of his former covenant. Others feel interested, and we hope it will not be long until many more will be brought to see their lost condition, and come into the fold. As a congregation we extend our sincere thanks toward the ministering brethren for their labor and effort to confirm the brotherhood here, and gather souls into the fold of Christ. JOHN A. BILHART.

CHAPPELL, NEB., JANUARY 15, 1898.
 —Bish. Joseph Schlegel from Milford, Neb., came into our midst the 7th of Jan., 1898, and held seven meetings. Six young persons were baptized, and communion services were held. We enjoyed a season of spiritual refreshment. May God bless the brother in his work, and we kindly ask other brethren to visit us, and encourage us in our work here. May God bless His children everywhere. COR.

ADA, MINNESOTA, JANUARY 12, 1898.
 —Dear brethren and sisters. The winter is long but very pleasant this year so far. We feel to praise and glorify the name of the Lord for His goodness and mercy unto us. Last summer, while Bro. W. H. and a future brother had meetings and Sunday school regularly, we felt encouraged. Now, since he is gone, and Bro. Pletcher have also left us, and Bro. Hornberger went back to Kansas for a three months' stay, we have nothing going on except Bible Reading, and it makes us feel somewhat lonesome. We have Bible Reading every Sunday and we expect to keep that up if the weather is so that we can come together. The neighbors

seem to enjoy this, so we feel encouraged to keep it up. We realize that we can do nothing without our Heavenly Father's help.

BERLIN, ONT., FEB. 1, 1898.—Bro. J. M. R. Weaver closed his meetings at North Woolwich with no direct results. Bro. Garber closed at Snyder's church with five confessions. E. S. H.

CANTON, KANS., JAN. 24TH, 1898.
 As there may be some of the readers of the dear HERALD OF TRUTH that would be glad to hear from this neighborhood I will inform them that Bro. Jacob Landis has been sick for nearly four weeks, but is now gaining very much. Pre. M. Cooprider has also been unable to attend services for about a month. In the same family also Pre. G. B. Brunk has not yet recovered from his sickness since his return from Ohio, but is getting better, and is now able to be up most of the time. We keep up our Sunday school all the year round, and have done so ever since it was organized. Bro. G. B. Landis is our superintendent. We have church services every Sunday, and these are conducted generally by D. Deaner and C. Miller. We have had some cold weather but not very severe. We have not had any special meetings yet this winter, but we should much desire to have some if some one would come to conduct them for us. COR.

WEST LIBERTY, KANSAS. We feel very thankful for the blessings we are receiving from time to time. We were glad to have a visit from Bro. Jacob Winney, of Jackson Co., who preached a number of impressive sermons to us. After he had left us, Bro. Levi Miller from Cass Co., Mo., also visited us. We held several meetings at West Liberty and at the Grove church, teaching the difference between life and death. Three souls confessed Christ. They will be received into the church soon. We are glad the Lord moves His ministers to go out and preach the gospel. J. S.

FROM LOGAN CO., OHIO.—Bro. Noah Metzler of Elkhart Co., Indiana, spent nearly two weeks with the congregation in Logan Co., and held a number of meetings in the Bethel M. H. at West Liberty. The meetings were largely attended and twelve persons confessed Christ. Bro. Metzler reports a pleasant time with the people there; the church is encouraged and they seem to realize the fullness of the love of God in their hearts and are earnest in the work of the Lord. Bro. D. Hilly has charge of the congregation and we are glad to hear the work is in a prosperous condition.

HARVEY CO., KANSAS, PENNSYLVANIA.—Come, we have again been richly blessed with spiritual showers from the word, by a visit by Bro. Jacob Winney from Jackson Co., Kansas. He came into our midst the 30th of December, and remained with us nearly two weeks holding meetings. He expounded the word of God in its purity and with power; he earnestly taught us the way of salvation.

May the dear brother continue to labor for the Lord wherever he goes. JACOB B. EBB.

WEST LIBERTY, KANS., JAN. 26TH, 1898.—On the 10th inst. Bro. Jacob Winney from Jackson Co., Kans. came into our midst and remained with us one week, preaching every evening during the week. On account of the inclemency of the weather, several of the meetings were not so well attended as they would otherwise have been. He left us for Harper, Kansas on Monday the 16th. On Wednesday, the 19th, Bro. Levi Miller from Cass Co., Mo. came and remained until Monday. He also preached several times in the Grove church.

We thank the Lord that He has moved these brethren to visit us. May He bless them and grant that they may ever be engaged in His service. During their stay with us, three souls decided to cast in their lot with the children of God. There are still many others to be gathered into the fold. May the Lord bless his work that many others may be saved. E. E. MILLER.

REID, MD., JAN. 28, 1898. We have again been richly blessed with many Gospel truths through Bro. D. H. Bender who arrived in our midst on Jan. 14th and remained with us until Jan. 25th. During his stay he preached at Magnansville, Held's, Shank's schoolhouse, Paradise, Miller's Stauffer's and Clearspring respectively. We are indeed thankful to God and the brother for his visit, and were again newly encouraged on our way heavenward. We can truly say he taught us the undivided word which proceeded from the Father, and was put on record for our good. He instructed us so forcibly that we were made to feel ourselves somewhat slack in some of our Christian duties. Oh let our Christian duties not be duties, but let the love of God be so thoroughly shed abroad in our hearts that we cannot help but love the brethren. And that we may receive that power which is necessary for us to have if we would wish to become successful workers in His kingdom. B. R. WEBER.

WADSWORTH, OHIO, JAN. 28, 1898.
 Our little flock at this place has for a few months past enjoyed a number of visits from ministering brethren from abroad. On Nov. 14th, 1907, the brethren, A. H. Breneman of Orville, Ohio, and M. Shoup of Mt. Eaton, Ohio, were with us and held services at the Bethel. On the 23rd of the same month Bro. Andrew Mack, of Pennsylvania, came and remained with us over Sunday. He filled two appointments at the Bethel and one at Guilford. On the 27th, the brethren, Amos Mumaw and Jonas Loucks, of Elkhart county, Ind., came into our midst and remained several days during which time they filled six appointments. On December 2d, Bro. L. J. Burkholder, of Ontario, came and remained until the following Monday. He filled four appointments while here. Bro. Samuel Ueber of Elkhart, Ind., on his way to Ia., also stopped with us several days.

We feel thankful to God and the brethren for their visits and kindly ask our ministering brethren from abroad to remember us.

On the 16th of December, 1907, the Guilford Sunday school was reorganized. The following officers were elected for the year: Henry Stauffer, superintendent; Samuel Baker, assistant; Ella Markley, secretary, and H. R. Newcomer, chorister.

On Jan. 9th the Bethel school was reorganized. H. Stauffer was reelected superintendent; H. R. Newcomer, assistant; and E. J. Leatherman, secretary and treasurer.

May the work of all Sabbath schools be done in the name of Him who said, “Suffer little children to come unto me.” God bless the dear little ones and grant that not one may be missing when the Master comes to make up His jewels.

ANNA KREIDER.

From SKIPPACK, MONTGOMERY CO., PA.—Three members were received into church-fellowship at the Mennonite church in Skippack on Sunday, Jan. 30th, 1898. The large meeting-house was crowded. We are glad to hear from our eastern church. Hope to hear of the progress and prosperity in the future more frequently.

MAIRIMAN, ONT. JAN. 24, 1898.—Greetings to all in the name of Jesus. We as a community have had reason to rejoice, as our ministering brother, Gilbert Bearer, of Lincoln county, came into our midst on the 21st of December and held a number of meetings which were edifying and encouraging, and may the Lord bless the seed sown that it may grow and bring forth fruit abundantly.

One aged brother, Peter Jacob Wideman, who has been afflicted for some time, is again able to be about and attend our regular services yesterday, for which we were glad, and it was cheering to hear his voice once more. May the kind admonition long be remembered, and may we so live that when we are called away we may render our account with joy and not with grief.

THE MENNONITE CHURCH IN THE NORTH WEST.—From the *Mennonitische Blätter*.—We learn that in the new settlements, near Roshtern, in the North West Territory of Canada, there are living a number of Mennonite families from different states. For a time they were without a minister until Bishop Peter Regier came from West Prussia. He had filled the office of bishop in his native country for a considerable time until he came to this place with his family. He shows himself a faithful laborer in the kingdom of Christ. As above stated, most of the Mennonite families that are living in this vicinity come from different parts of the country, and of course differences of opinions manifest themselves. It appeared as though it would not be possible to unite these different opinions so that they could work together as a united church, his under the teachings and direction of Bro. Regier they have mostly united with the church, and are working together. The church here has taken the name “Rosenort.” There are three ministers here now: Peter Regier, Abraham Friesen, Gerhart Eys, and one deacon, John Dyck.

During the summer season they have meeting every Sunday in the church building. During the winter months, when many cannot go to the church, they also have meetings in private houses. The communion of the Lord's Supper is observed twice a year—in the spring and in the fall.

SHIREMANSTOWN, CUMBERLAND CO., PA., FEB. 4, 1898.—The congregation at

State Hill was favored recently by a brief visit from our ministering brother, Abram Metzler, Jr., of Blair Co., Pa. He filled appointments on the afternoon of the 2nd and evening of the 3rd, preaching from the texts, Eph. 5:15, 16, and Matt. 5:13, respectively. Both sermons were addressed more especially to believers, encouraging to loyalty to Christ in the midst of deteriorating influences and a godless profession. From here the brother leaves for his home, having spent the past six weeks with friends in the eastern part of the state. We are grateful for his visit.

SUNDAY SCHOOL ITEM.

MARKHAM, Jan. 24th, 1898.—Our Sunday school was reorganized on New Year's Day with Jesse Jure, superintendent; M. R. Frez, assistant; Isaac Wideman, Sec'y-Treas.; Benjamin Sullivan, Librarian, and Tillman McDowell, chorister. The school has been very well attended since its organization; the average attendance being 107 for last year. Our scholars are showing favorable progress as well. May God bless the work in this part of His moral vineyard that it may redound to His name's honor and glory and to the salvation of many precious souls.

CHRIST IN LANGUAGES.

In our times, when skeptics seek to frighten Christians by declaring that the churches and the Bible are losing their hold upon the people, and that in proportion as the nations become educated, the influence diminishes, I suppose all will admit that we live in an age when education is abroad among the nations as never before. At this time a deeper inquiry is, What place does the Bible hold in the minds of the nations? Is it still the same remarkable prophecy as he looked forward into the future: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."

Fasten your eye on the one word languages. It is now about two thousand five hundred years since the prophecy was made. Since then the Bible has been locked up in the tomb of the dead languages, but the stone has been rolled away. It has been relocked in monastic libraries, and the copies which escaped their hold upon the people, Voltaire, Hume, Hobbes, Paine, and hundreds more have declared against it, and Voltaire prophesied that in 1900 it would be extinct. Thomas Paine thought he had demolished it and finished it off, finally, but while this was going on, what about the Book? The Church often looks back and wonders at the day of Pentecost, when by a miracle the divers-tongued multitude were amazed, and marvelled and said: "Are not all these which speak Galilee?" And how hear we every man in our tongue, wherein we were born?"

It was a wonderful miracle, but what is that compared with the miracles of the nineteenth century? They only heard a living Peter speak in one place to about five thousand persons, and perished for the space of an hour, but the miracles of translation in this century set inspired men who have been dead thousands of years speaking to the nations. I think the miracles which are being wrought now are a wonder even to the saints in glory. How do you

think Moses, Samuel, Isaiah, Jeremiah, Daniel, Matthew, Mark, Luke, John, Paul, Peter, and all the others feel as they look down and find themselves speaking in churches, at family altars, in many private places and public assemblies, by sea and by land, to several hundred millions of people in above three hundred languages.

We speak of miracles as past. Almost supremely great miracles are going on now than the one at Pentecost. How are Christ's words being fulfilled? "Greater works than these shall he do; because I go unto my Father." The translators of the Bible are making now five thousand hear Peter's sermon for an hour but hundreds of millions to read that very sermon, and all the other inspired writers in their own tongue, and that for present centuries to come. It is a marvellous fact that now in the last, the most enlightened year of the world's history, more Bibles were printed and put into circulation in this one year than had been produced during all the centuries up to the year 1800.

It is still more significant when we remember that many of these languages were unwritten until the time they were written for the purpose of Bible translations. It was said in high places at the beginning of this century, "There are over sixty different languages in the world, and it is absolutely impossible that the gospel can find expression in all of them." Such is the fate of skeptics' boasting. At the present rate of progress, the miracle of Pentecost will soon cease, not only the few languages represented on the day of Pentecost, or the hundreds of languages into which it is now translated, but all people of the whole earth shall be able to say, "And how hear we every man in our own tongue, wherein we were born?"

"But it is not guilty of fearing for the future." It has survived the shocks of eighteen centuries, and now it shows more human hearts than ever. In our own time controversies have broken over it like fierce summer storms, which only brighten and enrich the face of the landscape they threaten to ruin. For a little while the theory of evolution was confidently affirmed to have shaken a strong ground for our belief in the Bible; it was soon made clear that it had only strengthened it. For fifty years unsparring criticism played upon the historical Christ; it only brought Him nearer and made His glory more visible to men. Hostile investigation has contributed to our knowledge of the New Testament, and has left its credit and authority unimpaired, and now the Old Testament is passing through the same fire.

We have no misgiving as to the issue. It is while all this controversy is going on in Christian countries that they are sending the money that makes these miracles of translation possible. When Pharaoh was drowning the first-born of the children of Israel, God was having his own daughter educate the deliverer of the people. So now, while would-be clever men in Christian lands are criticizing the Word from every possible standpoint, God is giving it to all peoples, and it is delivering through their languages the nations of the earth, and fulfilling the prophecy: "And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him: His dominion is an everlasting

dominion, which shall not pass away, and His kingdom that which shall not be destroyed."—*Sci.*

GOD'S FASHION PLATES.

"And be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes (love of fine clothes), and the pride of life, is not of the Father, but is of the world." (1 John 2:15, 16). In Isaiah 3:19-23 is a perfect picture of the fashionable woman of to-day. But God says positively to those who are followers of Jesus, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart.... even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in old time the holy women also, who trusted in God, adorned themselves." (1 Peter 3:3-5). If God's fashions were good enough for the mothers of Jesus and John, ought they not to be for the godly women of to-day? But is it not true that professing Christians consult the fashion plates of the world, that originate in some house of ill repute, in regard to their apparel more than they will the darkness of night brooded over the Bible in building up the whole framework of American institutions is either unwise or insincere.

"In like manner also, that women adorn themselves in modest apparel,.... not with gold, or pearls, or costly array." (1 Timothy 2:9). This will also strip the men of their gold watches, chains, and the like. The Bible does not mean what it says in regard to this. It does not mean anything; and we only show ourselves infidels by professing to accept part of God's Word and rejecting what does not suit our carnal minds. How can any say they love Jesus, when in defiance of the plain command of God, they adorn their persons with gold and costly array, buying silks, satins, plush coats, feathers, flowers, etc., with the Lord's money (if we are the Lord's it all belongs to Him), when good, substantial, modest apparel could be purchased with half the money, and "visit the widows and fatherless" with the balance. Jesus said, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me." (Matt. 25:45).

"And why call me, Lord, Lord, and do not the things which I say?" (Luke 6:46). "He that saith, I know him, but keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:4). There is scarcely a home where the parents profess to love Jesus where money enough is not spent in adornments of dress and fine furniture to supply one of God's unfortunates with the ones with food, and neat, plain clothing, and time enough spent to care for one in stitching on yards of lace, and ruffles, etc., in this way feeding the pride of the children, making it easy for Satan to allure them away from Jesus to the world and himself. How will we answer for this waste of time and money? And how can we meet the pure gaze of Jesus when we remember the little ones we might have rescued from a life of sin, but permitted to

reach out their little hands in vain for our love and protection, simply to gratify our love of finery and show in our homes and on our children to their ruin. Many a fallen young man, to-day can trace her downfall to the day she went up street in a gay, new costume furnished her by a loving but sadly mistaken mother. Judson said in his "Letters to Christian women of America," "If you do not love Jesus enough to give up your jewelry and fine clothing, do not send more of your missionaries to India, as that is one of the worst evils we have to contend with here."

"My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18). "Seeing ye have purified your lives in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (1 Peter 1:22).—*Ref. Telescope.*

THE WORLD WITHOUT THE BIBLE.

BY DR. MICHAEL BURNHAM.

Have you ever thought what a world would be without a Bible? What tears would fall, what hopes die, what dense darkness as to realities within the veil? In very truth, as President Seelye, of Amherst, said in his lifetime, "You might as well take out the heart from the body as to take away the Bible and all its influences from our institutions and expect that these will be preserved from decay. He that does not see and will not acknowledge the power of the Bible in building up the whole framework of American institutions is either unwise or insincere."

I stood once alone in the prow of a steamer approaching our own loved America. It was near midnight. Not only the darkness of night brooded over the mighty, restless, wonderful sea; but it was a night of storm. We could not tell whether it had spent its manifest fury, or was just breaking upon us. The angry waves rose and fell with an air of sullen satisfaction at their resistance to power to toss the steamer with its living freight like an egg-shell on the surface of the ocean. I confess to a feeling of helplessness as we were lifted to the angry crest of the long ranges of billows, and then sank again into the hollow of the boiling sea. I could feel the throb of the engine, and the quiver of the steamer as she struggled through the waters. The perfect mechanism of the engine had to do with our safety, as we went our way; so did chart and compass. But over and above it all I knew we depended for safety on the God who ruled the storm and held the waters in the hollow of His hand. My faith held Him. I knew He stood in the prow of that vessel in Galilee and stilled the tempest. I loved Him. But I dreaded the storm; nor could I help thinking, as I stood there silent and alone, that I dreaded all storms and all darkness. I knew I was utterly dependent in the voyage of life to realms I had never seen, upon His love and power. I committed myself that night and all my dear ones to Him, and reluctantly sought rest.

A few hours and I was again on deck—but what a change! Both darkness and storm had passed. The sun shone brightly in the expanse of waters. A brisk north-west wind blew the surface of the still disturbed sea into one con-

tinuous stretch of sparkling, restless activity. The transformation was wonderful. It was a scene of well-nigh unparalleled beauty to my eye, a transformation from night and storm to-day—and such a day! I wish I could have caught the life of that morning on canvas. That sea and the environment of that hour I can never forget. Eager pilot boats were awaiting our command. Motion and sunshine were everywhere. We took on board our pilot and started for the harbor. On we went through the dashing, creamy foam; to Sandy Hook and the city beyond; then friends, and greetings; then home, and smiles, and gratitude to God.

Like that midnight steamer on a stormy sea would the soul be without God's word. Take it away—let the Bible be gone! A world without a Bible! Darkness, dread, unutterable despair! The soul instinctively knows its approach to somewhere—but where? "Where? Life is lost, and we go, to death, the darkness! Science, so called, fails; philosophies fail me; speculation fails me!"

But now bring back God's word; give it its place; give it its power; magnify it as the revelation of God; magnify it backed up by mercy and truth in His name; let it reveal God's love; let it reveal God's home; let its light fall on human needs and a divine Christ to save; stand with it at the cloud clasped, quaking Sinai's foot; study the law in its majesty; march with it through the judgments and mercies of God for Israel; stand with it in Bethlehem's night of "Good will to men"; enter with it the sorrows of Gethsemane; stand by the sufferer on Calvary; let its light fall on the glorified tomb; with it as a spiritual telescope look into the open heavens and trace the glorious life; deem to His throne of redemptive love; let it describe the birth-hour of the Church on Pentecost, and the vision of them that have come up out of great tribulation; put it under the pillow of the dying; silence with it the voice of pain; rebuke sin; let it lift to those suffering from guilt of sin the cross of Calvary; let it bridge the chasm otherwise so dark that lies between us and another home. Oh! bring back the Bible, and you have a kingdom of God on earth, civilization, institutions, churches, homes, schools, governments, cities, commerce, agriculture, truth, love, devotion, an atmosphere, a faith, a hope, in which you can live and where you can suffer and where, if need be, you can die for the sake of the crucified One.—*The Advance.*

THOUGHTS FOR MOTHERS.

Dear mothers, I wonder if your brains grow tired and troubled as mine often does lying awake nights planning how to control this restless little girl so that she inherits of that girl; how to curb this dominating spirit or arouse that sensitive nature without crushing out its little self-respect; how to make employment for this studious boy and to coax to read that active, athletic child; how to dress this nervous little girl so that she may become robust, and keep that one from taking cold every time he gets his feet wet; how to help this thoughtful one to use her Bible so that it may become a light unto her pathway, and how to improve, and control, and develop the Christian graces in oneself so

that we may become examples to those around us of gentleness, firmness, sweetness, and Christlike helpfulness.

Many times, when the anniversary of the birthday of a child comes, I have lain (have not you?) through the long night looking back over those hours of suffering and thinking of the high aspirations I have cherished for that newborn soul God has given into my care. Have I laid the foundation stones of that character deep and broad? Have I built upon them walls of purity, and truth, and high principles? Have I implanted such thoughts of God and His plan for that little life that, no matter how narrow the way or how footless the traveler, the thought of God's love and care will always keep the heart tender and lead heavenward?

When God took one little sister to dwell with Him and left the other with me I lie upon my heart the thought that I must train the little one I left me so that when they meet above they may be congenial companions. I know how perfect His work will be, how fast and pure she will grow in the garden of the Lord. I pray that my work will be done well, so that my teaching and example will develop such a character that I shall not fear to own my handiwork when the two little sisters meet before the throne.

Another year is nearly gone. Have we improved it all we could? Have we reached out to other mothers around us and helped them, by a loving word and tender glance, to study with us all that will ennoble our lives, to help us surround our children with right influences, to protect those not so well educated or ignorant of the pitfalls, to steady those wavering by the wayside, to comfort those sorrowing, love those suffering, and pray for those tempted? To be Christlike is to go away from alone, to pray, and thus to gain that consciousness of nearness to God which will enable us to help others.

THE NATURE OF MECKNESS AND QUIETNESS OF SPIRIT.

Meekness and quietness seem to import much the same thing, but the latter having something of metaphor in it, will illustrate the former, and therefore we shall speak of them distinctly.

We must be of a meek spirit. Meekness is easiness of spirit; not a sinful easiness to be debauched, as Ephraim, who willingly walked after the commandment of the idolatrous princes: nor a simple easiness to be imposed upon and deceived, as Rebekah's, who, when he was forty years old, is said to be young and tenderhearted; but a gracious easiness to be wrought upon by that which is good, as theirs whose heart of stone is taken away and to whom a heart of flesh is given. Meekness accommodates the soul to every occurrence, and so makes a man easy to himself and to all about him. The Latins call a meek man *mansuetus*, which alludes to the taming and reclaiming of creatures wild by nature, and bringing them to be tractable and familiar. James 3:7, "Man's corrupt nature has made him like the wild ass used to the wilderness, or the swift dromedary traversing her ways. Jer. 2:23, 24. But the grace of meekness, when that gets dominion in the soul, alters the temper of it, subdues it to the meekness of Christ, and the wolf dwells with the lamb, and the leopard lies down

with the kid, and the little child may lead them; for enemies are laid aside, and there is nothing to hurt or destroy. Isa. 11:6, 9.

Meekness may be considered with respect both to God and to our brethren. It belongs to both the tables of the law, and attends upon the first great commandment, Thou shalt love the Lord thy God; as well as the second which is like unto it, Thou shalt love thy neighbor as thyself; though its special reference is to the latter.

1. There is MECKNESS TOWARDS GOD, and it is the easy and quiet submission of the soul to His whole will, according as He is pleased to make it known, whether by His word or by His providence.

1. It is the silent submission of the soul to the word of God: the understanding bowed to every divine truth, and the will to every divine precept; and both without murmuring or disputing. The word is then an "engrafted word," which we go, "I will go, I will do," which is received with meekness, that is, with a sincere willingness, full to be taught, and a desire to learn. Meekness is a grace that cleaves the stock, and holds it open, that the word, as a shoot, may be grafted in; it breaks up the fallow ground, and makes it fit to receive the seed; expatiates the high thoughts, and lays the soul like white paper under God's pen. When the daystar takes hold of the ends of the earth, it is said to be turned as clay to the seal. Job 28:14. Meekness does, in like manner, dispose the soul to admit the rays of divine light, which leave it rebelled against; it opens the heart, as Lydia's was opened, and sets us down with Mary at the feet of Christ, the learner's place and posture.

The promise of teaching is made to the meek, because they are disposed to receive it. Meekness is the power of the word of God in Gospel indeed, "good tidings to the meek." They will entertain it and bid it welcome. The "poor in spirit" are evangelized; and Wisdom's alms are given to those that with meekness wait daily at her gates, and like beggars wait at the posts of her doors. Prov. 8:33. The language of this meekness is that of the child Samuel: "Speak Lord, for thy servant heareth"; and that of Joshua, who, when he was in that high post of honor, giving command to Israel, and bidding defiance to all their enemies, his breast filled with great and bold thoughts—yet, upon the intimation of a message from heaven, thus submits himself to it: "What saith my Lord unto his servant?" and that of Paul—and it was when he was forty years old, is said to be young and tenderhearted; but a gracious easiness to be wrought upon by that which is good, as theirs whose heart of stone is taken away and to whom a heart of flesh is given. Meekness accommodates the soul to every occurrence, and so makes a man easy to himself and to all about him. The Latins call a meek man *mansuetus*, which alludes to the taming and reclaiming of creatures wild by nature, and bringing them to be tractable and familiar. James 3:7, "Man's corrupt nature has made him like the wild ass used to the wilderness, or the swift dromedary traversing her ways. Jer. 2:23, 24. But the grace of meekness, when that gets dominion in the soul, alters the temper of it, subdues it to the meekness of Christ, and the wolf dwells with the lamb, and the leopard lies down

word; consenting to the law that is good; and esteeming all the precepts concerning all things to be right, even when they give the greatest check to flesh and blood.

2. It is the silent submission of the soul to the providence of God, for that also is the will of God concerning us.

When the events of Providence are *gratiosa*—that is, agreeable to sense and crossing our accumulations, meekness not only quiets us under them, but reconciles us to them; and enables us not only to bear, but to receive evil as well as good at the hand of the Lord; which is the excellent frame that Job acquiesced himself into; it is to kiss the rod, and even to accept of the punishment of our iniquity, taking all in good part that God does; not daring to strive with our Maker, nor desiring to prescribe to Him, but being dumb, and not opening the mouth, because God does as He pleases.

Aaron under the severe dispensation which took away his sons with a particular mark of divine wrath. He "held his peace." God was sanctified, and therefore Aaron was satisfied, and had not a word to say against it. Unlike to this was the temper or rather the disposition of David, who was not like a man after God's own heart when he was displeased because the Lord had made a breach upon Uzzah, as if God must have asked David leave thus to assert the honor of His ark. When God's anger is kindled, ours must be stilled; such is the law of meekness, that whatsoever pleases God must not displease us. David was in a better frame when he penned the 51st Psalm, the title of which, some think, bespeaks the calmness and submissive-ness of his spirit when the Philistines took him in Gath. It is entitled, "The silent dove afar off." It was his calamity that he was afar off, but he was then as a silent dove mourning perhaps, Isa. 38:14—but not murmuring, not struggling, not resisting, when seized by the birds of prey; and the psalm he penned in this frame was Micaham, a golden psalm. The language of this meekness is that of Eli, "It is the Lord;" and that of David to the same purport, "Here am I; let Him do to me as seemeth good unto Him." Not only, He *can* do what He will, subscribing to His power, for who can stay His hand? or, He *may* do what He will, subscribing to His sovereignty, for He gives not account of any of His matters; or, He *will* do what He will, subscribing to His unchangeableness, for He is of one mind, and who can turn Him? but let Him do what He will, subscribing to His wisdom and goodness, as Hezekiah, "Good is the word of the Lord, which thou hast spoken." Let Him do what He will, for He will do what is best; and therefore if God should refer the matter to me, says the meek and quiet soul, being well assured that He knows what is good for me better than I do for myself, I would refer it to Him again: "He shall choose our inheritance for us."

2. When the methods of Providence are *arbitra* and *intra*, and we are quite at a loss what God is about to do with us—His way is in the sea, and His path in the great waters, and His footsteps

* True meekness will prevent us from opposing either the obvious parts of Scripture, severely as they may look, or the mysterious parts, in reading which vanity may suggest that we could have detected what is more profitable.—*Augustine.*

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"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., MARCH 1, 1898.

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ABRAHAM B. KOLB, Editor.

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EDITORIAL NOTES.

"Come, ye children, hearken unto me; I will teach you the fear of the Lord." Ps. 34:11.

"Bodily exercise profiteth little; but godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come."

1 Tim. 4:8.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. 5:1.

Change of Address.—Bro. Martin Blosser (deacon), late of Knox county, Tennessee, recently moved with his family to McEwen Co., in the same state. His address now is, instead of Richland, McEwen, Tenn.

Bro. J. S. Coffman is holding a series of meetings in the Yellow Creek meeting-house in Elkhart Co., Ind., during the present week (Feb. 23). The roads and the weather are somewhat unfavorable, yet we hope this work may be to the glory of God, and the edification of the church.

The Bible Treasure.—The soul can do without everything except the word, and without the word of God the soul finds no help anywhere; but with the word of God she has need of nothing, but finds in this blessed word, the Bible, food, joy, peace, light, righteousness, truth, wisdom, liberty, and an abundance of all good things.

A series of meetings were conducted by Bro. M. S. Steiner, in Elkhart, commencing on the 7th of February and continuing two weeks. The meetings were interesting and well attended and there were eight confessions. Bro. Steiner returned to his home in Allen Co., Ohio, where he expects to spend most of his time for the next two or three months in resting up and in making preparations for building a house, which he much needs.

Faults in others.—To see the faults, weaknesses and imperfections of others and to censure them requires little talent, or sharpness, but to discover our own sins and evil propensities and to overcome them requires a new heart, a consecrated mind, watchfulness and prayer. Sampson readily broke the bands of the Philistines, but his own desires he was not able to curb or hold in check. Therefore let us look up to God for help, and be humble and circumspect.

Industrial School.—We are glad to note that our Sunday school workers in Lancaster Co., Pa., are making efforts to extend their usefulness in various directions. In addition to several Sunday schools which they have established and are now carrying on, they are now, as we learn from a late number of the *Mt. Joy Herald*, about to establish an Industrial Mission on the Welsh Mountain, a place that has for years been the refuge of outlaws and wickedness in general. We wish the project may be a success and that through these efforts, blessings may be brought both to those who conduct it and those whom it is especially intended to benefit. There are also still other points where a work of this kind might be organized and a great deal of good accomplished. God bless our Sunday school workers everywhere.

Change of Address.—Bro. Martin Blosser (deacon), late of Knox county, Tennessee, recently moved with his family to McEwen Co., in the same state. His address now is, instead of Richland, McEwen, Tenn.

A Terrible Explosion.—The most terrible and heart-rending explosion that has been heard of for many years occurred on the evening of the 15th of Feb. 1898, in the harbor of Havana, Cuba. The battle ship Maine of the United States navy was lying at anchor a short distance from the floating dock, in the harbor, when suddenly a terrific explosion occurred, which partially destroyed the vessel and caused her to

sink. Her crew consisted of 354 men all told, of which only 90 were left alive and many of that number severely injured. The people on shore, the captain of the boat, as well as a Spanish Man of War near at hand did all they could to save those of the perishing crew that were still alive. The cause of the explosion is a mystery. Some think it was caused by spontaneous combustion, or from some other cause on board the ship; others think this impossible, and believe that during the recent political and military disturbances between Cuba and Spain torpedoes had been sunk in the harbor by the Spaniards, for the express purpose of destroying the enemy's ships, and that the Maine happened to strike one of these hidden torpedoes which caused this destruction and loss of life. When such accidents occur from causes that cannot be helped, we can readily reconcile ourselves to them; but when with malice and forethought men lay their hidden snares to destroy the lives and property of others, whether of individuals or nations, it shows a very depraved condition of the human mind. The fact that it is done under cover of the legalized methods of destruction called "war" does not alleviate the horrors, nor the unrighteousness of such a course. May God hasten the day when the nations shall learn the arts of war no more.

Sunday School and Church Workers.—This is an age of work. Fifty or one hundred years ago, and still farther back in the recent past we had a period in which the popular leading of the Christian Church and of Christianity in general, was to meditation and prayer. The tendency of pulpit teaching of Sunday school and evangelistic work, little was known) was toward a passive rather than an active, working Christianity. The few books that were written and published led out on this line; the teaching of parents to their children, the private or class instruction, given by pastors to their converts, or those whom they were preparing for church membership, the teacher in his school, everybody that did teach, taught in that direction; and in those days we did still have some pure religion taught in the schools. Little was said or known of active and aggressive evangelistic Christian work. There was

indeed an extreme tendency to an inactive passive piety.

But when the great religious pendulum had reached the farthest point, it began to swing the other way, and now this passive piety is left to remain in the doister, so to speak; in the old people's homes, in the asylums, in the sick chamber, in grandfather's and grandmother's arm chair, and our modern system of Christianity is all work—one continued earnest, active, burrying, rubbing, bustling, pushing whirl of active work—and he who to day cannot, or has no inclination for that kind of a race, is pointed at by this rushing light artillery crowd as either old-fogy or dead and not converted.

It is work! work!! work!!! and in their haste these Christian workers work until they are no longer fit to work. They work until they are physically, mentally and spiritually exhausted, and then work is poor work, and brings benefit neither to the worker nor the learner.

In this intensified push of work, the workers often fail to mature their plans; often forget to count the cost; often do not consider all the necessities of the case, nor the consequences and the results, and either their projects fail or they bring disaster to some other church interests.

There is at the present time, not only in the Mennonite Church, but in other churches, (and this condition of things has existed for years: a tendency to cause a division line between the older and younger portions of the congregation; between those who are full of activity, and those who are more conservative and enjoy themselves better in a more quiet way, and those who want to rush everything.

Now we need the old for counsel; the young for active work; and the older people must not hold the younger from working as long as they stay in the limits of the gospel and church order, and the younger and more active workers must not work in such a way as to reject or despise the older part of the church, and disregard their feelings, their opinions and their counsels. Both these elements are needed, and if the church is to prosper, they must work together; there must be harmony, and then there will be peace, and then God can be glorified and souls saved.

IF YOU WANT GOOD BOOKS CHEAP, BUY NOW!

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Now we believe it would be a wise and a good thing for our active workers to take more time to study their Bibles, to meditate and pray. Hold on a little more to the methods of our fathers; to the way they exercised themselves in the years gone by; and then add to that piety and devotion all the activity we can couple with it and then we can do better work, and accomplish more good for God and His kingdom than by trying to build so much hay, straw and stubble, which is about all we can get from our overworked and exhausted spiritual condition.

Go to the closet; retire to your room alone and hold communion with God until your heart and soul overflow with divine grace and power, and then go forth in the name of the Master and build on the Rock, the true foundation, gold, silver and precious stones and your soul will be glad, and the angels will rejoice because souls are converted and the kingdom extended.

Aid for the Starving Cubans.—Scarcely has the cry of starving India died away in our ears, are another call comes to us much nearer home. The island of Cuba has been suffering from war, and is now in a very pitiable condition, thousands dying from famine and disease induced by the want of proper food.

It is indeed a source of comfort to all good people to observe the generosity of our American people; to see with what deep and heartfelt sympathy they open their hearts and hands for the relief of suffering humanity whether in our own or foreign countries.

As generous donors in the work of benevolence and charity our Mennonite people have certainly made a worthy record.

Those that are interested in this subject will find reports of all these church charities in our church paper, the *HERALD OF TRUTH*.

We are especially pleased to notice now, that the cry for help comes to us from Cuba, that while our brethren in the West have been more especially engaged in the relief work for the destitute orphans of India, our brethren in the East, while they have done well their part in aiding the sufferers in India, have also taken up the Cuban relief work and made a praise-worthy record in the substantial relief they have already sent forward. Prominent among the promoters in this work we find our devoted brethren and fellow laborers, Bishop Jacob N. Bruhacher and Pre. Ephraim Nisley.

The following extracts from the Mt. Joy Herald will more fully explain the work that has been done in this direction.

AID FOR THE STARVING CUBANS.
The pitiable condition of the starving

Cuban concentrados has stirred the people of the United States to action. The Government has appointed Hon. C. A. Schieren, Stephen E. Barton and Dr. Louis Klopsch, of New York, a Central Relief Committee. A public appeal has been made and donations of money, food, and clothing are being made from all sections of the country.

In this neighborhood Bishop J. N. Bruhacher and Pre. Ephraim Nisley, of the Mennonite Church, are giving the matter their personal attention, and have arranged to have a car at the Pennsylvania railroad station, at Florin, on Wednesday, February 22, where all donations should be delivered.

The articles most needed are summer clothing for women and children, medicines for fevers, principally quinine; hard bread, flour, cornmeal, cereal preparations, bacon, rice, salt, potatoes, beans, row salt fish, condensed milk, particularly nourishing soups; meat extracts, blankets, and large quantities of condensed milk.

That the response will be prompt and liberal is assured from past experience when appeals to the charitable were made.

How urgent the need is can be gathered from the following extract, taken from the *Christian Herald*:

"According to the latest census the population of the Province of Matanzas of Dec. 31, 1897, was 253,616 persons. The order of concentration compelled 99,212 persons to abandon their homes, which were destroyed. They were banded in the towns without any resources. Up to Nov. 30th, the frightful number of 20,044 of these hapless beings had died of hunger, and 17,456 had disappeared and have probably died. To-day 61,842 persons of whom 17,142 are men, 20,404 women, and 24,296 children, are starving. Sixty per cent. of them, according to the physicians, will surely die from the diseases produced by famine. If we consider what has happened in other provinces of Cuba, more populous than Matanzas, it is not an exaggerated statement to say that 200,000 pacificos have died of hunger, and 200,000 more will surely die of it."

Starvation and its concomitant diseases are claiming more victims than Spanish shot and shell. One correspondent telegraphs: "The pacificos are dying by scores of famine and small pox."

Now that the good work has been begun here by Messrs. Nisley and Bruhacher they should not want for willing helpers. The need is most urgent.

A RELIEF CAR FOR CUBA.

A Prompt and Liberal Response to the Appeal for Aid.

Last week notice was given through the local and Lancaster city newspapers of arrangements having been made at this point to receive donations for the Cuban sufferers, a car having been placed on the Florin siding for the purpose.

From early morning until evening wagon loads of clothing, provisions, etc., were delivered at the car, the donations coming from as far east as Salunga and Silver Springs, and west from Elizabethtown, while from the borough and immediate vicinity there was also a generous outpouring.

To Pre. Ephraim Nisley much of the credit for organizing the relief is due. He worked hard to bring about a successful result in which efforts he re-

ceived valuable assistance from T. N. Hostetter, of Florin, and no doubt many others.

The splendid generosity of the donors has its own reward in the self-consciousness of a noble deed well done. It is the precious gift of a sympathetic people, to whom suffering and sorrow never appeal in vain. Bread cast on the waters.

This is only the initiative in the movement. There are so many who from various good reasons failed to contribute who will feel grateful for our opportunities to do so, and as the need is great and constant, no doubt the next few weeks will furnish them.

There need be no misgivings that the charity will be diverted from its legitimate channel. The prominent people at the head of the cause here, as well as the government of the United States, whose officials in Cuba aid in the distribution, are sufficient guarantee that it will go to those for whom it is intended.

Any one desiring to contribute to the aid of the suffering Cubans may send it to the Mennonite Publishing Company; and we will acknowledge it in the *HERALD OF TRUTH*, and forward it to the properly appointed parties to distribute it to the sufferers. We trust many sympathizing hearts will help this worthy cause.

For the Herald of Truth.

IRREVOCABLENESS OF GOD'S WORD.

BY DAVID BURKHOLDER.

All through the Bible, in both the old and new dispensations, we witness the immutability of God's counsel. We realize that all His declarations, determinations, promises, threatenings, and sentences, will be like the rain and snow that come down from heaven, and will not return void; but will prosper the things whereto He sends them. We notice also that God shows unto the heirs of promise, the immutability of His counsels by two immutable things, namely, His word and His oath. The Bible teaches that things are possible with God, and yet there are exceptions to this. It is certainly impossible for God to lie, and also to save a sinner against his will, or without repentance. Let us now consider for a moment the effective power and irrevocability of God's word in the creation of the universe, in the beginning, in its original state, all void, in a chaotic mass, without order or form, the four elements mixed together with water; with water above and below the firmament, and darkness reigning.

No sooner than God had said, "Let there be light," it was done; it accomplished that which He pleased, and step by step the work of creation went on. The sea was formed, the earth was made dry, and the dark heavens were illuminated and decorated with sun, moon and stars; the earth brought forth grass and herbs, and the trees yielded fruit.

When God said, "Let the waters bring forth abundantly," it was done. The watery waste, hitherto without an inhabitant, was now filled with all kinds of living creatures; whales, said to weigh a hundred tons, could now be seen sporting upon its bosom; sharks, able to swallow a man alive, and serpents of enormous size.

The air was filled with all kinds of fowls, from the gigantic ostrich, eagle and condor, down to the little wren and humming bird. The earth was also filled with all kinds of wild beasts, cattle and creeping things. As God said so, it was done.

Now we come to a subject of more importance. Jehovah now changes the phrase from "let them be" to "let us make man in our own image," to be lord of the lower world. Let us remember, God said, "He (man) shall have dominion over all creatures of the earth, sea and sky." Let us pause for a moment and think how marvelously true this declaration has proved during the lapse of six thousand years.

Again God confirmed this declaration later on to the "preacher of righteousness." "The fear of you, and the dread of you shall be upon every creature of the earth, and upon every fowl of the air, and upon all the fishes of the sea." We ask, why is it that the whale is afraid of man, when he is able to sport with the angry waves of the sea in a fearful storm, and by the tashing of his tail to break a mighty ship to pieces? It is because God has said, "the fear and dread of man shall be upon him."

Again, why should the lion, the king of beasts, be afraid of man, when he with one stroke of his paw could crush the skull of a man almost as easily as a man with his fist could crush an egg shell, and his roaring seems like thunder shaking the earth? What would a thousand unarmed men amount to in fighting with a lion? With his paw he would slay them, "heaps upon heaps," as Samson did the Philistines with the jawbone of an ass. We answer because God's word is immutable.

Again, God said unto Adam, "The day that thou eatest thereof, thou shalt surely die." But the Devil stepped in as a commentator, and by adding only one little word changed the penalty of their transgression and made it read, "Thou shalt not surely die," and the result was they were deceived; God's declaration was like the law of the Medes and Persians, irrevocable, and the penalty followed. Death was the wages of sin. We have reason to believe that the wages of this sin was physical and spiritual death, because God now told him, "Dust thou art, and to dust thou shalt return." This declaration has proved true and God will never take it back. We see that man is mortal; "it is appointed unto him once to die;" "Corruption is his fate, the worm is his mother and end." "There is no man state, all void, in a chaotic mass, without order or form, the four elements mixed together with water; with water above and below the firmament, and darkness reigning.

Man must die, prepared or unprepared, willing or unwilling, because God has said so. No matter how he may fight death, he must pass through the ordeal; when the rider on the pale horse comes he must make an unconditional surrender. He takes no excuses, he is relentless, and uncompromising. A man may employ the best physicians in the medical profession, men who have made that business a life study and who claim to be familiar with all the life in the vocabulary of diseases, and to know the

virtues and medicinal properties of all the remedies in the dispensatory, and procure the best and most faithful nurses of the land, and place himself in every particular under the most favorable circumstances which he can do, providing he has plenty of money and friends; yet notwithstanding all these efforts the disease will not yield. The patient will continue to go down and become weaker and weaker until at last he will succumb to the grim monster, the king of evils, who will prove to be the stronger one, and will overcome him, and take from him the armor in which he trusted, and divide the spoil because God has said unto him, "Thou shalt die, and not live."

There are other penalties attached to Adam's transgression, besides death, which are also irreversible. God said to the woman, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." God has never recalled this. And for Adam's sake the ground was cursed; "thorns and thistles it shall bring forth." In the sweat of thy face thou shalt eat bread. All these declarations have proved irrefragable ever since they were uttered. Man, in spite of all his new discoveries, his modern inventions, the improvements in machinery and agriculture, has not been able yet to raise his crops altogether without sweating. One man may be lucky, or shrewd, or cunning, or dishonest enough to make a living, or eat his bread without sweating, but if he does, some one else surely must sweat for him. The thorns and thistles and other obnoxious weeds will never be so thoroughly eradicated from the earth that they will disappear forever. God's promises of temporal blessings to individuals and nations were all fulfilled in the past. The promised Redeemer came into the world at the appointed time. The promise to Noah that seed time and harvest, etc., should not cease as long as time should last, has this far proved true. Likewise all the judgments with which God threatened the people came. Such as the flood, the destruction of Sodom and Gomorrah, carrying the Jews into captivity, and finally the destruction of their beautiful city and costly temple, and the scattering of them into all nations. From all these facts we may realize and rest assured that all the promises and judgments in the future will be fulfilled. Just as sure as man dies, so sure he shall live again. The grave cannot hold them; they must come forth, because Christ has said so. And just as sure as there is a rest prepared in heaven for the saints, so sure is there a punishment in hell for the ungodly. God said, "The wicked shall be turned into hell, and all the nations that forget God." Of course Satan comes again as a commentator and says, "There is no hell, a man gets all his punishment in this world." It seems as though Satan had more ministers in the field than Jesus. Paul says, "Such are false apostles, deceitful workers, transforming themselves into apostles of Christ, and no marvel for Satan himself is transformed into an angel of light; therefore it is no great thing for his ministers to be transformed into ministers of righteousness." Instead of coming as some people imagine in a terrible form, with horns, claws, and cloven-footed, he comes disguised. Recently I heard a minister in his discourse accuse Adam for not minding his business, when God had commanded him to dress and keep the garden of

Eden, and that he was too careless and negligent and allowed the devil to get in and deceive his wife. But it seems to me that we have enough to do in minding our own business, without turning back six thousand years to criticize Adam. He may rise up with this generation in judgment, and condemn us because we are compassed about with a cloud of witnesses that God's word and promises are true, and that Satan is a deceiver and a liar, and that we must let God be true and every man a liar. While Adam may not have had the same knowledge of the cunning craftiness of this fallen angel, and the spiritual wickedness of his legions in high places, God may have winked at his ignorance.

We must remember that we have the "true light" which lighteneth every man that cometh into the world, and the irrevocable declaration to us is, "To whom ye yield yourselves servants to obey, his servants ye are also." If we obey Christ, we are His servants, and can rely on His promise. "Where I am, there shall my servant be also," and that means through all the ceaseless ages of eternity. The same is true with those who serve Satan; they shall be where he is and have their part with him in the lake which burneth with fire and brimstone. No infidel, no skeptic, no materialist and no universalist can change the Savior's immutable declaration, "These shall go away into everlasting punishment, and the righteous into life eternal."

Nappener, Ind.

For the Herald of Truth.

OFFENSES.

BY J. LONG.

In the *HERALD OF TRUTH*, No. 2, page 22, of the present year, we find an article under the title of "Don't take offense." This article I think the folios of the world, indulge in pomp and pride and vain amusements and worldly society, and still be esteemed a true and faithful Christian, and that with all this no one has a right to take offense at his unrighteous course, and reprove him.

The true follower of Christ is often offended, more or less by such as are apparently in good standing in the church, by their conduct, conversation and outward appearance, in all of which they show that they are still to a large degree carnally minded.

It is true that sometimes we are ready to take offense at little things, that are too trifling to take any notice of, and expose others thereby to the members and even to the outside world. This is wrong. "My brethren, this ought not so to be."

If a brother (or sister, or other person) offends me it is my duty to tell him his fault and be reconciled with him.

On the other hand if we are aware that our brother is guilty and offended, by some improper conduct on our part, we should go to him and confess our fault and be reconciled. We should not in any way aggravate ill-feeling or hurt in any one when he is already sore. No, dear reader, let us rather take such an one by the hand, try to soothe his pains, by sympathizing with him, and pouring the oil of gladness into his wounds, and purify and heal the sore; lead him into "green pastures and beside the still waters," and then comfort him.

I will here give a few references to show that we have no right to give

offense, and that it is dangerous to be an offender. By this I do not mean that we should not boldly defend the teachings of the Gospel. The word should be preached and practiced in all its power, spirit, and truth regardless of its offense.

In the teachings of Christ we read: "But whosoever shall offend one of these little ones which believe in me," Dear reader, are you one of those little ones which believe on the Lord Jesus Christ? If so He does not say to you, "Don't take offense," but He rebukes the offender, and says, "It were better for him that a millstone were hanged about his neck," etc. "Who unto that man by whom the offense cometh." Matt. 18:6-7; Luke 17:1; Mark 9:42.

"But He turned and said unto Peter, 'Get thee behind me, Satan; thou art an offense unto me; for thou savourest not the things that be of God, but those that be of men.' Matt. 16:23. Read also Matt. 13:41; 1 Cor. 8:13; Rom. 14:21; Isa. 29:21; 1 Kings 1:24; Job 34:31.

"If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offenses." Eccl. 10:4.

"Give none offense, neither to the Jews nor to the Gentiles, nor to the church of God." 1 Cor. 10:32.

"Giving no offense in anything that the ministry be not blamed." 1 Cor. 1:3.

"That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ." Phil. 1:10.

We have many more texts but let this suffice, and will say that I appreciate the thoughts of the writer of the above named article, as I believe he gave his sentiments with a pure motive, and it is all right as far as it goes.

I do not want, however, any one to get the impression that he can ramble about and participate in all the follies of the world, indulge in pomp and pride and vain amusements and worldly society, and still be esteemed a true and faithful Christian, and that with all this no one has a right to take offense at his unrighteous course, and reprove him.

"Prove all things; hold fast that which is good."

Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way.

For the Herald of Truth.

THE PROOF THAT JESUS NEEDS US.

In an article in the *HERALD OF TRUTH* of Feb. 1st the question is asked, "Where is the proof that Jesus needs us?" and also, "Who will answer?"

I for one would like to answer according to my understanding of various passages of Scripture.

I once heard a very prominent minister in a Chicago pulpit say, "God does not need our aid, or in other words, human instrumentality in the accomplishment of His designs and purposes." I was much surprised to hear him say so for I could not think as he did.

I do not understand how God could accomplish His apparent designs toward and for the human race without human effort in part.

Was there not a little "human instrumentality" in the plan of redemption and Jacob in securing the birthright of Esau for Jacob? and was it not God's

design that it should be so in order to fulfill His covenant with Abram? Also, was it not His design and permission that the forbidden fruit should be eaten by Eve?

How can we say that it was not a purpose of God that it should be so? We know that the plan of redemption was not decided upon after the Creation or the fall of man. What was that one tree reserved in Eden for, but to prove humanity?

Did not God bring about the union of Isaac and Rebecca by human instrumentality because they were in the covenant of God with Abram? How was it with Moses and Joseph, were they not instrumental in accomplishing His designs? and all the Old Testament worthies intervening from Moses to Jesus Christ, were they not according to their calling, used to fulfill His will?

Jesus Himself "did not many mighty works" because of the unbelief of the people and their unwillingness to work for and with Him, to aid in extending the knowledge of His love for those He came to save; but to those who were willing to obey and labor for Him, He said "Go ye into all the world and preach the gospel to every creature." "He that believeth and is baptized shall be saved." His disciples must do it for "Jesus himself baptized not, but his disciples;" to them He said "Ye are my friends, if ye do whatsoever I command you." Ye have not chosen me but I have chosen you that ye should go and bring forth fruit—that must necessitate labor. Jesus said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." Then said they unto him, "What shall we do that we might work the works of God?"

Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent." The apostle James says "Faith if it hath not works is dead."

If a man has true faith in Jesus Christ as his Savior he will want to work for the glory of God, to be instrumental in bringing others to the knowledge of Him who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Jesus sent two of his disciples into a village, saying, ye shall find a colt tied whereon never man sat, loose him and bring him, and if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither;" that was work for Jesus.

If He needed the service of so humble an animal as a colt, I think He needs much more the co-operation of His people whom He has redeemed, to make known to the world that He came to "seek and to save that which was lost." He needs His people, in part, to make manifest His declarative glory.

He "hath committed unto us the work of reconciliation," that we as His people may aid Him in "reconciling the world unto Himself."

"But I am ambassadors for Christ, as though God had beseech you by us, we pray you in Christ's stead, be ye reconciled to God." We then as workers together with Him beseech you also, that ye receive not the grace of God in vain.

Jesus said "I must work the works of him that sent me, for the night cometh when no man can work."

I think He needs us to go on with the work He planned for His followers to do, to hold forth His word, to confess Him before men, to labor for the salvation of souls and the glory of God. His own work He finished on the cross—that which He came to do on earth for us. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."

To His twelve disciples He said, "as ye go, preach, saying the kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils."

Does not He need people to do the same works now?

L. M. J.

For the Herald of Truth.

CONSECRATION.

A. K. KURTZ.

This is one of those Scriptural terms not so well understood, and much less carried out in our lives as it should be. The giving of our hearts to a living sacrifice, holy, acceptable unto God, requires too much of a sacrifice of self to be very popular with the great mass of believers of the present day, as well as among some of our ministers. It is much more pleasing to the mind of man to seek after such texts of Scripture that more nearly harmonize with our own experience or way of thinking, and deduce therefrom such comfort and consolation as will harmonize with the half and half heavenly and worldly minded, while the commands "to be holy because God is holy" and "to be perfect as our Father in heaven is perfect" and the consecration text referred to above are only referred to in a sort of meaningless manner, and sometimes not considered worthy of the prayerful meditation and study they merit.

A complete consecration is necessary for every child of God in order to be efficient in His service. "Ye are not your own; ye are bought with a price." If we are not our own, how can our time, talents and possessions be? And then we are to "glorify God in our body and spirit, which are His." This we cannot do short of a full and complete surrender, because we cannot prove what is "that good, and perfect, and acceptable will of God," without first complying with the conditions given; that is consecration, a full surrender. The idea that all we have possessed and call our own is to be consecrated to the Lord's use, is repulsive to the worldly minded. But does the Lord really require this of His followers? He surely does.

We must be willing to yield all to Him, not only by word, but from the heart.

We might ask, to what purpose does God require this of us? In order to make us better and more faithful stewards, and bring us to where we can better prove what belongs to God, and that we may become willing to give more freely of *His own* for His glory.

In Abraham we have an example of consecration, and of God's promise in testing His faithful servant.

Abraham was so desirous of doing God's will that he did not consult his own interests, but obeyed God to the extent that he became willing to sacrifice his own son.

This test was sufficient to prove Abraham's faithfulness. God could entrust him with anything, and gave

him back his son. Will not God test His faithful ones now as then? Why not? He needs faithful servants now as well as then, and if He requires less of us, and we are not willing to lay all on God's altar (as he did his son), how then can we be counted among the faithful and obtain their reward? "If therefore ye have not been faithful in the unrighteous mammon, who will commit to you the true riches?"

To be faithful in the unrighteous mammon does not mean to lay up earthly treasures for ourselves and children, but faithful as God's stewards in using the means entrusted to our care in such a manner as will meet the divine approval.

God's glory must be first, all things held subordinate to His honor. This brings us to where God can use us, and trust us with the true riches, viz., eternal life through His Son, Jesus.

THE BURNING OF ROME.

Had it not been for one crime with which all ancient writers have mixed up his name, Christianity might have left Nero on one side, not speaking of him, but simply looking and passing by, while he, on his part, might scarcely so much as have heard of the existence of Christians amid the crowded thousands of his capital. That crime was the burning of Rome; and by precipitating the Era of Martyrdom, it brought him into immediate and terrible connection with the Church of Christ.

Whether he was really guilty or not of having ordered that immense conflagration, it is certain that he was suspected of it by his contemporaries, and has been charged with it by many historians of his country. It is certain, also, that his head has been full for years of the image of flaming cities; that he used to say that Priam was to be congratulated on having seen the ruin of Troy; that he was never able to resist the fixed idea of a crime; that the year following he gave a public recitation of a poem called *Truina*, from the orchestra of the theatre, and that this was only the burning of Rome under a thin disguise; and that just before his flight he meditated setting fire to Rome once more. It was rumored that when some one had told him how Galus used to quote the phrase of Euripides—

"When I am dead, sink the whole earth in flames!" he replied, "Nay, but while I live!" He was accused of the ambition of destroying Rome, that he might replace its tortuous and narrow lanes with broad, regular streets and uniform Hellenic edifices, and so have an excuse for changing its name from Rome to Neropolis. It was believed that in his morbid appetite for new sensations he was quite capable of devising a truly artistic spectacle which would thrill his audience with aestheticism, and supply him with vivid imagery for the vivid antithesis of his poems. It was both believed and recorded, that during the terrors of the actual spectacle, he had climbed the Tower of Mæcenæ, had expressed his delight at what he called "the flower of his sacred dress had sung on his own private stage the 'Capture of Ilium.'"

It was said that all attempts to quench the fire had been forcibly resisted; that men had been seen burning lighted brands upon various buildings, and shouting that they had orders for that

they did; that men of even consular rank had detected Nero's slaves on their own property with torches and had not ventured to touch them; that when the wind had changed, and there was a lull in the conflagration, it had burst out again from houses that abutted on the gardens of his creature Tigellinus. At any rate, the Romans could not have been mistaken in thinking that Nero might have done much more than he did to encourage the efforts made to extinguish the flames. It was remembered that, a few years earlier, Claudius, during a conflagration, had been seen two nights running, seated in a little counting-office with two baskets full of silver at his side, to encourage the firemen, and secure the assistance of the people and soldiers. Nero, certainly, in this far more frightful crisis, did nothing of the kind. Even if some of the rumors which tended to place him in bad light caused the calamity had no better foundation than idle rumor, or the interested plots of robbers who seized the opportunity for promiscuous plunder, they acquired plausibility from the whole color of Nero's character and conversation, and they seemed to be justified by the way in which he used for his own advantage the disaster of his people. For immediately after the fire he seized a much larger extent of ground than he had previously possessed, and began to rear with incredible celerity his "Golden House," a structure unexampled in the ancient world for gorgeous magnificence. It was in this amazing structure, on which the splendor of the whole Empire was recklessly squandered, that Nero declared, with a smirk of self-satisfaction, that now at last he was lodged like a human being!

But whether Nero was guilty of this unparalleled outrage on the lives and fortunes of his subjects or not, certain it is that on July 19, A. D. 64, in the tenth year of his reign, a fire broke out in shops full of inflammable materials which lined the valley between the Palatine and Cælian Hills. For six days and seven nights it rolled in streams of resistless flame over the greater part of the city, licking up the palaces and temples of the gods which covered the low hills, and raging through whole streets of the wretched wooden tenements in which dwelt myriads of the poorer inhabitants who crowded the lower regions of Rome. When its course had been checked by the voluntary destruction of a vast mass of buildings which lay on the adjacent city, it was that when the people in the streets cursed those who set fire to the city, they meant to curse him. If he did not take some immediate step he felt that he might perish, as Galus had perished before him, by the dagger of the assassin.

It is at this point of his career that Nero becomes a prominent figure in the history of the Church. It was this phrase of cruelty which seemed to throw a blood-red light over his whole character, and led men to look on him as the very incarnation of the world-power in its most demonic aspect—as worse than the Antiochian epiphanes of

ery, or rushed hither and thither in helpless amazement. The lanes and alleys were blocked up with the concourse of struggling fugitives. Many were suffocated by the smoke, or trampled down in the press. Many others were burnt to death in their own burning houses, some of whom purposely flung themselves into the flames in the depths of their despair. The density of the population that found shelter in the huge many-storied lodging houses increased the difficulty of escape; and when they had escaped with bare life, a vast multitude of homeless, shivering, hungry human beings—many of them bereaved of their nearest and dearest relatives, many of them personally injured, and most of them deprived of all their possessions and destitute of the means of subsistence—found themselves huddled together in vacant places in one vast brotherhood of hopeless wretchedness, having formed no plan, and not a rule, by ancient authors. As a result, the classic writers show themselves singularly callous to all details of individual misery. But this disaster was on a scale so magnificent, that it impressed the imaginations of men who often treat the anguish of multitudes as a matter of course.

Even if he had been destitute of every human feeling, yet policy and necessity would have induced Nero to take what steps he could to alleviate the immediate pressure. To create discontent and misery could never have formed any part of his designs. He threw open the Campus Martius, the Monumenta Agrippæ, even his own gardens, to the people. Temporary buildings were constructed; all the furniture which was most indispensable was brought from Ostia and neighboring ports; what was sold at about a fourth of the average price. It was all in vain. The misery which it was believed that his criminal folly had inflicted kindled a sense of wrong too deeply seated to be removed by remedies for the past, or precautions for the future. The resentment was kept alive by the benevolences and imposts which Nero now demanded, and by the greedy ostentation with which he seized every beautiful or valuable object to adorn the insupportable splendor of a palace built on the yet warm ashes of so wide an area of the ruined city.

Nero was so secure in his absolutism, he had hitherto found it so impossible to shock the feelings of the people or to exhaust the terrified adulation of the Senate, that he was usually indifferent to the passions which lay on the coast, constantly holding up his name to execration and contempt. But now he felt that he had gone too far, and that his power would be seriously imperilled if he did not succeed in diverting the suspicions of the populace. He was prepared to do that when the people in the streets cursed those who set fire to the city, they meant to curse him. If he did not take some immediate step he felt that he might perish, as Galus had perished before him, by the dagger of the assassin.

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Daniel's Apocalypse—as the man of Sin whom (in language figurative indeed, yet awfully true) the Lord should slay with the breath of His mouth and destroy with the brightness of His coming. For Nero endeavored to fix the odious crime of having destroyed the capital of the world upon the most innocent and faithful of his subjects, upon the only subjects who offered heartfelt prayers on his behalf—the Roman Christians. They were the defenceless victims of this horrible charge; for though they were the most harmless, they were also the most hated and the most slandered of living men.—*Purser.*

"HERE I AM, MOTHER."

By THOMAS GREENLEAF.

In 1884 I was in one of the Ohio river countries of western Kentucky, and for some weeks stopped at a hotel where a young civil engineer had headquarters. Harry Gendrin was one of those mellow, open natures who have popularity for a bright, and was soon a favorite in the town and hotel. He liked to come into my room and sing. His voice was a deep bass; my room-mate, Manis, sang a part that I was never musician enough to name; Harry's room-mate, Jervis, sang a rich tenor; and I tried to carry the air. We sang "Swanee River," "Old Kentucky Home," and such pieces occasionally, but the old hymn tunes were best adapted to our style of quartette, and I am obliged to say that we made good music on "Old Hundred," "Seasons," "Coronation," and like such pieces.

On one occasion we sang, "Where is my Boy To-night?" and at its conclusion Harry said:

"If you care to hear the story I will tell you where I first heard that song. 'Tell it by all means,' said the rest of us."

"I will have to begin by saying that until recently I was a pretty reckless chap. My father has always been a railroad prospector and surveyor, and I have been with him in camp ever since I was a mere kid. He is a good man.... I never hope to hear anything that will satisfy me as well as my mother's voice in the church, at Evettsburg."

"Father was not careful enough about my companions in camp, and soon I had drifted a long way from the right. But I learned his business, and when I was about eighteen years old he put me to work on one of his jobs. The pay was not large, but it was nearly all clear money and I was too young to understand the proper disposal of so much. I got into the habit of spending when I went to Evettsburg, or when father was not in camp. I managed to conceal the most of my bad conduct from him, while mother never suspected my wild ways, although her pastor and three-fourths of the congregation were well acquainted with my shortcomings."

"Well, when I was about twenty, we reached a point in a job where we had been two weeks in the rain and mud, and got to the end of a section one Thursday noon. Father said that we would have to lay off until the next Monday morning because his plans for the next section were not matured. I determined then and there to put in the best part of the next three days at Evettsburg, on a great old jambores. So I walked back to the terminus, and the two o'clock freight bumped and

banged me forty miles to Evettsburg. Here I disappeared in a saloon down town, and was soon oblivious to surrounding events. The saloon-keeper was careful that my whereabouts should be kept quiet, and bundled me into his own living rooms when I became unable to care for myself."

"Father staid at his job preparing the next week's work until Saturday afternoon, when he went to Evettsburg, to be present at meeting at seven in the evening. His train was delayed, and he went directly from the depot to the church. By arrangement, it seemed, mother was selected to sing, 'Where is my Boy To-night?' for evening service."

"On the way home father asked for me, and mother replied that she had not seen me. They both became very uneasy, father with an inkling of the truth, and mother with a sort of nameless dread. As I did not turn up that night father started a private policeman on a search for me next morning before breakfast. He found me and took me to a hotel, where a servant was to sober me up. The policeman went to report, but as my father was not at home, the whole miserable truth came out to my mother. He said as he was leaving:

"Mrs. Gendrin, I would advise you not to go to Harry to-day. He will be all right to-morrow morning, and you can see him before he starts back to camp. You would only be needlessly distressed at what you would see to-day, and you can do him no good now. If possible, I will get him home to-night after supper."

"My mother promised that she would not try to see me until I should be sober, and went to the morning service. Father came to me early afternoon, but I was sleeping heavily and he thought it best not to disturb me. When I awoke, about five o'clock in the afternoon, I was duly sober, but had a raging headache. When I learned that it was Sunday I knew that my spree was at an end, so I called for a cup of strong coffee. While drinking it I heard from the policeman that mother knew everything."

"I was terribly cut up about it, and my mother's sorrow-laden face arose before me with great distinctness as I sat on the edge of that hotel bed. What with that face and my conscience, you can easily believe that the next few hours were simply awful. Then the church bell rang, and at the sound I aroused myself and said:

"Mason, I'm going to church."

"Where at, Harry?"

"At the First Cumberland."

"You are in pretty rough shape for church."

"Yes, but I haven't time to go home and put on more suitable clothes. I will sit under the gallery behind a column and will not be noticed. You must go with me to steer me safely past the rum shops, for it is very important that I keep straight, as I have to go to work again to-morrow."

"Mason smiled, but answered that he would go with me."

"I had on my corduroy surveying legs and a wool shirt. The servant brushed and washed me, but I must have looked pretty rough when Mason and I slipped quietly into a side entrance, and took seats in a secluded corner, but near the pulpit and choir. I was greatly agitated by entirely new sensations, and felt that a critical point in my career was at hand."

"There were very few in the room when I entered, but in twenty minutes the immense auditorium was packed, for Dr. Darby was then in the height of his popularity and drew immensely."

"After the opening prayer my mother rose to sing. This was my principal reason for coming, but I had no idea of what she was going to sing. She had sung it a time or two, and it was now by request of several that she was to sing it again. She would, if possible, have avoided it after the morning's developments, but as she had been announced she must perform, sing what surely lacerated her soul at every word. As I have already told you, it was the first time I had heard it."

"At the first line, 'Where is my wandering boy to-night?' the audience, who knew all the sad truth, was wonderfully affected. Mother did not dream that I was present, but supposed I was yet in nature stood revealed. The beautiful mood of those first words. Oh, how I hated myself for making it possible that she should sing those words from the heart. I dropped my head in my hands, and rocked like a tree shaken by the wind."

"Every word struck deeper and deeper into my soul. I began to pray. I asked God to forgive me for bruising that tender, loving mother's heart. I called myself an ingrate, a matricide, for my tones impressed my incoherent brain with the thought that she was dying. The refrain, peculiarly composed for you, now, gives the impression of a wall, and when she reached it the second time, I thought I should shriek aloud."

"Then I remembered that I had sinned, not only against mother, but against God. I asked His pardon and got it, just as she reached the last stanza:

"Go for my wandering boy to-night; Go search for him where you will; But bring him to me with all his blight, And tell him I love him still."

"Then came the refrain:

"O where is my boy to-night? O where is my boy to-night?"

"When she sang that second 'where,' with all the emphasis her genius, her longing, her mother heart could give it, the agony of her soul seemed so great that it irresistibly drew me to my feet, and I walked up the aisle toward her with my arms outstretched. Further words died on my lips. For the briefest moment silence reigned, then I sobbed like any child:

"Here I am, mother!"

Mother came hastily and folded me in her arms. Then Dr. Darby seized one hand, and father took the other. The congregation burst into the doxology, 'Praise God, from whom all blessings flow,' and I think they sang it about ten times while they were shaking hands with me."

"All that was more than two years ago. I date a different life from that night."

"But you have never heard the song under quite such dramatic circumstances, Harry?"

"I am not so sure about that. I heard my own words to my mother repeated last summer under vastly different circumstances, though perhaps you will say they were as remarkable as what I say here just related."

"Last summer I was making a horse-back survey in south-eastern Kentucky. A local preacher by the name of Logan, was guiding me, and I was to stay at his house one night."

"Several days previous he had come upon a party of gamblers in the woods. His son Thomas was one of the number, but he had impartially reported all of them to the grand jury, they had heard of it, and had been in hiding ever since. With Spartan like determination he had resolved that his son should suffer with the rest, but his wife was deeply grieved at the circumstance, and felt indignant that a father should immolate a son in any such way."

"I knew nothing of these facts when Mr. Logan and I reached his house. I could see that all relations were not thoroughly cordial, but could not surmise the disturbing cause."

"After supper we sat in the soft, June moon-light, and Mr. Logan asked me to sing. Mrs. Logan was sitting fatherly on my own side, but the powerful moonlight, as the boy's building in some Southern front yards is called."

"After several other pieces, I thought of 'Where is my boy to-night?' My mind reverted to that blessed Sunday night in Evettsburg, and my mother's longing seemed to fill my own soul, so that the singing was particularly expressive. We were in a 'cove,' where rocky precipices hung near, and my words seemed to climb the cliffs and enter all their gloomy crevices and caverns with the wild, despairing query of the weird refrain. I don't think I was 'stunned' by my own voice, but I could not help knowing that I was singing well, and I felt a fine exhilaration in the surroundings."

"Mr. and Mrs. Logan were facing me, and did not see what I saw as I started on the last stanza. A young man walked from the shadow of the fire tree to the office. He lifted his finger in warning to me, and I proceeded with the singing as though nothing had happened, but watched him narrowly, although I could not believe that he meant harm when acting so openly. He stood still in the shadow of the office until I finished."

"There was silence for a moment, then Mrs. Logan arose in a bewildered way, tossed her arms wildly and moaned, not loud, but with searching, penetrating force, 'Oh, where is my boy to-night?'"

"The figure in the shadow cried aloud the words, 'Here I am, mother!'"

"She turned as Logan and I sprang to our feet. 'Tommy! Tommy!' she murmured, as the strong, young fellow folded her in a filial embrace."

"Logan said, as severely as possible: 'Young man, do you know that you are wanted by the grand jury?'"

"Yes, father, but the song I just heard and mother's heart-breaking wail determined me to stand my trial and pay the penalty like a man. I was shaking up the house in order to get provisions to keep me until after the court would adjourn. Now I will stay here to-night, and to-morrow I will go to town and plead guilty. Then I shall never gamble again, please God."

"Amen," said the father, and the son added, 'Mother, you will never again have to ask in earnest, 'Where is my boy to-night?'—*Union Signal.*

IMMORTALITY OF THE SOUL.

WHAT THE EARLY CHRISTIANS SAY.

But since sensation remains to all who have ever lived and eternal punishment is laid up (i. e., for the wicked), see that ye neglect not to be convinced and to hold as your belief that these things are true. For let even necromancy * the evoking of departed human souls, let these persuade you that even after death souls are in a state of sensation.—*Justin Martyr, A. D. 110 to 165. Ante-Nicene Fathers, I, 169.*

The immortal soul dwells in a mortal tabernacle.—*Mathetes, A. D. 130, I, 37.* By these things then it is plainly declared that souls continue to exist.—*Irenaeus, A. D. 120-202.* Irenaeus had been talking about the rich man and Lazarus. Luke 19.

It follows from this that the soul is immortal.—*Clement of Alexandria, A. D. 183-217, Vol. II, 466.*

We however are to understand the soul's immortality as to believe it "lost" not in the sense of destruction, but of punishment, that is in hell. The soul then we define to be sprung from the breath of God—immortal.—*Tertullian, A. D. 145-220.*

If then on the one hand you suppose them not to exist (speaking of the souls of the dead), we shall have to prove the doctrine of the soul's immortality, which is to us a doctrine of pre-eminent importance.—*Origen, A. D. 183-254, Vol. I, 472.*

If any one indeed venture to ascribe essential corruption to him who was made after the image and likeness of God, then in my opinion the impious charge extends even to the Son of God himself.—*Origen.*

Moreover it is believed not only among Christians and Jews but also by many others among the Greeks and barbarians that the human soul lives and subsists after its separation from the body.—*Origen, I, 612.*

It can neither decay nor be destroyed; it can only be fashioned into greater perfection when the body returns to it.—*Cyprian, Vol. V, page 280.*

I should diligently bear witness and publicly declare that our brethren who are freed from this world by the Lord's summons are not to be lamented, since we know that they are not lost but sent before * that the black garments should not be taken upon us here when they have already taken upon them while raiment there.—*Cyprian, Vol. V, 474.*

The soul has this excellence of immortality that it cannot be slain.—*Cassius, I, 616.*

For there is a place whither the souls of the just and the unjust are taken, conscious of the anticipated doings of future judgment.—*Novalius, I, 612.*

THE WIDOWS OF INDIA.

By MARY GAMERSFELDER.

In India, a Hindoo woman can not be said to have reached the lowest depths of degradation until she becomes a widow. Hindoo sacred law reaches its climax of cruelty in the rules it lays down for the control of a woman after her husband has died. She may be young and beautiful, she may belong to a wealthy and powerful family; it matters not; custom is a relentless deity, and now it concentrates its weight of woe to crush her completely down.

One of the Hindoo sacred books says: "It is unlawful for any man to take a

jewelled woman," whose eyes are like the weeping cavi-flower; being deprived of her beloved husband, she is like a body deprived of the spirit. She may have only been a betrothed infant or a child of a few years. It makes no difference. The Shastres teach that if a widow burns herself alive on the funeral pile of her husband, even though he had killed a Brahmin, that most heinous of deeds, she expiates the crime. For long centuries widows have been a literal burnt-offering for the redemption of husbands.

Another law is laid down after the following fashion: "On the death of their attached husbands, women must eat but once a day, must eschew betel and a spread mattress, must sleep on the ground, and continue to practice rigorous mortification." Women who have put off glittering jewels of gold must discharge with alacrity the duties of devotion, and neglecting their persons, must feed on herbs and roots, so as barely to sustain life within the body. Let not a widow ever pronounce the name of another man.

We here give an extract from a dream as related in the little pamphlet called: "The Voices of the Women;" by Miss Emma J. Cummings, M. D.

A procession of all the women in heathendom passed before the dreamer. The last to come before her were the degraded women of India. A cold terror was settling upon the dreamer, and she looked for some escape from the place, but even as she looked before her were flashing jewels, rich silks and costly apparel. With eyes as bright as her jewels, a woman cried passionately: "Would you like to know our story? We were born in far off India. We were all married before we were ten, some of us before we were three years old. We were taken to our husband's home to be slaves to his mother, to cook his food and send it to him, awaiting outside our portion from whatever he might leave. In sickness no physician must see or touch us; we are taken out and laid by the Ganges, the sight of whose holy waters is to cleanse our sins. After death the same sacred stream will receive our ashes. Forbidden to sew or read, our only occupation is to quarrel with our associate wives; and so we live with no purpose and die with no hope. But we are the favored ones in India; ours is the enviable lot; you shall see our unhappy sisters, to whose condition we may be reduced at any moment."

Suddenly there appeared a company of the most sorrowful faces. Here were no jewels or silk, but scanty cotton garments, uncombed hair, and eyes heavy with woe. Their speech was stammered and tremblingly said,—"We are widows. When our husbands died, our ornaments were stripped from us and we became slaves to all about us. We may never change our condition, but must live on, sleeping on the floor with but a mat beneath us, eating but one scant meal a day, fasting twenty-four hours once a fortnight, eating apart from others, forbidden even to see others happy. We must have no society and no one must show us a kindness. Flows and curses are our portion and death our only release." As her voice ceased a company of little girls presented themselves, the oldest under six. They lifted pleading hands and raised beseeching eyes to the dreamer as they begged,—"O Christian lady, pray you

God for us. We are already widows and this woe is ours for life. We beg you spare one thought, utter one little prayer for us, for we number eighty thousand under six years old." Eighty thousand pairs of eyes looked wistfully towards the Christian lady for a minute, but suddenly a voice said,—"It is useless; her Savior said, 'Suffer little children to come unto me,' but she is not interested." The faint hope died out of their faces and they all vanished.

That Christian lady like many others, was not interested in foreign mission work. She had neither time nor money to spare. The next morning she confessed all her pride and indifference to her Savior, and He forgave her. She promised her Savior that henceforth His cause should be hers, and that she would give to women of other lands as freely as she had received from Him.

India has about 21,000,000 widows, nearly 100,000 of them under nine years of age. The command is to preach the Gospel to every creature. These women and girls are dying inch by inch, without a ray of Gospel light. The bitter cry of the Hindoo widow's prayer is: "O God, let no more women be born in this land." What are we enlightened Christian people doing to help them?—*Rev. Messenger.*

TRUE ARTS AND FORCES OF DEFENSE.

"While the Romans carried on war against the Volsci, they made themselves masters, not only of the field of battle, but of the enemy's camp. Among the prisoners were discovered some Tusculans, who confessed they had aided the Volsci by order of the public, and the authority of their magistrates. The Senate, on this report, thought it necessary to declare war against Tusculum, and charged Camillus with that expedition. The Tusculans opposed the Roman army by a method that made it impossible to commit hostilities against them. When the troops entered their country the inhabitants neither abandoned their places, nor desisted from cultivating their lands. A great number of citizens, dressed as in times of peace, came out to meet the generals. Camillus having encamped before the gates, which were open, and desiring to know whether the same tranquility prevailed within the walls, as he had found in the country, entered the city. All the houses and shops were open, and all the artificers were intent upon their trades; the schools resounded with the voices of children at their books; the streets were full of people going backwards and forwards on business, without any signs of terror, or even amazement, and not the least trace of war was to be seen. Everything was tranquil and pacific. Camillus, surprised at such a sight, and overcome by the enemy's patience, caused the Assembly to be summoned by the magistrates. 'Tusculans,' said he, 'you are the only people who till now have found out the true way to defend themselves against the Romans.'—*Doddridge's Works.*"

END OF FOUR GREAT CONQUERORS.

The four conquerors most conspicuous in the world's history, are Alexander, Hannibal, Caesar, and Napoleon Bonaparte. What was their end?

Alexander, after climbing the dizzy heights of his ambition, his temples bound with chaplets dipped in the blood of millions, looked down upon a conquered world, and wept that there were no other worlds for him to conquer, set a city on fire, and died in a drunken revelry and debauch.

Hannibal, after baving, to the astonishment and consternation of Rome, passed the Alps, and put his army of 60,000 men and 60 elephants, and 60,000 rams from the fingers of his slaughtered knights, and made her very foundations quake, fled from his own country, bated by those once who exultingly united his name with that of their god, calling him Hannibal, and died at last by poison administered by his own hand, unwept and unhonored.

Caesar, after conquering eight hundred cities, dyeing his garments in the blood of millions of his foes, and pursuing to death the only rival he ever had on earth, was miserably assassinated by 60 of his own countrymen, and in the very place which it had been his greatest ambition to reach.

Napoleon Bonaparte, whose mandates kings and popes obeyed, after spreading everywhere the terror of his name—after deluging Europe with blood, and clothing his nations in sackcloth, closed his days in banishment, on a lonely island, literally exiled from the world.

What comments on the evanescence of human greatness, especially the greatness won by the sword! These men all stood for a time on the very pinnacle of what the world calls success, and in turn made the earth tremble by their tread or their hard word; yet they severally died a miserable death—one by intoxication, or by poison mingled with his wine; another by his own hand, a suicide; a third, murdered by his friends; only when they passed away did the world wretched the end of such greatness!—*Angel of Peace.*

THE BEST YET IN STORE.

The ancient passover was but a prophecy of something better—that which we have now—Christ our passover sacrificed for us. So the Lord's Supper is but the picture of something which will be infinitely better, being with Christ Himself.

Look forward, then, ever to the heavenly blessedness. After the night's toil of the disciples on the sea, our Lord had a meal ready for them on the shore. So He gives us these precious meals along the way, feeding us with His love.

How sweet it is when we are weary with toil, or with sorrow, or with struggle, or with disappointment, to find a fire of coal burning, and find laid thereon, and bread all made ready for us, by a Savior's thoughtful love.

But that is not the best. When the long night of painful, weary toil is over, and we come near the shore, and the morning begins to break, we shall see the blessed form of Jesus standing on the heavenly side watching us, waiting to receive us. And when we reach the shore we shall find there ready for us a feast of heavenly gladness. Earth's communions, sweet as they are, are not the best that we shall have. We shall sit down at the "Marriage Supper of the Lamb" by and by, and that will be best; for it will be eternal blessedness. We shall go out no more forever.

SEL. L. M. J.

MISSIONS.

MISSION NOTES.

Our Father is still very near to help and bless.

We are glad, too, to tell of some very inspiring results of the work that He is permitting us to see.

You who are interested in and praying for the work, know to some extent how we long to see some visible manifestation of God's real acceptance of the work, and some results in the salvation of some of these lost ones.

We can report to you a number of souls who have, we believe, really accepted Christ as their own personal Savior.

A little over a week ago we had a little meeting for prayer and edification with a number of our German friends. In talking about the experiences of the new life into which she had entered, one sister said, "A lady recently told me that I was not committing an awful sin because I did not attend mass and confess my sins to the priest. I told her, I confess my sins to Him who is above all." Her husband, too, has accepted Jesus. In his testimony he said, "God is now the architect of my life, and Jesus is my foundation stone."

Our hearts go out in grateful praise to Him who sends His Spirit to accompany the faithful teaching of His word. Our desire is that as we further teach and visit and pray with these dear ones, His Spirit may still direct and control, and that they may be led out into the full light of the Gospel.

We think of about one year ago when we first met Mrs. M. She was then telling us of some of her experience in her religious life. She had just come to the conclusion that the church helped people only when they paid for it, and she felt that prayers offered for one only when they were paid for, could be of no real benefit.

She longed for something better. Her soul seemed so hungry. Our hearts went out to the dear Father to reveal Himself to her and to her husband. We praise Him for His goodness.

Another lady said to one of the brethren recently, "I am so glad I accepted Christ. I only wish I had started ten years sooner."

Will you who know the worth of prayer remember these dear ones at the Father's throne, that He may make them willing to follow wherever He would lead; for you know the life in His service is a failure without His Spirit to comfort and to keep.

We remember that we have heard people say, "It would be hard to organize a church of our faith in our vicinity, and among this class of people." Why should it be? Is not God able to save and to keep all who believe in His name? Will not His word, if obeyed and carried out, transform lives in Chicago as well as any where else? (Certainly.)

We have often been touched by the way these people appreciate their newfound joy in the Lord.

One mother with a fourteen year old daughter came forward one evening, some time ago. The Lord revealed Himself to them, and they seem to realize the forgiveness of their sins and their acceptance of Jesus.

The next Sunday evening, Elsie came to the children's meeting, bringing with her a friend of hers, saying, "This is my

friend. She wants to come to the meetings and give her heart to Jesus now, too." So the influence of the Savior's love is carried about.

Elsie's mother was telling how much happier home is since the Lord Jesus is with them. "Our hearts are changed and we are all so happy," said she. They are very poor; but they managed last week to save enough money to buy a Bible, and they eagerly read and study the new found treasure; for it is God's own will and word.

We have lately had many things to encourage and help, as well as some trying times.

There is much poverty now, a great many people are out of work; consequently they have scarcely the means to keep warm from the door.

There are also a good many sick. Some of them have no one to take care of them, so, of course, the sisters find many opportunities for being really helpful in the small affairs of daily ministry.

One home where poverty rules, especially touches us. The mother is very sick and the father is trying to get work. The oldest boy, aged nine, tries to take care of the mother and the three smaller children. The baby, seven months old, is but a mere skeleton, and is continually crying from hunger. They had nothing for it but a small quantity of poorly cooked oat-meal. One little girl was crying for bread, and there would be none for her until Willie would go out and beg some more.

It was a very stormy, blustery day when I started out to find them and take to them the medicine which the doctor had prescribed; but I was so glad I went, for here, surely, was a needy case.

It was not hard to find something to do, for here was work on every side. The mother was suffering intense pain, and was very weak because she had eaten nothing for a long time.

I did what I could to help them. It was freezing cold; but when I wanted to fix the fire I found that their whole supply of coal amounted to one piece about as large as a gullion jar.

Here again you may imagine how glad we were that there was some money at hand "to use as we see fit." For two weeks we have gone regularly to this home and helped as we could. The mother is improving, the father has some work, and we hope for better things for them.

Of late a number of donations have come for the poor, and the work here. We thank the kind donors. Among them are Bro. and Sister D. Hooley, Sister Sarah Steinman, and Brother Tschetter of South Dakota. Mrs. Ellis, one of the ladies who attends our meetings here, also remembered us.

Thus the dear Father supplies our needs.

Last week one day our pocket book was again entirely empty, and as it was so cold we were almost sorry.

In a short time Bro. Yoder came to the kitchen where Sister Yoder and I were, and gave us our monthly allowance for the housework, so we again had what we needed for the time being.

Of late we have had a good many callers.

People passing through the city stop for short visits.

We enjoy these visits. Among them were the brethren Tschetter and Wipf of S. Dakota, Yoder and Wenger of

Ohio. Sisters Manda Wenger of Orrville, Ohio, and Sarah Steinman of Ind.; Bro. J. S. Coffman of Elkhardt, Bro. and Sister Gadd of Sterling, and Bro. D. G. Lapp of Nebraska.

Bro. Lapp preached for us on Sunday evening.

Bro. Coffman expects to leave this week to do evangelistic work in Nebraska.

We must yet acknowledge a box of provisions from Bro. D. P. Yoder, Smithville, Ohio. May God bless those who so kindly remember us.

May we ever continue faithful to Him.

Remember us at the throne of grace. The Mission Workers,

Per SISTER LINA,
168 W. 18th St., Chicago, Ills.

GOING AND PRAYING.

I can't go out to the distant lands,
When the heathen live and die;
Who have never heard of the children's Friend.

Above all bright, blue sky;
And I can't go yet to tell the news
Of the Savior's love to man,
But I'm quite, quite sure that when God says
"Go,"

I'll go as fast as I can!

I can't give much, for I am not rich;
So I mean to collect the more,
And also give what I really can
Out of my little store;

Out of my pennies, my love, my prayers,
And ask God to bless each prayer;
That is made for the good of the heathen world—

I'll pray as much as I can. —Eckange.

THE MISSION OF THE CHURCH.

The primitive church was to begin its work at Jerusalem; but, "beginning at Jerusalem" did not mean staying there until the city was completely Christianized. If so, the apostles, especially the brave, wise Paul, made and have of the divine command. They tarried at Jerusalem until they became endangered with power from on high, and then they became witnesses unto Christ everywhere, even unto the uttermost parts of the earth.

Of course, a man's first duty is to the unsaved of his own household, but their presence does not clear his skirts of the blood of his neighbors if he makes no efforts to save them. The home church must save the "home heathen," but an earnest, honest effort along this line does not relieve her of the responsibility to the real heathen. The very same argument urged against the foreign work would apply with equal force against the domestic fields, and carried to its logical conclusion would tear down the pulpit, break down the church, and stop all personal effort to save men.

The mission of the church is to carry the Gospel to every creature. She is not responsible for the way it is received, only so far as that is affected by the way in which it is carried. The sovereign will of men fix their destinies, and neither God nor the church can be said to be ultimately responsible for their damnation. But the church is responsible for the propagation of the Gospel, for it has been committed unto her, and she dare not cease her labors until every ear has heard the good news of glorious salvation and every eye has seen a crucified Saviour.

It is not for the church to question, but to obey Christ. Her business is to "go," and, as she goes, to preach. "Com-

mission includes mission the great commission of the church is a concise statement of her mission. Momentous words these: "Go" "call the world," "every creature."—*Rev. Henry Truick.*

BOUNTIFUL GIVING.

1. God loves a cheerful giver. He would have every man give as it is in his heart to give, to give as far as he can without grudging or of necessity, but do it of a set, careful "purpose." The gift that comes unwillingly has no reward. But get the habit of cheerful giving, of sowing the seed with a full hand, "for God loveth a cheerful giver." It may be but two mites, but if it be the widow's two mites, "all she had" none could do more.

2. God will give us "a sufficiency" as we give to others. "God is able to make all grace abound to you." Paul's ideal of life was not wealth, but a sufficient amount for needs and for doing good. This is Paul's use of the word sufficiency, and that God will so prosper and bless you that you will have money to give to the needy, and so "abound to every good work" without needing help from others.

3. God will increase the fruit of your giving. "He who supplies seed for the sowing, and bread for the eating, will supply and multiply your seed sown, and increase the fruits of your almsgiving." *Lange.* As God makes the earth fruitful with sun and showers so that its large harvests produce seed and bread, so He will bless the liberal man with a greater amount of seed to sow, and then make it produce more, and so He will increase the power to do good, and He will increase the evident amount of good done.

4. God will increase your joy in giving. Having been enriched so that you can be more bountiful, you will have a joy in giving that will make you thankful. —*A. D. Vail, D. D.*

IDOLS AND CHRIST.

Dr. Griffith John, an eminent English missionary in China, sends to a mission band in England the following story from Hankow:

"A little boy who had been to a Christian school had made up his mind that he would worship idols no more. Some of his relations determined to force him to worship them. They beat him, but it was of no use; he only became more determined in his mind that he would never worship them again. One day they took him to a temple and tried to force him to go on his knees and knock his head to the idol, but he stoutly refused.

"At last they threatened to throw him into the river which was flowing near by. 'Throw me,' said he, 'if you like; I will never worship idol and stone again. Jesus is the true Savior, and I will worship Him only.' They took hold of him and pitched him into the water. One of his relatives, however, rushed after him and picked him up again. When out of the water the first thing he said was, 'You have not succeeded. While in the water I never prayed to the idols; I only prayed to Jesus.' A brave little boy that! May you all be as brave, brave for God, brave for Jesus; brave for the missionary cause; brave for the salvation of the world."—*Gospel in All Lands.*

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Monthly Calendar for March, 1898.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

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Gnegi or Gnagey Family History.—We have just published for ELIAS GNAGEY, of Meyersdale, Somerset Co., Pa., a complete History of CHRISTIAN GNAGEY, and a complete Family Register of his lineal descendants, and those related to him by intermarriage, from the year 1774 to 1897. The book contains 200 pages 8 vo., printed in large clear type and is neatly bound. It is, as said above, a complete family record. Tells the reader all about the family connections, where they lived, what occupation they followed, to what church they belonged, &c., &c. All those interested in the Gnagey Family History and who desire a book can obtain it of the following parties, at 50 cents per copy postpaid:

ELIAS GNAGEY, Meyersdale, Somerset Co., Pennsylvania.
J. C. Miller, Sugar Creek, Tuscarawas Co., Ohio.

Those that find it more convenient may order it of the

MENNONITE PUBLISHING CO., Elkhart, Ind.

NOTE.—By express or freight the Gnagey History will cost 50 cents, but when ordered by mail send 6 cents additional for postage.

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Our ministering brethren should not forget that in case they need Bibles or Bible reference books for themselves or worthy poor, they can get them here at cost, plus 3 per cent. for packing and handling, they paying postage or express.

Sunday school teachers and officers should not fail to write us if in need of books or other supplies for their schools. We have some excellent books bearing directly on Sunday school work, which are very helpful. All inquiries regarding them cheerfully answered.

For Sale.—Eight shares Mennonite Publishing Co. Stock, apply at once to Barbara Sherk, Berlin, Ont.



Peloubet's Select Notes.—A commentary on the International Sunday School Lessons for 1898. Inductive, Suggestive, Explanatory, Illustrative and Practical. Bound in cloth, price postpaid \$1.25 Mennonite Publishing Co., Elkhart, Ind.

Bibles and religious books of reference both English and German will be furnished at cost to ministers and the worthy poor. For full particulars enclose stamp and is neatly bound. MINISTERS' COLPORTAGE ASSOCIATION, ELKHART, IND.

There is no agent who can afford to neglect the opportunities offered by selling our new book entitled "India, the Horror-Stricken Empire." Remember, every book sold adds to the India fund. We allow agents liberal commission so that they can afford to donate something to the fund and at the same time have enough left to pay them well for the time spent in canvassing. The orphans need all that will be contributed for them. You will be engaged in a grand work of charity by helping to sell this very interesting and instructive book.

Every minister, Sunday school worker, and Bible student should have a copy of "Journey of Jesus and His Twelve Disciples" by A. D. Crabtree. It has 700 pages, with many illustrations, and contains much information not generally known. It is having a large sale at present. Price, postpaid, cloth \$2.25; sheep \$3.25; half morocco \$3.75. Order a copy now.

A New Book.—Reference has been made several times in these columns to a new book on Bible Doctrines, by Bro. Daniel Kauffman, of Versailles, Mo. The book is now so far under way that we can say to our readers that we expect to have it completed and ready for sale early in April. The title of the book is, "MANUAL OF BIBLE DO-

CTRINES." The contents of the book are as follows:

- The Creation.
- The Fall of Man.
- Sin.
- Repentance.
- Conversion.
- Regeneration.
- Justification.
- The Redemption of Man.
- The Ministry.
- The Members.
- Baptism.
- Communion.
- Foot-washing.
- Woman's Prayer Head Covering.
- Salutation of the Holy Kiss.
- Anointing with Oil.
- Marriage.
- Non-Conformity to the World.
- Non-Resistance.
- Gearing of Oaths.
- Swearing to Law.
- Secret Societies.
- Sanctification.
- Prayer.

The book will contain 272 Octavo pages, printed on good paper and will cost 60 cents, prepaid by mail, with a reasonable rebate to agents and dealers. For further information apply to Mennonite Publishing Co., Elkhart, Ind.

HOW A SMOKER GOT A HOIE.

I began to chew at the age of twelve. A few years later I commenced smoking. The practice grew upon me till I was smoking a large portion of the time except when asleep. At length I united with the Church, and abandoned the filthy habit of chewing tobacco, and soon after also gave up smoking.

I now deposited the money I had been squandering for tobacco, in the Seamen's Bank for Savings. I will tell the boys what I did with it, that they may see how unwise and inexpedient it is to commence the expensive, demoralizing habit of smoking or chewing tobacco.

We had long lived in the city, but the annual visit of the children to their grandfather's made them long for a home among the green fields. I found a very pleasant place for sale. There were over two acres of land, with abundant shade and fruit trees, a good garden, a fine view of Long Island Sound, near the academy, churches, and schools, and a convenient distance from New York. The cigar money was drawn upon to purchase the place, and it is mine.

I wish the boys who are tempted to smoke could see how the children enjoy their new home, as they watch the great steamers, and the vessels with their white sails as they course along the Sound. Sometimes over a hundred are seen at one view.

My smoking was moderate compared with that of some, only six cigars a day at six and a quarter cents each, equal to \$36.50 per annum, which, at 7 per cent. interest for fifty years, amounts to the small fortune of \$55,476.82. This has afforded means for the education of my children, with an appropriate allowance for benevolent objects.

Great as this saving has been, it is not to be compared with improved health, a clear head, and steady hand at the age of over seventy-five years, and entire freedom from desire for tobacco in any form.

L. F. H.

SUNDAY SCHOOL LESSONS.

LESSON XL—MARCH 13.
THE WHEAT AND THE TARES.—Matt. 13:24-30, 36-43.

[Read Matt. 13.]
GOLDEN TEXT.—He that soweth the good seed is the Son of man.—Matt. 13:37.

INTRODUCTION.
TIME.—A. D. 28; autumn; the second year of the ministry of Jesus.
PLACE.—The sea shore near Capernaum.

THE CONNECTION.—Jesus spoke the Parable of the Sower by the seaside to His disciples and a miscellaneous multitude of hearers to illustrate some great spiritual truths (13:1-9). The disciples came to Jesus privately, and requested an explanation of the parable, which He freely and fully gave, explaining also other truths growing out of it (13:10-23).

DAILY READINGS.
M. (Mar. 7). The Wheat and the Tares. Matt. 13:24-33.
T. The Wheat and the Tares. Matt. 13:24-33.

Matt. 13:34-43
W. The separation. Matt. 13:44-42
T. Come! Matt. 25:31-40
F. Depart! Matt. 25:41-46
S. The book of life. Rev. 20:15
S. Home of the righteous. Rev. 21:1-8

LESSON XL—MARCH 20.

JOHN THE BAPTIST BEHEADED.—Matt. 14:1-12.

[Read Matt. 14:13-36. Memory Verses 6-10.]

GOLDEN TEXT.—Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4:23.

INTRODUCTION.
TIME.—A. D. 29, March or April. He had been imprisoned about one year before.

PLACE.—Macherus, a strong fortress on the eastern bank of the Jordan, nine miles east of the northern end of the Dead Sea.

PARALLEL SCRIPTURES.—Mark 6:17-29; Luke 9:7-10.

HEROD.—Herod Antipas was the son of Herod the Great. He first married the daughter of Aretas, king of the Nabateans of Arabia Petraea; afterward, when sojourning with his brother Philip in Rome, he contracted an incestuous marriage with Philip's wife, Herodias, who was his own niece. The daughter of Aretas anticipated the divorce planned by Herod, and begged to be sent to Macherus, from which she escaped to one of her father's camps.

WHY JOHN REPROVED HEROD.—(1) Herod's course was bringing untold evils upon the people. Aretas, indignant at the affront Herod had put upon him, had declared war; and at the very time of John's reproof, preparations for war were actively going on. John sought to stop the flood of horrors the war would roll upon the people. (2) In accordance with John's method, he could not effectively denounce the sins of the people if he let sins in high places go unrebuked. (3) Unrebuked crime in high places teaches, indorses, and propagates crime among the people. It tends to make it fashionable and safe.—Peloubet.

DAILY READINGS.
M. (March 14). John the Baptist Beheaded. Matt. 14:1-12.
T. Herod mocks Christ. Luke 23:1-12
W. Angry with the truth. Jer. 23:1-15
T. The searching word. Acts 24:22-27
F. Boldness for truth. Luke 3:7-20
S. Christ's testimony. Luke 7:19-28
S. The martyr's reward. Rev. 20:1-6

March 1,

1898.

CORRESPONDENCE.

FROM ROANOKE, ILLINOIS.—The young brother Nicholas Roth, of Milford, Nebraska, paid the church here and at Metamora a visit that was appreciated very much. He arrived here on Thursday, February 2nd, from Plausan, where he had been visiting the church for some time. He presented some plain truths for our consideration, at the Roanoke church, Friday evening, and also preached an edifying sermon on Sunday. Sunday evening he conducted services at the Metamora church, leaving for his home Monday morning, via Wayland, Iowa. Such visits are always appreciated, and we trust our dear brother will keep on in the way he has started out and continue to grow in grace.

WEST LIBERTY, OHIO.—Greetings in the name of Jesus. We were lately favored with a visit from Bro. Noah Metzger, of South West, Ind. While with us the brother held a number of meetings. The meetings were well attended and we believe lasting impressions were made. The brother encouraged us in the way of salvation, and that we may be strong in the outward life, in the work, obedient to the promises, and a shining light to those around us.

During the meetings twelve souls expressed their willingness to accept salvation through Christ, which is as freely offered to all. Let us pray earnestly for the salvation of souls and for the good work to continue. The brother's work was much appreciated by many. May the blessings of God rest and abide with all His children.

FROM FULTON CO., OHIO.—On the 5th of Feb., 1898, Bro. J. Kurtz, from Logansport, Ind., arrived here, and remained with us one week. We feel thankful to God for the time of spiritual refreshment that we were permitted to have while the brother was with us. He preached several very interesting sermons to us. The brother encouraged us in the way of salvation, that we must be strong in faith, active in the work, obedient to the promises, bright and shining lights to those around us, as Christ was also a shining light, and that we should be true in following His footsteps, which is the will of God. He also instructed the sinner to seek salvation in time of grace, before the door of mercy will close on him. We feel thankful for the brother's visit and hope many more may call on us to encourage us on our way to heaven.

CONESTOGA, ONT., FEB. 16, 1898.—Pre. J. M. R. Weaver, from Newton, Kansas, held meetings at Chr. Eby's, Berlin, North Woodville, and at Florida; and David Garber, from Orrville, Ohio, held meetings at Snyder's, Bloomington, and at Cresman's, Ireland. Twenty-five persons confessed Christ. May God bless the further efforts of the brethren.

LARNED, KANSAS, FEB. 11, 1898.—To the readers of the HERALD: As we take up the HERALD OF TRUTH there are always some things for which we look first, so perhaps some one is looking for something from Lawrence county. First in reference to our Sunday school I will say that we reorganized; the same officers and teachers we had last year were

put in again. The school is in good working condition, also the Bible readings. We have meeting every two weeks; our workers were somewhat scattered, but we are getting them together again. Our superintendent, Aaron Zook, and wife, just returned from Texas, and D. S. King and wife, from Missouri. Two of them are yet in Nebraska, and one in Harvey county. We are expecting Bro. Weaver here this spring to hold meetings, and we ask the brethren and sisters elsewhere to remember us in their prayers, realizing the great need of work everywhere. We have fine weather generally, excepting a snow storm a few nights ago, but no frost under it. The wheat, etc., is doing nicely.

MILLSVILLE, LANCASTER CO., PA.—On February 1st a deacon was ordained at Petersburg church. There were nine brethren in the lot and it fell on the youngest member, Bro. Amos Kauffman. May the Lord sustain and bless him, that he may go forth rejoicing in the work, and that much good may be done through the brother.

BIRCH TREE, SHANNON CO., MO.—The church at this place has again been permitted to enjoy a season of refreshing for which we owe thanks to our God, who "ruleth all things well." Sunday, February 13, communion services were held. Bro. Daniel Kauffman labored with us the first two weeks in February. The weather was very favorable for this season of the year and with the exception of a few nights the attendance at the meetings was good. One precious young soul gave her heart to God, and united with us. While we longed to see other forsake sin and turn to the light, yet we do not feel discouraged but still pray that the good seed sown may yet yield fruit. Every time our brethren visit and work in our midst our doctrine is spread still farther and people generally seem to be interested in it, as it is as yet new to very many. Words fail to express our appreciation of help from other fields as it helps us so much to stand up boldly in defense of the doctrine once delivered to the saints. May God send forth more laborers and may the church everywhere strengthen her ministers by earnest prayer and words of encouragement.

We would be very glad to have those who may be seeking homes, come and see our country. Land in our immediate neighborhood is selling fast. Other people are taking tracts of land which we were desirous of seeing our own people settle up. Our congregation now numbers twenty-three members including brother and sister Miller and daughter, who live about fifteen miles distant. We have services twice a month, Bible reading every two weeks, and Sunday school every Sunday. Pray for us brethren and sisters and aid us whenever you can.

LEITZT, LANCASTER CO., PA.—On February 3, 1898, a deacon was ordained at the Masonville meeting house. The church had chosen eight brethren, and the lot fell on Bro. Daniel S. Wintner. God grant that he may be a true and faithful helper in his vineyard, and may we, as Christians, not neglect our duty to pray for one another. The text selected for the occasion was Acts 6:1-8 and was commented on by the Bishops

JACOB H. MELLINGER.

FROM KANSAS, FEB. 4, 1898.—Bro. Jacob Lantz, near Canton, who has been quite sick, is recovering. D. S. Holleman, near Newton, recently had a serious accident, being thrown from a cart and badly injuring his hip

Isaac Eby in English, and Jacob N. Brubacher in German. Bro. Eby filled an appointment the evening previous, preaching from the text 1 Thes. 1:5. This is the first time he has visited us; and we hope it may not be the last. There are six applicants for membership in this district.

OKOTOKS, ALTA, N.-W. TER., FEB. 1, 1898.—We are still living in the same place. Our post office is as above. We had a very wet year, and a bountiful harvest. Wheat, thirty to forty bushels per acre; oats, forty to seventy bushels per acre; and we have ready sale for everything we have to sell. I read so much in the HERALD OF TRUTH about some of our people wanting a good location in which to settle a colony of our people. I think they can do no better than to come here and see this country. They can get free homes for themselves and their children. I have had a seven years' experience and can now say that it is a grand country to live in. We are here, we may say, in the midst of the great mineral resources of the world, and near the main line of the Pacific Railroad, and a direct line toward the much talked of Klondike. Many times I have thought if people would be so earnest in seeking for the heavenly Klondike, what a nice world this would be. It has now been seven years since we heard the voice of a Mennonite preacher. We hope our kind heavenly Father will send one of His laborers to visit us sometime in the near future. We are thankful that we can read His word, even if we cannot associate with our brethren.

PARADISE, LANCASTER CO., PA.—Ordination services were held at this place Thursday, Feb. 10th, Bro. John M. Kreider, of this congregation, having been unanimously chosen by the church in Marion county, Mo., to serve them as minister of the Gospel, felt moved to respond to the call, and was accordingly ordained. Bishop Isaac Eby spoke from Luke 10:1-3. Bro. Kreider and family expect to leave for the West in the near future. The prayers and best wishes of a host of friends will accompany brother and sister Kreider to their new field of labor.

It is expected, the Lord willing, to hold baptismal services here Sunday, Feb. 20th. Thirteen applicants, most of them young people, will be received into the church. There are also a number of applicants to be received at Hershey's church, and a number at Led Well, one of the stations of the Lancaster Co. Sunday School Mission. Our Sunday school is being kept up through the winter for the second time. We meet every two weeks immediately after church services. While the attendance is not so large, the interest seems to be the same as at any other time of the year. The Hershey and Kinzer schools are also "evergreen," and we can all testify that winter schools are not a failure. Our Bible class meets every Sunday evening, and is both interesting and instructive.

JOHNSON CO., IOWA.—Bro. J. S. Shoemaker, of Dakota, Ill., arrived in our midst Feb. 1st, and remained with us one week. On the last evening one soul decided for the higher life. The sermons were edifying, to the cause of the Master. May the brother be blessed in the work yet before him in our state.

LOGAN, MICH., FEB. 7, 1898.—We feel thankful to our heavenly Father for the time of refreshment that we were permitted to enjoy during the past week while Bro. Amos Munnaw, from Wakarusa, Ind., was with us. The brother came to us on January 29th, and will leave for his home again to-day. He held meetings in the Rowne church and at the Caledonia church. We believe that these meetings were enjoyed by all, the saints being encouraged on the way, heavenward, and the sinner warned to flee from the wrath to come. It seemed almost incomprehensible that on the last evening there were not some dear souls ready to turn to Christ. The house was well filled and it seems to me there must certainly have been some precious souls that felt the need of a Savior; but it seems they are not willing to accept the offers of salvation. May God have mercy on poor lost souls who have no mercy on themselves. May the brothers and sisters earnestly pray to God that this part of His Zion may yet be built up. Bro. Henry Weldon also paid us a short visit since our last report, and held three meetings. We feel thankful for these visits and hope many more may call on us to encourage us on our way.

FROM JOHNSTOWN, PA.—On the 25th of Dec. 1897, the brethren and sisters from abroad began to gather at the Stahl church, in order to hold a Bible conference, as per previous announcement. The conference was interesting and edifying, and was continued until Jan. 7th. On the following Sunday ten persons were received into church fellowship by water baptism, and later on ten more were received at the Blanch church, and on Sunday the 29th of January ten were received at the Weaver church. At the latter place one had been received at her home a few days previous. This indeed gives us reason to rejoice and be glad and thankful to God for His mercy and goodness. May He keep all these precious ones faithful in His word and in all His commandments.

LEVI BLANCH.

FROM JOHNSTOWN, PA.—On the 25th of Dec. 1897, the brethren and sisters from abroad began to gather at the Stahl church, in order to hold a Bible conference, as per previous announcement. The conference was interesting and edifying, and was continued until Jan. 7th. On the following Sunday ten persons were received into church fellowship by water baptism, and later on ten more were received at the Blanch church, and on Sunday the 29th of January ten were received at the Weaver church. At the latter place one had been received at her home a few days previous. This indeed gives us reason to rejoice and be glad and thankful to God for His mercy and goodness. May He keep all these precious ones faithful in His word and in all His commandments.

HERALD OF TRUTH.

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SUNDAY SCHOOL ITEMS.

WEST LIBERTY, OHIO, FEB. 2, 1898.—As this is our first report of the Sunday school at this place, we wish all the Sunday school workers God's blessings. On January 1st the Sunday school at Bethel church, West Liberty, O., was reorganized and the following officers elected, superintendents, J. P. Bontrager and C. H. Byler; treasurer, J. A. Hilty; choristers, S. H. Plank and Lizzie T. Detweiler. Our Sunday school in the past year was well attended and a good interest manifested. May God still add an interest and increase to our S. S. May our Father bless the efforts made to win souls for His kingdom. COIT.

MOUNT ZION, MORGAN CO., MO., FEB. 8, 1898.—The church here met for the purpose of reorganizing our Sunday school for the coming year, and chose the following officers: Superintendent, John R. Driver; assistant, John Driver; secretary and treasurer, Maggie Driver. We feel thankful for the blessings we have received from God's hand in the past. Our prayer is that God may bless the work in the coming year, and that all His workers may look to Him for direction in the important work. COIT.

For the Herald of Truth.
WHO SHOULD BE A SUNDAY SCHOOL WORKER, AND WHAT IS HIS SPHERE IN WHICH TO WORK?

BY MAY GEHMAN.

When speaking of a Sunday school worker, we picture in our minds an earnest Christian, deeply engaged in working for Christ and the church, through the Sunday school, uplifting it, loving it, and praying for it. Such is the true Sunday school worker; and when asked who should be such a one, we readily respond: Every Christian church worker. No one can be a real worker in the Sunday school, who is not also a worker for Christ—the Sunday school is His just as much as the church, the one being only the outer court of the other. To be sure the school is increased in size and interest, by those who do not profess Christ; but if these same ones get deeply interested, they will sooner or later become followers of Him; and herein lies the aim and work of the school, that is, bringing souls to Christ.

Then admitting that every member of the Sunday school is to a certain extent a worker therein, I repeat, every Christian should be a worker. As to the sphere in which to work, it is so vast, that it is much oftener underestimated than over reached. By the term sphere, we understand a circuit of influence, or the space in which a work may be properly carried on. To illustrate more clearly, we may represent this particular sphere as a circuit with the church and Sunday school as its center. This may be said to consist of three concentric circles: The inner one, or center, the Sunday school proper, the second the home, and the third the field. In each one of these circles, the earnest worker will find vast opportunities to exercise himself.

Having outlined our sphere, which, as before stated, is seldom overdrawn, we may now follow as nearly as possible the work which may be accomplished within it.

In planning the organization of a Sunday school, one naturally calculates on the number and value of members of which it may consist. All organizers are desirous of a large attendance, but they must depend greatly on their co-workers to increase the number.

One may depend on the attendance of the church members, as a rule, but here and there are families who hardly ever enter a church or Sunday school, either because they do not care for anything of the kind or because as they may be too poor. Both of these difficulties may be removed with love and patience on the part of the Sunday school worker.

Too often it is the case that we do not really know how many there are in our own neighborhoods whom we might win into the Sunday school, if we but tried. The zealous worker will visit every family within the reach of his school, rich and poor alike, treating them as Christ would have us, in all kindness and Christian love. This may seem hard to do sometimes, but when we remember that they are all Christians, that He Himself went about doing good, and that "the battle is not ours, but the Lord's," the difficulty vanishes. It is not required that one must talk religion, as commonly expressed, and nothing else. Not every person may be approached alike in conversation, and if the power of the Spirit be lacking, there will undoubtedly be failures. Therefore, it is all important that before one starts out from his home he enter his closet and ask the Lord to keep the door of his lips, and that all he may say and do may be to His honor and glory. Then prayerfully trusting, one need not fear that He will not direct their conversation with those whom they may meet, and that He will not send them one thinks it should, but we need only to give ourselves wholly to the power of the Spirit and God will take care of the rest. Whatever the subject discussed, there is little doubt but that one will feel disciplined to gossip and inclined to speak of the Sunday school and to invite attendance. One should be sure that every one in his vicinity knows that there is a Sunday school near and that they will be cordially welcomed there.

Next comes the home work. Every day will see something to do here. If one has his Sunday school at heart he will almost constantly be thinking how he may better do his part in it, and praying for its betterment. Some time each day will be spent in the study of God's word, and kneeling before the throne of Grace, seeking His divine aid and guidance. The Sunday school lesson should be studied especially well, references looked up, new points of influence gained, and in short as much light as possible secured on it. I am not speaking of the Sunday school teacher particularly, whether one is that or not, the work is much the same. One should be sure that the work of the teacher or superintendent is more extensive home; as for instance preparing illustrations, programs, questions, etc. Many times, said to say, one's daily duties are so great that it seems almost impossible to find time to read the Bible. However, if one should take time, rising an hour earlier in the morning, if necessary, the blessings which will follow, will be such as to make him never again wish to deny himself time to seek wisdom through

God's word. His home duties will be more quickly and better done, and more cheerfully as well. With Christ as the watch-word the heart sings above even the lowliest task.

When Sunday comes, our worker, instead of taking an extra nap that morning, because it is Sunday, will rise even earlier than usual, so that he may be in time for school. What is more, he will not have an unusual amount of tasks to perform that particular morning, but will let all unnecessary work remain untouched, and as far as practicable have his work arranged in such a way as to facilitate an easy accomplishment of what which is necessary.

A few minutes before the hour for Sunday school to open should find every member present; each one can exert an influence in this direction by being on time himself. It will be the delightful privilege of each one who has come "filled with the Spirit," to heartily join in the singing and prayer, and other exercises in which all have a part. Whether one be a pupil or a teacher, he should endeavor to know when to speak and when to remain silent. I say this because many times one of two pupils, or the teacher, will do all of the talking while the remaining part are silent—on the lesson subject, at least, this should not be permitted. A teacher can remedy it by directing the questions to each one, and trying to draw out the answers from the class instead of answering them himself. Of course where only two or three pupils have the lesson prepared, these will necessarily do most of the answering, and the pupils themselves can remedy the matter only by seeing to it that each one himself is prepared on the lesson. Encouragement is the matter rests greatly with the teacher.

If we had but one way in which to distinguish the active energetic worker from those who should be such but are not, we could make that distinction at the close of the exercises in Sunday school. We will not see him engaged in idle gossip with a friend, nor yet discussing business matters with some other of the school; he reserves that for other days; but we may find him shaking hands and speaking with the timid and the strangers, giving words of encouragement here and there, and especially inviting the new ones to come again. This is the one who returns to his home feeling that the Lord will bless the Sunday school.

Not all who are zealous for the prosperity of the Sunday school have the privilege of attending one themselves or even calling upon others to urge them to do so; on account of ill health, or other disability. We might call these the home workers, and many times their influence is greater than that of the outside workers. Their prayers may many times be the means of great blessings upon the work of others.

Every one of us should be Sunday school workers. As another has said, "Every redeemed one is called, by personal effort, to be a witness for God. It is but half a dedication if the offering of my life to speak for God, is not included. God has redeemed us for the rescue of other souls. To this end He will bless us. Though we are weak, we will be of good courage, in His time we shall reap." Dimple, Mo.

REPORT
Of the Quarterly Meeting of the Menonite S. S. Mission, held at Kinzer, Lancaster Co., Pa., on Saturday, Jan. 15, 1898.

Notwithstanding the fact that a heavy rain was falling on the morning of the 15th, by 9:45, the hour of opening, the new meeting house at Kinzer was comfortably filled.

The meeting was opened by singing "To the Work," and reading, by Bish. Isaac Eby, from Deut. 11, and prayer. General Superintendent Mellinger made a few remarks, expressing his pleasure in finding so many gathered, notwithstanding the inclemency of the weather. He called to the chair, Bro. John M. Kreider, who acted as moderator during the day.

The secretary read the minutes of the last meeting, which were approved. Bish. Isaac Eby then preached from Phil. 4:15. The tenor of the sermon was calculated to show that he who rushes enthusiastically into some new work, without having his enthusiasm tempered by forethought, consideration and moderation, is likely soon to "wear out," while those who enter the work more moderately and calmly, and who in their words and actions as they go, will be found carrying their work to a successful end. He spoke of the work of the mission, and the accessions to the church that were being had in these seemingly out-of-the-way places, and mentioned his own successful experience in speaking personally to those under conviction.

After the singing of a hymn Bro. Amos Hoover gave an address on "Personal Privileges."

Privileges are granted by those in authority to those under them. Privileges are not granted by the church, but are not always privileges improved. The Jews were the most highly favored people of antiquity, yet they prized themselves in their privileges and did not improve them. Let us not condemn them, lest we bring condemnation on ourselves. We hear the Gospel preached, taught and sung. Around us are those who do not have this privilege, but it is our privilege to take the Gospel to them. And as it is our privilege, it becomes our duty.

Peter was zealous, but he did not understand that God wanted the Gentile world saved. He was honest, but somewhat selfish. God wants man to become a medium to save man. He wants to save some soul through you and me. But we are often like Peter, too selfish to believe that "a truth told is no respect of persons." Peter prayed and the heavens were opened. God gives revelations to day in answer to prayer. Peter's work was opposed by his Jewish brethren; but when God works through man, something will be done. Search the Scriptures and be guided by them.

Song, "Work to day for Jesus." Address by Bro. C. M. Brackbill on the same topic as the previous speaker. Peter had been inspired to work for the Master long before this. His vision on the house top, threw a new light on the old truth. Peter learns that salvation comes from God. God changes the hearts of men. Peter says, "Of a truth I perceive that God is no respecter of persons." How shall we make the application if we discriminate between races and nationalities? God discriminates only between the godly and the ungodly.

Song, "While the days are going by." Bro. A. W. Wenger gave another address on the same subject as the preceding speaker. He based his remarks on Acts 20:35.

Privilege means personal benefit. The secret is, when we make others happy we make ourselves happy. We owe our

all to others. It makes us happier to give something than to receive something. Our greatest privilege is giving the Gospel to others. Bro. Wenger dwelt particularly on the privilege of giving. Giving of our means, giving our love, giving the Gospel. He gave some good lessons and some beautiful thoughts.

Song, "Down in the valley with my Savior I would go."

A short extemporaneous address was given by Bro. Samuel Heess. He was deeply impressed with the importance of carrying life to those in depravity. He spoke of the position we as Christians hold between God and the sinner.

The chairman of the committee which had been appointed at the last meeting, to consider a plan for bettering the condition of the dependent people on the Welsh Mountain, gave the report.

The committee had had several meetings, and had fully considered the work to be done. They recommended the establishing of an Industrial Mission on the mountain, to be under the control of a board of twelve directors, who shall be elected annually at a meeting of the S. S. Mission. Their recommendations were fully discussed later in the day and the first board of directors was appointed by the superintendent of the S. S. Mission.

The Industrial Mission will be a separate organization from the S. S. Mission, but shall give reports of its work at the public meetings of the Mission.

During the noon recess lunch was served in the basement of the church, and at 1:30 the meeting was again called to order and the exercises began by singing.

In the forenoon the singing had been from Gospel Hymns. In the afternoon it was principally from the old Menonite hymn book entitled "Psalms, Hymns and Spiritual Songs." Prayer by Bro. Abraham Metzler, Jr.

Some matters of business were attended to, after which the hymn "His Love" was rendered, followed by an address on the subject, "Our acceptance of God's Revelation to Peter." Acts 10, by Bro. Abraham Metzler, Jr.

Peter was zealous, but he did not understand that God wanted the Gentile world saved. He was honest, but somewhat selfish. God wants man to become a medium to save man. He wants to save some soul through you and me. But we are often like Peter, too selfish to believe that "a truth told is no respect of persons." Peter prayed and the heavens were opened. God gives revelations to day in answer to prayer. Peter's work was opposed by his Jewish brethren; but when God works through man, something will be done. Search the Scriptures and be guided by them.

Song, "Work to day for Jesus." Address by Bro. C. M. Brackbill on the same topic as the previous speaker.

Peter had been inspired to work for the Master long before this. His vision on the house top, threw a new light on the old truth. Peter learns that salvation comes from God. God changes the hearts of men. Peter says, "Of a truth I perceive that God is no respecter of persons." How shall we make the application if we discriminate between races and nationalities? God discriminates only between the godly and the ungodly.

Song, "Send the light." Superintendent Mellinger appointed for the Ronk Sunday school A. A. Resler superintendent, Phares Buckwalter, assistant. For Lancaster North St. Mission school, B. F. Herr, superintendent, B. Z. Lantz, assistant. On account of some uncertainties the superintendents for Monument and Red Well schools were not appointed. These appointments will be made later.

After singing "Thine Alone," "When shall we meet again" and "Praise God from whom all blessings flow," and offering of the Lord's Prayer in concert, the congregation was dismissed.

In the reports or these meetings, of course, only a few of the leading thoughts thrown out by the speakers, can be given. In order to enjoy the abundance of the good things presented and get their full benefit, one must necessarily be present and participate in the report that pervades the meetings and inspires the speakers. This day will long be remembered by those present as a day full of "good things" for the soul.

AMOS A. RESLER, secretary.

A WOMAN'S PRAYER.

O Lord, who knowest every need of mine,
Help me to bear each cross, and not repine;
Grant me fresh courage every day;
Help me to do my work away.

Without complaint.

O Lord, Thou knowest well how dark the way,
Guide Thou my footsteps, lest they stray;
Give me fresh faith for every hour;
Lest I should ever doubt Thy power.

And make complaint.

Give me heart, O Lord, strong to endure;
Help me to keep I simple, pure;
Make me courageous, strong to bear
Sunshine or shadow in my care.

And keep content.

Help me to see my woman's share;
Make me courageous, strong to bear
Sunshine or shadow in my care;
Sustain me in the day of strife.

To keep content.

—Anna B. Baldwin.

CLEAN MINDS.

Clean minds are necessary for clean hearts. Indecent and sensational literature are sure poisons for the mind. The popular novel of the day contains many germs that will breed contagion and death. The impure thoughts are the symptoms of contagion, and soon bring forth the unwholesome acts which are the evidences of approaching death. The mind fed on the light sensation of the novel cannot flourish on the plain and substantial truth of the Bible. The brain stored with the irrelevant or obscene story of the office, work room, or club, can not retain the simple but saving tale of the cross. The mind filled with the stock reports or scandals of the Sunday paper, can not aid in the purification or protection of the heart by thoughts concerning God during the morning hour of worship. The mind hurried in the thoughts of Satan can not contemplate the purity of Christ.—Christian Intelligencer.

AN INDIAN'S CONVERSION.

I remember the conversion or one of the most remarkable North American Indians I have ever known. He was known throughout the whole extent of the Northwest as a most terrible warrior. One day he happened to look into the home of our Indian clergyman, and he heard him reading the words, "The blood of Jesus Christ cleanseth us from

all sin." The Indian said, "Read it again." It was read again. He reached out his hands and said, "My hands are covered with blood; can I become a Christian?" With tears running down his cheeks, the clergyman told him the story of Christ the Savior of the world; and when he had finished, he said, "Let me cut your hair."

The Indian always wears a scalp-lock for his enemy when he is on the war path. "Yes," said the Indian, "I am earnest; if I can be a follower of Jesus Christ I can suffer anything."

His hair was cut. His men joined at him and called him a fool. It stung him almost to madness. He rushed home and threw himself on the floor. His wife, who was a Christian, put her arms around his neck and said, "Yesterday no man in the world could call you 'coward,' cannot you be as brave for Him as I am?"

"My wife lifted me on to my feet," I have known many brave servants of Christ; but none, I think, more devoted to Him than that man, who I verily believe was brought to Christ by hearing that one passage of scripture.—Bishop Whipple.

THIS LIFE AND THE FUTURE CONTRASTED.

What is life? A dream as passing fire,
But like a bubble burning in the air,
A flower just opened in the sun,
But withered, withered, ere the day is done.
A vapor swiftly floating in the sky,
That vanished as I caught my eye,
A fragrant perfume borne upon the gale,
That's gone before we could perceive its tale.
A bright prismatic warbler but just flitting by,
Isol'd, while we gaze in the depths of the sky,
A bud just bursting when the cruel frost
Steals all its beauty and its fragrance lost.
Strains of sweet music floating on the air,
Soon turned to silence when the breeze is near,
A glowing smile while flashing o'er the face,
Suddenly to glistening tears give place.
As white-crowned billows so gleefully play,
While chasing each other in the rock-bound bay,
With a rush, a shout, a leap and a bound
One moment, the next lie scattered ar-und-
So life in the bright golden halo of youth,
With rapture dated, unquestioned its truth,
On the iris of hope mounts up to the skies,
Till the phantom bursts, and all begins afresh.
But is this life? To taste one little sip
From off the sparkling fount of life's brim,
And bursting from the moistened lip,
O'erflow of gladness one sweet hymn—
When lo! the scene is changed, the vision
Alike upon a desert waste, the field
Youth's budding hopes all blighted dead!
Life's latter days unless to waste!

O not by Lazarus' tomb of woe,
Jesus wept, in pity for our woe,
And bade us from its light to borrow
A healing balm, our griefs to purge
Whom'er believes o me, He said,
And lives again, shall never die!
But in an instant, as I see,
Still on repentance pardon's sigh,
And so my life the victory's won
Over death, he said the grave
Win death's sting, and life there zone,
Our life renewed by Him who gave,
O priceless gift of God to man,
The guardian of a life with Him!
We are no longer mortal men,
Then does our life but just begin!
This is our life, this life below,
Hedged d by darkness, far and near,
As we are by transitions gone,
New heavens arise, these disappear,
And then our griefs are but the throes,
Of spirit longings to be free,
To leave this world of toil and woe
For evermore, and live in Him,
Eye hath not seen, ear hath not heard,
Nor unregret heart conceived,
The wondrous things God hath prepared
For those who've trusted and believed.
—Mary R. Wing, Carpenteria.

"WHERE IS MY BOY?"

BY MARY B. BALFOUR.

Thus asked the mother, o'er her buried child,
Tell me, oh God, I ask, in accents mild,
Where is the one, I fondly call'd my child,
Where is my boy?

Free from all suffering, hear the Father say,
Where dwells no night, but one eternal day,
In 'my sweet home,' 'ye little ones doth stay,
I have your boy.

A seraph, mid the bright angelic band,
Crown on his forehead, hark within his hand,
Here in this happy, far-off land,
Here is your boy.

Do not distrust me, calm your every fear,
Rach setting sun his bridge the moment near,
When from the portal, thus the soul shall hear,
To meet your boy.

Walk then in faith; my grace is thine each day,
Till thou art lost, from each art call'd away,
Never in anguish, or in doubt again to say,
Where is my boy?

But through the ages, as they roll along,
Olive God the glory—make Christ your song,
Who conquer'd death, sin, and every wrong,
And kept your boy.

AFRICANER, THE PEACE-MAKER.

Africaner was the chief of a tribe of Hottentots, and the terror of the country in which he lived. He attacked the whites, burned the farm-houses, and carried away the cattle. He was a skillful soldier and very strong. He attacked a Missionary-station, and burned the chapel. He was called the "wild lion of the desert." But he heard the gospel preached. The Holy Spirit changed his heart. He laid aside his weapons of war, and became a pious, useful and peaceful man. After this he met Berend, an old chief. They had not seen one another for twenty-four years, and then they met as enemies. Then they fought for five days with great loss of life. Now they met as believers in Christ; the Gospel had turned their enmity into love. They asked forgiveness from each other for former injuries, knelt together in prayer, and then united in praise to God. Africaner was now known as the "peace-maker." He heard of two parties of Hottentots who were ready for battle. He hastened to the spot, and implored them to put away their spears, and to live in peace. "What," said he, "have I now for all the battles I have fought, and all the cattle I have taken, but shame and remorse?"

SELF-WILL is not self-denial. They are as opposite in their nature as the poles. Nevertheless, the latter is often mistaken for the former. The *Epistle to the Romans* puts it thus: "The Christian who feels quite satisfied that he is divinely guided, and that he is walking in the very path God has selected for him, with blind indifference to the judgment of his fellow Christians, may well pause and ask himself whether he is not in some measure following the dictates of his own self-will. In the absence of human judgment is a very good thing, but it is also a very comfortable thing, and may easily lead us into error and spiritual pride." Only when our decisions and acts are prompted by an all-commanding desire to do the will of the Lord rather than to gratify selfish passions and self-seeking whims are we safe.—Religious Telescope.

THE SON of God was born like a pauper, lived like a vagrant and died like a felon in order that the poor, the outcast and the sinful may have hope in Him, and in order that His might, touch the lowest levels in human society and make them fit to dwell with God.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF JANUARY, 1898.

RECEIPTS.

Evangelizing.

Biehn S. S., Ont.	\$ 5.15
C. Eby Cong., Ont.	2.00
"Twenty," Ont.	7.00
West Liberty S. S., Kan.	13.00
Elkhart Cong.,	21.00
Margaret Smith,	5.00
M. E. Geell,	1.00
Isaiah Christophel,	1.00
C. Eby's S. S., Ont.	16.98
Chr. Brubacher,	5.00
A. Sister, Sterling, Ill.	5.00
Weaverland S. S., Pa.	5.00
Ezra Good,	2.50
F. I. and M. E. Smucker,	2.00
D. E. Landis,	2.00
K. F. Fisher,	2.00
A. B. Winger,	2.00
L. H. Shank,	1.50
Total,	\$111.10

Chicago Mission.

Peabody S. S., S.	\$ 2.25
A. Friend, Hubbard, Ore.	2.00
T. N. Landis,	2.00
Friends, Lancaster Co., Pa.	8.00
Sunday School Union, Logan and	21.29
Champaign Cos, Ohio,	4.95
Elkhart S. S.,	3.00
A. A. Augsburger,	5.00
S. Brother, Creamery, Pa.	2.00
J. Z. Detweiler,	2.00
Naomi and Lizzie Herr,	2.00
A. Sister, Sterling, Ill.	5.00
Mennonite Cong., Flanagan, Ill.	20.00
J. H. Fisher,	.50
Weaverland S. S., Pa.	5.00
Intercourse S. S., Pa.	14.00
(A. M.) Albany, Ore.	1.00
L. E. Landis,	3.00
Anna Stauffer,	3.00
N. H. Eby,	2.00
Noah Hoover,	2.00
A. K. Fisher,	2.00
S. Sister, Maytown, Pa.	2.00
John D. Shewalter,	2.50
Isaiah Christophel,	1.00
Sister Martin,	1.00
Christian Conrad,	1.00
A. Friend, Ont.	1.00
John Wipf,	1.00
N. Gerber,	.50
For Window light (returned),	.50
Total,	\$116.84

Armenian Orphan.

J. T. Nice,	1.00
Hettie Burkhardt,	2.50
Orphan's Home,	2.50
Wideman's Cong., Ont.	9.76
Foreign Missions, General,	43.48
Goodland Cong., and Union School	2.00
House, Goodland, Ind.	24.14
Sunday School Union, Logan and	21.11
Champaign Co's, Ohio,	6.34
Oak Grove S. S., West Liberty, O.	10.00
A. Sister, Sterling, Ill.	1.00
N. H. Eby,	1.00
Total,	\$13.48

DISBURSEMENTS.

Evangelizing.	32.15
G. S. Hinner, for his district,	6.95
Geo. R. Brunk, work in Ohio,	25.00
J. G. Wenger, for work in his	25.00
district,	25.00
Noah Metzler, to Logan Co., Ohio,	10.00
C. C. Beery, from Tenn. to Mich.,	10.00
Jos. H. Loucks, work in his district,	30.00
Total,	111.60

Chicago Mission.

\$ 28.00

Rent,

Postage,

Soap,

Car fare,

Freight and Express,

Broom,

Sunday School Tickets,

Starch,

Gasoline,

Stove polish,

Window glass,

Coal,

Calceining,

Gas fixtures,

Envelopes,

Domestic work,

Medical Dispensary,

Living,

Total,

SUMMARY.

RECEIPTS.

Evangelizing,

Chicago Mission,

Armenian Orphan,

Orphan's Home,

Foreign Missions, India,

Foreign Missions, General,

Total,

SUMMARY.

DISBURSEMENTS.

Evangelizing,

Chicago Mission,

Total,

G. L. BENDER, Sec'y.

A FEW PROVERBS.

An empty cistern furnishes no water.

An empty reservoir will drown no one.

A full reservoir (no matter how large)

without an inlet will soon run dry.

The mind that never takes in can

never give out.

The person that is not increasing is

decreasing.

The mill will never grind with the

water that is past.

Don't expect to become great to-mor-

row, and neglect to-day.

"He that is wise winneth souls."

You are either a child of God or you

are a sinner; there is positively no middle

ground.

If you would be rich, work for God;

He says one soul is worth more than all

the world.

Let him know that he

will convert the sinner from the

error of his way shall save a soul from

death, and shall hide a multitude of

sins." Try it.

The labor of the righteous tendeth to

life: the fruit of the wicked to sin.

He that refuseth reproof erreth.

He that hideth hatred with lying lips,

and he that uttereth a slander, is a fool.

In the multitude of words there wanteth

not sin; but he that refraineth his

lips is wise. . . The lips of the righteous

feed many; but fools die for want of

wisdom (Prov. 10:10-21).

If you want to get people sanctified,

you must first be sanctified yourself.

The husbandman that laboreth must

first be partaker of the fruit." Then

you can say, Come on, not, Go on. You

can't expect the people to be any better

than their model. "Ye are the light of

the world," and if ye are imperfect ye

cannot help others to perfection. A

wicked-woman's tongue is a serpent,

and she is a destroyer of the house of

God. (Prov. 21:9-12).

-Selected.

For the Herald of Truth.

LOVE IN THE CHURCH

BY MARY E. FISHER.

This is an expression that is indeed

full of meaning. If there was always

love in the church between all the

members, there would be much more

good accomplished. In John 3:16 we

read: "God so loved the world, that he

gave his only begotten Son, etc.; I be-

lieve if we all had the love for God and

the church in our hearts, as we should

have, and ask Him to give us grace and

strength, we would be more willing to

suffer the persecutions and trials that

so often come into the church to disturb

our peace.

We read in one place of man being

weak; and this surely must be true, as

when only small difficulties arise in the

church, we are so ready to think and

say: "I can not live this way, I believe

I will leave the church;" or something

in that line, and we are not even willing

to suffer so much. How small this is

compared with the love which Christ

has had for us. Should we not then be

more consecrated to God and His ser-

vice and be at peace with each other, and

truly there would be love and unity in

the church.

Love to God renders its possessor

patient in trouble; slow to anger; ready

to forgive injuries; teaches him to deny

himself, to mourn over the afflictions of

others, to bear with their infirmities, to

have more love to our fellow-men;

makes a heaven below and prepares

him for heaven above. And the thought

comes to me, How can there be love in

the church when we have no love for

God? In 1 John 3:16-18 we find,

"Hereby perceive we the love of God,

because he laid down his life for us, so

that we ought to lay down our lives for

the brethren." "We are not to love in

word, but in deed and in truth." For,

if God so loved us, we ought also to love

one another.

Again, in John 13:35 we find, "By

this shall all men know that ye are my

disciples if ye have love one to another."

Just consider, how good it is, how

delightful, and pleasing to God, for

brethren and sisters to live in unity and

love! The more we live in peace and

love with one another, the happier we

shall be ourselves, and the greater ben-

efit we shall derive as a church. How

unnatural it is for people to be contin-

ually contending and devouring one an-

other. It is natural for a wolf to kill a

lamb, but very unnatural for lambs to

kill, or even wound each other. If there

is happiness on earth, it certainly is

when a church and all connected with

are working together in love and

harmony, and encouraging one another

on the strait and narrow way. To dwell

in the multitude of words there wanteth

not sin; but he that refraineth his

lips is wise. . . The lips of the righteous

feed many; but fools die for want of

wisdom (Prov. 10:10-21).

If you want to get people sanctified,

you must first be sanctified yourself.

The husbandman that laboreth must

first be partaker of the fruit." Then

you can say, Come on, not, Go on. You

can't expect the people to be any better

than their model. "Ye are the light of

the world," and if ye are imperfect ye

cannot help others to perfection. A

wicked-woman's tongue is a serpent,

and she is a destroyer of the house of

God. (Prov. 21:9-12).

-Selected.

As the oldest one was brought in, she

gave her last message, and her dy-

ing blessing; and as the next one was

brought in she put her hand upon his

head and gave him her dying blessing;

and then the next one was brought in,

and the next, until at last they brought

in the little infant. She took it to her

bosom and pressed it to her loving

heart, and her friends saw that it was

hastening her end; that she was ex-

cited, and as they went to take the

child from her, "My husband," I

charge you to bring all these children

home with you."

And so God charges us as parents to

bring our children home with us, not

only to have our own names written in

heaven, but those of our children also."

-Selected.

The love of God gives us a concern

for the souls of men, rather than the

prosperity of man.

FINANCIAL REPORT OF THE

HOME AND FOREIGN RELIEF

COMMISSION.

FROM JAN. 22, 1898 TO FEB. 22, 1898.

Contributions.

John H. Hess,	5.00
A. Friend, Inman, Kan.,	10.00
Bible Class, McVeytown, Pa.,	6.46
Hettie Burkhardt,	2.50
Elizabeth A. Miller,	.60
John D. Shewalter,	2.25
Quiring Cong., Mt. Lake, Minn.,	25.00
"No Name,"	1.00
John A. Hough,	.50
A. Brother, Newville, Pa.,	1.00
L. A. Luginbill,	1.00
L. A. Esleman, and wife,	2.00
Anna C. Snavely,	12.00
A. Brother, Wooster, Ohio,	4.00
Mrs. Dan Roth,	15.00
"Unknown,"	1.50
Katie Lapp,	1.00
Johanneshall Cong., Hillsboro, Ka.,	18.10
John H. VonSteen,	20.00
Lovina Ernst,	.25
Garden Twp., Mennonite Cong.,	30.65
Moundridge, Kan.,	10.00
John Smith,	10.00
Bruderthal Cong., Hillsboro, Ka.,	36.57
Neu-Alexanderwohl Cong.,	30.00
Gossels, Kan.,	5.00
Mrs. Anna Hedrick,	1.00
Joe Shantz,	17.25
Mrs. C. Reiss,	57.00
First Mennonite Cong., Newton,	15.00
Kan.,	7.00
P. T. Nickel,	1.00
Sunday School, Buhler, Kan.,	1.00
"Ungesaunt," Berne, Ind.,	1.00
D. R. Schaum,	5.00
A. Sister, Mt. Lake, Minn.,	1.00
Neu-Alexanderwohl Cong.,	21.37
Gossels, Kan.,	11.33
Emmeth School, Gossels, Kan.,	4.00
John Steffen,	757.83
Total,	414.28
Previously acknowledged,	1,172.11

Received for Specific Purpose.

Jacob J. Pauls, Inman, Kan., to

maintain one orphan 10 yrs,

@ \$15.00 per year,

150.00

Balance on hand,

\$1,322.11

No Disbursements.

Gratefully acknowledged,

Home and Foreign Relief Commission.

A. C. KOLS, Treas.

A WICKED FASHION.

Woman has ever been proud to be

called "the gentler sex," but some of

them—many of them, we are sorry to say

—seem unworthy to be thus classified. In

response to the movement inaugurated

by the Audubon and similar societies,

the fashion of wearing the plumage of

birds to decorate feminine headgear be-

came for a while unpopular. Its place

was taken by equally effective arrange-

ceded to the future world. May God bless her husband, children and friends.

KREIDER.—On the 3d of Nov., 1857, near Wadsworth, Medina Co., Ohio, of kidney trouble, died old age, Volusia Kreider, aged 76 years, 7 months and 9 days. Bro. Kreider leaves a wife, one son, and four daughters to mourn his departure. We trust and believe their loss is his eternal gain. He was a faithful member of the Mennonite Church for years. Funeral services were conducted at the 7th. Funeral services were conducted by Ira Huchwiler. Text, John 6:68.

BLANCH.—Barbara, beloved wife of Levi Blanch, of Johnstown, Pa., and daughter of Isaac and Susanna Yoder, was born May 17th, 1857, was united in marriage with her surviving husband Nov. 8th, 1874. Both united with the Mennonite church May 16th, 1875. On the 27th of Oct. 1897, in the evening she took a lighted lamp filled with oil, and started down the cellar way, when her feet slipped and she struck the lamp against the wall, breaking it and scattering the oil over her garments. They caught fire and in a minute her whole body was aflame. Her skin was literally roasted and her sufferings cannot be described; but she bore it all with Christian patience, calling upon God for mercy, and upon her friends for help. In her last moments she said, "seven days, when inflammation set in and death came to her relief. On Thursday (Nov. 4th) she bade farewell to her husband and children, and also to her father and sisters, kissing each one and asking them to meet her in heaven. On Friday morning (Nov. 5th) she ate a hearty breakfast, and rested well, and telling her friends not to weep for her, but rather for themselves. She also said to her husband, "You need not weep, for all is bright and clear before me; only take good care of my children and meet me in heaven." At half past ten o'clock she passed away, leaving us the blessed consolation that with her all was well. She was a bright shining light in the church, a good companion, a beloved mother, and we need not mourn as those who have no hope. She reached the age of 40 years, 5 months and 18 days. She leaves husband, son, daughter, father, three sisters and a brother. Buried on the 7th, at the Stahl Mennonite meeting house, in Fomerstedt Co., Pa., where she had been a regular attendant at church, Sunday school and Bible reading. Funeral was largely attended. Services by Jonas Blanch and S. G. Shetler on Nov. 10:14.

MILLER.—In Stark Co., Ohio, Mikel Miller, born in France, July 10, 1827, died January 12th, 1898, aged 70 years, 5 months and 20 days. He was united in matrimony to Barbara Graber in 1857. This union was blessed with fourteen children, ten of whom are living to mourn their father's departure. In his youth the deceased was united with the Am. Mennonite Church and was a consistent and faithful member, and a loving brother until called by his Master. Interment in the Am. graveyard. Funeral services by Mikel Stoeneger and John Somer in German and S. B. Stucky in English. Text, Isaiah 88:1, 2. JOHN SOMER.

SCHROCK.—Near Orrville, Ohio, Fronica Schrock. She was born March 24th, 1819, died Jan. 24th, 1898, aged 78 years and 10 months. Deceased united with the Am. Mennonite Church in her youth. But soon falling in health she became an invalid in her mind for about 60 years. Interment at the "Oak Grove" cemetery. Funeral services by Benj. Gerig and J. S. Gerig. Texts, Eccl. 12:1 and Job 30:23. Truly we may say, "Remember thy Creator in the days of thy youth, while the evil day come not, nor the years draw nigh wherein thou shalt say, I have no pleasure in them."

NISLEY.—On the 5th of Feb., Lancaster Co., Pa., John K. Nisley, of East Donegal Twp., aged 64 years. He was a son of P. Peter Nisley, who was a prominent minister in the Old Mennonite Church for many years. Bro.

J. K. was also a faithful member of the same church. He died in the General Hospital, where he had been under an operation for a chronic disease. Bro. Nisley was an active worker in all measures that were for the general good. He was for many years a member of the school board of his district, and also served the people in other ways. He was a man of many talents, an extensive traveler, and had visited every state and territory in the United States. Only a few years ago he made an extended tour through the West, North West and the Pacific slope. As a neighbor he was held in the highest respect, and his death will be sincerely lamented throughout the large circle of relatives and friends. His wife died nine years ago, and three children survive him. Peter, living on the old homestead; Sarah, wife of Clayton I. Nisley; and Maria, widow of George R. Riser, late of Paris, Ill. He was buried at the Grapill meeting house on Wednesday. His funeral was largely attended. Bro. Nisley was a warm friend of our church paper, the HERALD OF TRUTH, and also of the Publishing House and its interest, at Elkhart.

DETWEILER.—On Jan. 30th, 1898, near Louisville, Clay Co., Ill., Margaret, aged 72 years, 2 months and 18 days. She was a member of the Dunkard Church. She was faithful to her duties as a wife and mother, and a Christian patience, calling upon God for mercy, and upon her friends for help. In her last moments she said, "seven days, when inflammation set in and death came to her relief. On Thursday (Nov. 4th) she bade farewell to her husband and children, and also to her father and sisters, kissing each one and asking them to meet her in heaven. On Friday morning (Nov. 5th) she ate a hearty breakfast, and rested well, and telling her friends not to weep for her, but rather for themselves. She also said to her husband, "You need not weep, for all is bright and clear before me; only take good care of my children and meet me in heaven." At half past ten o'clock she passed away, leaving us the blessed consolation that with her all was well. She was a bright shining light in the church, a good companion, a beloved mother, and we need not mourn as those who have no hope. She reached the age of 40 years, 5 months and 18 days. She leaves husband, son, daughter, father, three sisters and a brother. Buried on the 7th, at the Stahl Mennonite meeting house, in Fomerstedt Co., Pa., where she had been a regular attendant at church, Sunday school and Bible reading. Funeral was largely attended. Services by Jonas Blanch and S. G. Shetler on Nov. 10:14.

MILLER.—Near Morris, Ill., Feb. 15th, 1898, of apoplexy, Charles Miller, son of Emil and Sarah (Steiner) Miller, aged 6 months and 7 days. Buried the 17th at the Mennonite church in Ustick. Funeral services were conducted by John McCulloch and Jno. Nice.

HOSTETTER.—On Saturday, Jan. 22, 1898, near Manheim, Lancaster Co., Pa., of heart failure, Bro. Josiah Hostetter, aged 52 years, 9 months and 18 days. He leaves a sorrowing wife, an aged mother, two sisters and six brothers. He was buried on the 25th of January in the Kaufman Mennonite graveyard. Funeral services by Jacob Snavely, Abraham Horst and Jacob N. Brubaker. Text, John 14:1-3. Peace to his ashes.

BOOL.—On the 26th of Dec., 1897, near Souderton, Montgomery Co., Pa., of heart disease, Eve, daughter of David and Mary Bool, aged 4 months and 13 days. She was buried on the 13th at the Souderton Mennonite graveyard, on which occasion Pastor Fetter preached at the house, and P. M. R. Moyer at the meeting house, from Rev. 3:20.

YODER.—On the 20th of May, 1897, near Nappanee, Ind., at the home of her daughter, Mrs. Mary Yoder, of 78 years and 10 months. Deceased united with the Am. Mennonite Church in her youth. But soon falling in health she became an invalid in her mind for about 60 years. Interment at the "Oak Grove" cemetery. Funeral services by Benj. Gerig and J. S. Gerig. Texts, Eccl. 12:1 and Job 30:23. Truly we may say, "Remember thy Creator in the days of thy youth, while the evil day come not, nor the years draw nigh wherein thou shalt say, I have no pleasure in them."

NISLEY.—On the 5th of Feb., Lancaster Co., Pa., John K. Nisley, of East Donegal Twp., aged 64 years. He was a son of P. Peter Nisley, who was a prominent minister in the Old Mennonite Church for many years. Bro.

yard. Services were held by D. J. Johns of Goschen, Ind. [This notice was not sent in for publication until last week, one of the daughters requested that it should appear in the HERALD OF TRUTH.] H. J. KINGSBERG.

SMITH.—On Tuesday morning, Jan. 26th, 1898, the subject of Magdelene Smith, wife of Ish, John Smith, passed quietly away. Magdelene Schertz was born Dec. 1, 1843, and died at the age of 54 years, 1 month and 24 days. She had been a long and patient sufferer with consumption until death finally released her. She leaves her husband and eight children, four boys and four girls, to mourn their loss, but what is their loss can be reckoned as her gain, as for her it was only a stepping out from a world of pain and sorrow, to one of everlasting bliss. The end came peacefully, conscious that a bright home was prepared for her in the new Jerusalem. Short funeral services were held at the house and at the Lonsdale church, Jan. 27th, where a large concourse of friends and relatives assembled to pay their respects to the deceased. The services were conducted by Samuel Gerber and Peter Summer.

HORST.—On the 22d of Jan., 1898, near North Lawrence, Ohio, after two weeks' affliction of lung fever, Daniel, son of John B. and Elizabeth Horst, aged 4 years and 4 days. Buried at the Pleasant View graveyard. Funeral services conducted by J. J. Buchwalter, from James 4:14 and J. Tyson from Luke 18:16, 17.

One by one earth's ties are broken, As we see our love decay; And the hopes so fondly cherished Brighten but to pass away. One by one hopes grow brighter, As we near the shining shore; For we know across the river Wait the loved ones gone before.

Another little lamb has gone To dwell with Him who gave; And the little child who clings Is sheltered in the grave. God needed one more angel child To midst His shining throng; And He bent with loving smiles And clasped our darling's hand.

NOFZINGER.—On Jan. 17, 1898, four miles south of Archbold, in Henry Co., Ohio, John J. Nofzinger, aged 61 years, 10 months and 14 days. He was called to eternity; his death being caused by unloading a saw log. He was stooping down to loosen the chain, when the log commenced rolling and caught him, crushing his head and body. He was instantly killed. He was born Aug. 2, 1836, and united in matrimony with Anna Ricker Jan. 30, 1862. To this union were born eleven children, two of them and the dear mother preceded him to the spirit world, leaving nine children to mourn the sudden departure of the dear father to eternity. He was buried on Wednesday the 19th. Funeral services at the Am. Mennonite church in Archbold, Ind., were held by D. J. Wyse from Mark 13:33 and C. S. Stucky from Matt. 24:41, where a large concourse of friends and relatives congregated to pay their last tribute of respect to the departed brother. May God bless the dear ones who mourn his death.

BERLINCOET.—On the 24th of Jan., 1898, near Nappanee, Elkhart Co., Ind., of heart failure, Rev. David Berlincoet, and Annetta Berlincoet, aged 2 years and 7 months. The mother had set a good example to her children, and she died at the age of 54 years, 1 month and 24 days. She had been a long and patient sufferer with consumption until death finally released her. She leaves her husband and eight children, four boys and four girls, to mourn their loss, but what is their loss can be reckoned as her gain, as for her it was only a stepping out from a world of pain and sorrow, to one of everlasting bliss. The end came peacefully, conscious that a bright home was prepared for her in the new Jerusalem. Short funeral services were held at the house and at the Lonsdale church, Jan. 27th, where a large concourse of friends and relatives assembled to pay their respects to the deceased. The services were conducted by Samuel Gerber and Peter Summer.

BERLINCOET.—Near Nappanee, Elkhart Co., Ind., at the same residence above named Annetta (maiden name) Berlincoet, wife of David C. Berlincoet, of rose rash and premature birth with a complication of diseases. Died Feb. 6,

1898, aged 27 years, 2 months and 14 days. On the 25th of January she attended the funeral of her sister, the day being very stormy she took cold. On the 26th she took sick and suffered 12 days until God released her. She leaves a sorrowing husband, one son, two daughters, father, mother, three brothers and two sisters to mourn their loss. Their loss is her eternal gain. The children have preceded her to the spirit world. May God comfort the sorrowing husband in his deep affliction. She was a member of the Amish Mennonite Church. Funeral services were held at South Union, by David Burkholder in German, from Rev. 14:11, and Jas. H. McGowan in English, from 1 Cor. 15, part of 24th and 5th verses.

ITEMS.

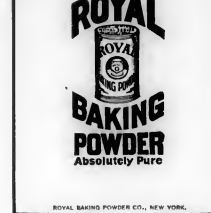
—The city of New York contains more Jews than Palestine, more Catholics than Rome, more Irish than Belfast, and more Germans than Bremen and Hannover with Lippe and Waldeck included. Upwards of ten million gallons of beer are consumed annually, and the number of drunkards and suicides are reported to be upwards of 100,000. Truly, here is a great mission-field for the Christian Churches in and around this great American metropolis!

—A JEWISH RABBI, of Cleveland, O., recently advocated before a large congregation the adoption of Sunday as the Jewish Sabbath. His remarks caused no little agitation and the trustees of the synagogue are discussing the propriety of asking him to resign from his charge on account of his bold stand taken on the Sabbath question. (Other Jews, however, say they are more influenced in the matter by policy than by principle. Adopting the Christian Sabbath does not yet make them Christians.)

—SHAKER RELIC DISCOVERED.—In the old Shaker settlement at Snyea, N. Y., a peculiar relic has been discovered. It consists of a stone about the size of a little child, which is covered with inscriptions, though most of them are so badly defaced that they cannot be deciphered. But the words "The Lord's Stone," and the date, "1847," are sufficient to identify the stone as connected with the workmen in excavating for a building that is to stand directly on the site of the Shaker meeting-house. The stone is supposed to be a sort of "kissing stone." It has been turned over to the Historical Society of Mount Morris and will be preserved in a glass case. No doubt some process can be devised by which the inscriptions can be deciphered more fully. The character-istic reticence of the Shakers has made information in regard to them difficult to obtain, and anything of the nature of a historical relic will be highly prized.

—TOUCHING the question so perplexing to many young people, young men especially, of doubtful amusements and work on the Sabbath day, D. L. Moody writes as follows in the *Ladies' Home Journal*: "I have always found that any young person who truly seeks 'first the Kingdom of God, and His righteousness,' will not be attracted by the popular amusements. And in an experience of over forty years I have never known a young man who made the Kingdom of God his first thought who was ever at a loss for direction. The trouble is that men are tempted by the crowd's allurements, and try to make themselves believe that they are unable to withstand the current of popular opinion. But I wouldn't give much for a man who isn't willing to have principles that cost him something. Every fact that I see of the reservation of the Sabbath in their business duties, or the question of their occupation or amusements is constantly annoying them. I am sure that they do not believe that they are consistent with their faith. What young men want to do today, I think, is to have much conviction as courage."—The Mennonite.

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METEOROLOGICAL RECORD.
The Times is again indebted to Mr. Moses B. Weaver, Goschen, Ind., for an interesting meteorological observations during the year 1897.

The following statement gives the number of days in each month that were clear or cloudy, or had snow or rainfall:

	Clear	Cloudy	Rain	Snow
January	3	13	3	12
February	2	19	2	5
March	3	19	9	5
April	4	10	8	2
May	9	13	9	9
June	7	17	6	6
July	12	12	7	7
August	12	12	7	7
September	17	11	2	2
October	12	12	7	7
November	4	14	8	4
December	2	18	4	7
Total	83	179	68	35

On January 1st, 2d and 3d the thermometer was 40 degrees above zero with thunder on the 2nd. There was a blizzard on the 22d, and "sundogs" on the 23d and 24th. On the 24th the mercury dropped to 10 below, on the 25th to 20 below and on the 26th to 17 below. February had a thunderstorm on the 20th with the thermometer 50 above, while "sundogs" appeared in the skies on the 20th.

March had thunder on the 6th, 8th, 9th and 19th, with the mercury ranging at 50 above on the 8th, 90 on the 9th, and 63 on the 30th.

April had ice from a quarter of an inch to an inch in thickness on 7 mornings from the 10th to the 20th, and thunder on the 23d and 24th.

May had thunder on the 8th and 9th, and frost on the 25th and 31st. June had frost on the 8th, while on the 15th the mercury was 98 above.

July had eight days on which the mercury was more than 100 above, rising to 111 on the 8th and 107 on the 9th. On four other days the mercury ranged from 95 to 100.

In August the thermometer recorded 100 above on the 2d, and 96, 90 and 94 respectively on the 3d, 4th and 5th. September had 100 above on the 9th, 10th, 11th and 12th, and 102 above on the 13th, 14th, 15th and 16th, while on the 18th, 20th and 21st there was frost.

On the 15th of October the mercury was 90 above, while on the 14th of November it dropped to 14 above. In December it was 62 and 60 above on the 9th and 10th, and 2 and 1 below on the 23d and 24th, with "sundogs" on the 24th.

POINTS ON THE BEATITUDES.

Our King lived all the life taught to others. In His teaching, human eloquence, imposing attitude and impressive gestures were wholly absent.

It was the Word that did the work, not the human channel through which it came. He had chosen twelve to propagate His doctrine, and now in the presence of the multitude, He made them an object lesson. Would that every church would make the same object lessons before the people, else how can they be true epistles known and read of all men. Religious men in those days (and I may say to-day) were honoring leaders who were particular about observances, who tithed the minutest property, whose devotions were long and conspicuous, and whose charity was given only to be seen of men, and who left out the weightier things of the law, judgment, mercy and faith.

"Beware of the leaven of the Pharisees." All these things are swept away by this sermon. Eligibility for membership in this kingdom depends on character only. And if men bring not forth the fruits of this character, they have not the least memorial in the kingdom of our Lord.

Our King has given us eight characteristics:

The poor in spirit. The humble people who are conscious of their need, not the scribes and Pharisees, whose bearing towards others was anything but humble. Those who consider themselves great, who have a self-satisfied spirit, the people we call know-it-alls, cannot be helped, for they set up a barrier between their own hearts, which shuts out the kingdom.

They that mourn. True blessedness comes when a man grieves over his wrong doing and wants to abandon it. Our cares, trials and sorrows, our King has told us to cast on Him, and if we practically trust our King, we "shall be comforted."

The meek. The world admires those who stand out for their rights and insist upon being treated with deference. Our King's idea of blessedness is of another kind. And we see His people gentle, humble, unobtrusive, modest, seeking not their own but the good of others, learning of Him who was "meek and lowly in heart." The promise is sure: "They shall inherit the earth," and shall be partakers of His glory when the "kingdoms of this world have become the kingdoms of our Lord and of His Christ."

"They who hunger and thirst after righteousness." This is to those who passionately desire to be righteous. They "shall be filled."

The merciful. Unlike the ungrateful servant whose lord forgave him a debt of ten thousand talents (Matt. 18:23), the child of God knows what our King means when He says, "I will have mercy and not sacrifice."

The pure in heart. These see God by faith, in this world, full of corruption as it is, and hereafter they will see Him face to face. But great impurity is as smoke hiding Him from view.

The peacemakers. Also, who go out and in among men casting the oil of the vine grace upon many troubles between man and man. They are ambassadors of the "meek and lowly Jesus," drawing men to reconciliation through God's dear Son, who said, "If they ask to forgive, forgive them." These are truly the children of God.

They who are persecuted for righteousness' sake. A glorious reward is promised to all such. "There is the kingdom of heaven." Blessed promise. "They who will live godly in Christ Jesus shall suffer persecution." And the staunch spirit that will stand for the truth is a qualification for the "abundant entrance" into His kingdom.

Need we ask more from God?—M. E. H., in *Pentecost*.

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8:50	2:10	8:45	Benton Harbor 7:10 1:10
8:02	1:25	8:45	Niles 8:05 2:10
7:38	12:57	8:25	Orange 8:24 2:22
7:30	12:50	8:07	Elkhart 8:49 2:44
12:17	4:47	Goshen 9:09 3:06	
A. N.			
11:53	4:24	Midford Jct. 9:31 3:27	
11:27	5:58	Warsaw 10:02 3:56	
10:05	2:45	Wabash 11:33 5:15	
8:15	1:54	Marion 12:21 5:48	
8:00	12:40	Anderson 1:40 7:15	
8:35	11:35	Indianapolis 3:10 8:45	
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No. 3, Going west, leaves.....	12:40 p. m.
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Semi-Monthly.

ELKHART, IND., MARCH 15, 1898.

VOL. XXXV. No. 6.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

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EDITORIAL NOTES.

A word fitly spoken is like apples of gold in pictures of silver. Prov. 25:11.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer. Ps. 19:14.

Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. 15:58.

Meetings at Yellow Creek.—The series of meetings conducted by Bro. J. S. Coffman, at the Yellow Creek M. H. in Elkhart Co., Ind., resulted in four confessions. May the Lord preserve and sustain them in their purpose to serve God.

The Mennonite Publishing Co. has just added to her already ample machinery two new Century Presses, at a cost of nearly \$6,000. These presses are entirely modern, and capable of doing the best work more rapidly than any machine now on the market. The one is as large as any regular press made. For fine book work and fine job work these presses cannot be excelled.

Our Family Almanac for 1899.—It will now soon be time to look after our Almanac interests again, and we remind our readers of the fact, and ask them to notice the names and addresses of the ministers and the places of meetings and if they find any incorrect, please write us at once so that our lists will be corrected.

Also if any one has a good article of any kind, suitable for the Almanac, we shall thank you very much to send it in.

Dr. Dowie, the faith-healer, of Chicago, in a recent issue of his paper, said: "Never pray to Jesus. You have no more right to pray to Jesus than you have to pray to the Virgin Mary." Stephen, who knew a great deal more about the Gospel than any of our modern divines, just before his death, prayed thus: "Lord Jesus, receive my spirit." Acts 7:59. Paul prayed to Jesus, and said, "Lord, what wilt thou have me to do?" This ought to settle the question, and we can keep on praying to Jesus as well as to the Father and the Holy Spirit.—*Exchange.*

India, the Horror-Stricken Empire, is the title of the new book that will be out in a short time, giving a complete account of the famine, the plague and the earthquake of India and especially, giving an account of the Relief Work, by the Home and Foreign Relief Commission, under the direction of Bro. Geo. Lambert. The work done by this Commission was strictly the relief given to the sufferers of India by the Mennonite people, and we feel very sure that our Mennonite people will read it with interest. The book will contain also a brief account of the work done for India by the Chicago Board of Trade Relief Committee. The book already has a large sale, and will be published in English and German. For further information apply to the Mennonite Publishing Co., Elkhart, Ind.

Daniel Kolb Cassel, well known as a Mennonite historian and genealogist, died on Saturday, February 19th, 1898, at his home, 433 Germantown avenue, Philadelphia, of paralysis. Daniel Cassel was born April 22, 1820, in Upper Salford township, Montgomery Co., Pa. He was the son of Jacob Cassel, a weaver and farmer, and descendant of Hupert Kassel, a weaver, who came to this country from Germany about 1715, and was one of the early settlers of Germantown. On February 16, 1845, he was married to Elizabeth Kolb, daughter of Bish. Jacob Kolb, of Harleysville, and he leaves her and three sons, one of whom, Abel G. Cassel, of Philadelphia, is secretary and manager of the Dairyman's Protective Association, and a deputy Food

Commissioner. D. K. Cassel was the author of a history of the Mennonite Church, published in the English and German languages, and also of several Genealogies. His works contain a collection of many valuable facts and incidents connected with the history of our people, and their settlement and development in this country.

Died in her one hundredth year.—Elizabeth Hunsicker, widow of Pre. Abraham Hunsicker, who in September last, entered upon her one hundredth year, died on Friday evening, Feb. 15th, 1898, at Collegeville, in Montgomery Co., Pa. She is survived by seven of her ten children. There were 55 grand-children, 79 great-grandchildren and 13 great-great-grandchildren. Of her 157 descendants 127 are living. The husband was a minister of the Mennonite Church in his earlier days, but in the schism of 1817-8 he sided with the progressive party, and through the evolutions caused by misunderstandings of various kinds, a second division took place and a still more progressive party concentrated their forces in Abraham Hunsicker as their leader, and afterwards founded "Trinity Christian Church" at Freeland, which in recent years has become Trinity Reformed Church. Some years before the building of Trinity church, Bro. Hunsicker established an educational institution, under the name of "Freeland Seminary," where the writer spent a part of his school days. This institution has now become Ursinus College.

Relief for the suffering Cubans.—The suffering among the Cubans again awakens our sympathies and demands our help, that they may be relieved. The Christian people certainly do not lack in opportunities to manifest the sincerity of their profession. Jesus says: "For ye have the poor with you always; and whosoever ye will, ye may do them good." Mark 14:7.

As noticed in the last issue of the HERALD our people, especially those in the East, have been stirred up to active work and sent substantial aid to these suffering people, and still there is opportunity for further help, and as several small amounts have been handed in to us for these Cuban sufferers, we have concluded to make an appeal to our people and receive what they may be

pleased to contribute, and forward it to the proper distributing committee. All moneys received will be acknowledged in the HERALD OF TRUTH. We are glad to aid in this work and we hope many will be glad for the opportunity to contribute something to the Cuban sufferers. We herewith acknowledge the following:

A Friend,	\$1.00
A Brother in Elkhart,	1.00
A Sister in Elkhart,	1.00

A SERMON.

BY J. F. FUNK.

(Delivered at Elkhart, Ind., Jan. 30th, 1898.)

Text:—Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Jno. 8:51.

This is a declaration of our Lord Jesus Christ. These of you who have read the word of God have learned that the great work Jesus had at that time was to overcome, if possible, the prejudices and the enmity of His own people, His own nation. Christ came into the world in a manner that brought the prejudice of His own people (the Jews) especially against Him. It is true that they were looking for the coming of the Messiah, for their forefathers and the prophets had declared that He would come. But they had a very mistaken idea of the Man of His word, and of His kingdom. Their idea was that He would establish a temporal kingdom, and lift them up again, and give them a place with the nations of the earth. They had fallen into a degree of formality from which it was hard to bring them up; and looking for such a King and such a kingdom, it was hard for them to understand that this man was their promised Messiah.

He was born of poor parents, his father was a carpenter, a common laboring man. His home was in Nazareth, a despised place that was looked down upon with contempt, so much so that it was said of it, "Can any good come out of Nazareth?" His associates and companions were common people, the poor fishermen of Galilee, the tax gatherers, etc. He Himself confessed that the world hated the sinners and the sinners were in better condition than He, for said He, "The foxes have holes, and the birds of the air have nests; but the Son of man has not where to lay his head." With all these things presenting themselves before them, need we wonder that the people were high against Him when He told the people that He would give them life, and that if they believe on Him they should never die? When He said to them, "I am the bread that cometh from heaven," and, "except ye eat the flesh of the Son of

ter leaving Juniata county, I made
our visit with the brethren at
Mart. Ind., where I spent some pleas-
ant hours talking over the work, and
visited one of our young Nebraska
brethren, who is attending school at
Mart. Ind. While our young brethren

I have all my meetings to myself. Not a Christian person has entered my door for three months. But my neighbor has plenty of company every Sunday, to spend the hours of the blessed Lord's day in idle conversation.

with an air of satisfaction, "I know I am not perfect; but my plain neighbor Christian has inconsistencies too." How many efforts would you have to make to erase the influence of those inconsistencies from her mind? Dear reader,

are striving for knowledge, may they also get wisdom, so that they may be useful to men, and also labor for the glory of God.

From here I went to Chicago, and as above remarked I made a short visit there with our mission workers; I found them enjoying good health, and holding fast to the word of God.

After spending a few days there, I returned home, and since that time I have been thinking of the many friends, and the pleasant and encouraging hours I spent with them, and now I feel to praise the Lord for His kindness, and thank the brotherhood for the love they manifested toward me all through my travels.

May God's rich blessings abide with us all. We shall all be rewarded for all our efforts to promote His cause, when He comes to "make up His jewels." I ask an interest in the prayers of all God's people, that He may give me grace to work for Him, and do His will. I remain your brother in Christ.

DANIEL G. LAPP.

For the Herald of Truth
CONTINUED.

H. WATSON.

Two souls sat by the wayside of life, viewing the stream of humanity which was rushing by in vast multitudes. Each new face which came within the range of their vision bore the unmistakable stamp of care and suffering, and pitiful looks were ever and anon cast in their direction.

"Why is this awful misery so indelibly stamped upon every feature that we see?" asked the first experienced soul; "can nothing be done to alleviate the sufferings of these poor people? Must they go on down life's dreary way with that awful look of woe upon their faces? Can we not help them?"

"My dear brother," replied the older soul, "do you not know that these poor people are happiest when they are miserable? The longer the face they wear and the louder their wail, the greater is their content."

How true this is of the mass of humanity. Take away their cares and troubles and they would be like fish out of water. Like the salt sea sailor, the more trouble they are in the better they like it.

For the Herald of Truth.
PASSING THOUGHTS.

"For we know that our earthly home of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5:1.

The question with the apostle here is not whether this body shall die, or whether this earthly house shall be dissolved, but he speaks of the time when it shall be dissolved. In another place he says, "It is appointed unto man once to die." And again, "we have no abiding city here; but we seek one to come." If then we must go down to the grave, and our lives in this world must come to an end we have the assurance that there is a building of God, a house not made with hands, eternal in the heavens. Let us look at this house made without hands.

This is a place that shall endure forever. The earth and all material things shall pass away. But this building of God, this house not made with hands, will abide. The material heaven, that is, the firmament, the sky, and clouds

with all their hosts, shall pass away; but these are not the building of God not made with hands, to which the apostle refers. They belong to the material part of this world and as the apostle Peter says: They shall be rolled together as a scroll and shall melt with fervent heat.

Here there is nothing enduring, nothing permanent. The very best things we have, the most substantial things that may be produced by human wisdom and human power, will not and cannot remain the same for any length of time. The most permanent and substantial building, even though it be made of stone, or iron, or steel, cannot be secured against the ravages of time; it will immediately begin to decay and in time must perish.

Even we ourselves, though created in the image of God, the noblest and best of all God's works, so fearfully and wonderfully made, are but the creatures of a day—one brief little day. "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." "All flesh is grass and all the glory of man as the flower of the grass; the grass withereth and the flower thereof fadeth away."

The child is born into the world, and as soon as it beholds the light of day it begins to change. The helpless infant soon becomes a vigorous child; the vigorous child develops into a blooming youth; blooming youth grows into manhood, and manhood develops until he reaches the highest point, the mountain top, and the sun stands over him at high noon. Then the shadows turn the other way and he begins the gentle descent on the decline of life and goes on down, until he drops into the grave and the place that once knew him shall know him no more forever.

Thus man dieth and wasteth away. Thus man returns to the dust of the earth from whence he was taken. Thus this earthly house, this tabernacle of clay must be dissolved, broken down, to be rebuilt in the morning of the resurrection, when all that are in their graves shall hear the voice of the Son of God and shall come forth, when this corruption shall put on incorruption, and this mortal shall put on immortality, and death shall be swallowed up in victory.

"Swift to its close ebbeth out life's little day;
Its joys grow dim, its pleasures pass away;
Change and its shadows in all around I see—
O, Thou who changeest not, abide with me!"

For the Herald of Truth.
HELPS TO BIBLE STUDY.

BY J. B. SMITH.

The word Bible is derived from *biblos*, the Greek word for book. Used as a title it means The Book. When Sir Walter Scott was about to die he said to his son in law, "Bring me the Book." "What book?" asked Mr. Lockhart. The book—the Bible. There is only one Book. The Bible has also very significantly been called, The Book of books. When we remember that it has God for its author, salvation for its end, and truth without any mixture for its matter, we readily recognize the appropriateness of its title. Since in it is declared the will of God to man, we need not wonder that people are asking

the question, "How may I get a thorough knowledge of the Bible?" In the first place, no one can intelligently study the word without knowing both its general and sub-divisions. Paul directed Timothy "rightly to divide the word of truth"; we, too, must heed Paul's advice. The Bible has not only the two general divisions, the Old and New Testaments, but each of these has its divisions. In Luke 24:44, Christ gives those of the Old Testament as Law, Prophets and Psalms. Under the term Law, may be embraced not only the Pentateuch, but also the twelve books following, in which is given the history of the execution of the Law. The poetry of the Old Testament is contained in the next five books, while the seventeen that follow give prophecies concerning Israel, the Christ, and His kingdom.

The New Testament has four divisions, viz.: Biography, History, Epistles and Prophecy. The four Gospels are biographical. They do not aim to give a complete biography of Christ, only sufficient to prove that "Jesus is the Christ the Son of the living God." While the Gospels tell us in whom to believe, the Book of Acts, which includes the historical part of the New Testament, gives instructions to the one who already believed and inquires what to do to become a Christian. The third division embraces twenty-one Epistles, beginning with Romans and ending with Jude. This part tells us how a Christian should live, besides giving instructions to churches, officers, preachers and evangelists. The Book of Revelation, the fourth division, gives a description of heaven, the reward of those that overcome, and also contains prophecies concerning the trials and triumphs of the Church.

The student should seek such familiarity with the books of the Bible that their names, groupings and contents can be instantly recalled. These items are all important. The knowledge of the names of the Books in their order is indispensable. If each subdivision is taken up separately, this knowledge may be easily acquired, thus avoiding many ineasurable embarrassments which we too often see, when for instance, a would-be Bible student is looking in the Old Testament for the Book of Hebrews.

Another important feature that must be kept clearly before the mind in the study of the Bible is its division into Ages or Dispensations. These may be thus defined, (1) The Patriarchal Age, extending from the Creation to the giving of the Law at Sinai. (2) The Jewish Age, from the giving of the Law to the descent of the Holy Spirit. (3) The Christian Age, from the descent of the Spirit to the death of the apostle John.

The characteristic of the first age is the family, the family revelation, family religion and family government. The characteristic of the second is the nation, a national religion and national covenant. The characteristic of the third, the race; a world-wide religion and message.

God spoke in the first age to families through patriarchs; in the second to the nation, through Moses; in the third He speaks to all the world through the Son, of the end of time. Thus we see that man has not always been governed by the same laws, neither has he always had the same forms of worship. Many commands enjoined upon the Jews do

not apply to us, who live under the Christian Dispensation. Take for instance Luke 18:18. The answer to that question is no longer to be taken from the twenty-second verse but from Acts 2:38. Read also Matthew 5:21-48.

Thus far we have confined ourselves principally to the mechanical part of the Bible. This, in itself, has but little value, nevertheless it forms the background to the thorough comprehension and understanding of God's word.

It is the subject matter, however, about which we are more particularly concerned. "Hear," as Stowell says, "there is milk for babes whilst there is manna for angels; truth leaping beyond the reach of a seraph." It is here that we find the utterances made by holy men of God who "spoke as they were moved by the Holy Ghost," 2 Tim. 1:21. The law of interpretation requires that one place himself in the same condition and mood as the author was in when he wrote. Since the Bible was written by men that were influenced by the Spirit, we must have the Spirit to guide us in its interpretation. "Spiritual things are spiritually discerned." The reason that the Ethiopian did not understand the Scriptures was because he did not have a guide. It was the Spirit that moved Philip to draw near the chariot that made them clear to him. It is the Spirit that searcheth "the deep things of God" 1 Cor. 2:10.

Again, in order to understand the Bible one must learn to love it. Since it is peculiarly adapted to man's needs, it follows, that the more one reads it, the more will he love it. Love for God's word is the key to the door through which we may gain an insight into many things which keep us hurried within this great treasure-house of God. The most successful Bible student therefore is he whose "de-light is in the law of the Lord."

Some one has said, "God helps those that help themselves." This applies very forcibly to the Bible student. While the Spirit is needed as a guide to interpretation it remains for us to "study the Scriptures." The Spirit can only do His work for him who is willing to study the word faithfully and persistently. The following engagements, we believe, will serve as an aid to successful Bible study. In the first place a knowledge of history is absolutely necessary. The plan of the Bible is historical. It is not logical nor scientific. Redemption is historically unfolded in its pages; it should be historically studied. One may doubtless get good out of a verse, a fact, or a character of the Bible, severed from its historical setting, but how much more when restored to its connections! If we would know Abraham or Moses or David or Paul, if we would comprehend the Abrahamic covenant, the scenes on Sinai and on Calvary, or that the rest of the House of Obed Edom the great company under the leadership of David halt at the foot of the high hill on which the city stood; and here the first six verses of the psalm burst forth in adoration to the Creator. In order that the rest of the Psalm may become fully intelligible to us let us here remember that the God of the Hebrews was known as "The Lord of Hosts." The procession has now marched up the hill and halts opposite the massive porch of the time-worn fortress, and in full military form, summons it to open up its gates.

ing they were forbidden to do so. Their history under the Judges as well as in Egypt will suffice to illustrate these facts.

The historical circumstances connected with each Book are also very important.

A knowledge of the order of the different Books, especially such as are historical, will readily assist the student to trace the divine economy toward mankind, under the Mosaic and Christian dispensations. Not long since a minister of the Gospel ventured the opinion that Ruth was led to believe in the true God, while in the land of Moab, by reading the Psalms of David! Every Bible reader or at least every minister ought to know that Ruth had died long before David was born.

The titles of the Books are also worthy of notice, because some of them announce their subjects, others denote the churches or persons for whom they were written. For instance, Genesis comes from the Greek "Genao, to beget." It is the book of beginnings.

We have the beginning of life; beginning of probation; beginning of sin; beginning of fear; beginning of sacrifice; beginning of punishment; beginning of death; beginning of redemption; etc. Exodus comes from the Greek *Exodos*, which means a going out. It describes the going out of the Israelites from Egypt. Leviticus was so called because it contains the laws and regulations pertaining to the Levites, the priestly tribe among the Israelites. In Numbers we have the numbering of the children of Israel. Deuteronomy is derived from two Greek words *Dextera* meaning second and *Nomos*, law. Literally then the title of this book is the second law and it was so called because it contains a repetition of the Law of Moses. These five books together are called the Pentateuch. This word is also from two Greek words, *Pente*, five and *Tetechos*, a book, hence the word literally means five books. The consideration of the place where a book was written is likewise of great importance. The first Psalm being written in Palestine, the comparison of the ungodly to chaff driven away by the wind, will become more evident when it is recalled that the threshing floors in that country were not under cover, but were exposed and in lofty situations, in order that the wheat might be more effectively separated from the chaff by the wind. A knowledge of the occasion on which a book was written will greatly help to the understanding of the Scriptures, particularly the Psalms, many of which have no title. The twenty-fourth Psalm serves as a good illustration. It is a ceremonial of the bringing of the Ark to Jerusalem and represents the words of the processionary march from the House of Obed Edom to the gates of the great city. The great company under the leadership of David halt at the foot of the high hill on which the city stood; and here the first six verses of the psalm burst forth in adoration to the Creator. In order that the rest of the Psalm may become fully intelligible to us let us here remember that the God of the Hebrews was known as "The Lord of Hosts." The procession has now marched up the hill and halts opposite the massive porch of the time-worn fortress, and in full military form, summons it to open up its gates.

"Lift up your heads, O ye gates; And be ye lift up ye ancient doors: And the King of glory shall come in." Wardens answer from within:

"Who is the King of glory?" "By the simplest of poetic devices the anthem keeps back for a time the great Name, and answers with other titles of Jehovah."

"The Lord strong and mighty, The Lord mighty in battle." The watchword has not been spoken and the gates refuse to open. The summons must be repeated.

"Lift up your heads, O ye gates: Ye lift them up, ye ancient doors: And the King of glory shall come in." A second time is heard the challenge from within:

"Who is this King of glory?" At last the great name is spoken: "The Lord of Hosts, He is the King of glory!"

At this word the gates roll back, the procession enters, and Jehovah has taken possession of the city.

Closely allied to the subject of history and perhaps of equal importance is the study of biography. Studying the lives of such noble characters as Abraham, Joseph, Moses, David, Solomon, Daniel, and Paul can help but have a helpful influence. "Being dead they still speak to us." The study of Bible characters in our Young People's Meetings as well as an occasional sermon along this line would prove very beneficial. In particular should we study the life of Him who "went about doing good."

The study of types will also be found very profitable. Just as the ordinances of the New Testament point back to Christ as the one that did come, so the types and prophecies of the Old Testament point forward to Christ as the coming Redeemer. The types may be considered as a shadow of things to come. The tabernacle was a type of the incarnation of Jesus. The laver typified sanctification or purity; the candlesticks typified Christ as the Light of the world; the shewbread typified Christ as the Bread of Life; the high priest was always a type of Christ. Many other examples might be given. Among Bible characters that may be regarded as types we quote the following:

"Adam represents man's innate sinfulness. Abel represents atonement. Noah represents communion. Abraham represents regeneration. Isaac represents sonship. Jacob represents discipline and service. Joseph represents glory through suffering."

For the Herald of Truth
OUR INFLUENCE.

BY JACOB MOORE.

In reading the article in the HERALD OF TRUTH in reference to furnishing articles for its columns, I felt that I ought to use my talent in this direction. I feel my inability in this work, at the same time I want to give my thoughts on some of the points that were presented to me in reading that article.

We should use our influence in such a way that will encourage our young people who are not yet in the church, to enter upon this work and give their services to the Lord. Our younger brethren and sisters often have more influence in this direction, over their older companions, than older ones, and they should use these abilities that God gives them to bring them in. Instead

of harshly reproving them for being in this condition, or treating them with unkindness, or sometimes even with disdain, which often drives them farther away from God and the church, we should rather treat them kindly, and encourage them in the better way.

Our young brethren and sisters when they pass along the road, and meet children, they should speak to them in a kindly way, not call them "kids" or "chicks" in an insulting way, because it is unbecoming and un-Christian-like to do so, and the influence upon the younger ones is not good. Persons that are prompted by the Spirit of God will avoid all slang talk and unkind words to others. We can, and we should, be kind to everybody. There are many people in the world whose lives are cheerless and sad enough without being intensified by unkind treatment from those who enjoy a more pleasant lot; and our own lives will be made glad, if we continually try to scatter "seeds of kindness" about us.

Our dear Savior teaches us to exercise kindness, patience, goodness and mercy to others, and says, "A new commandment I give unto you, that ye love one another." Then He tells us that He has come to prepare a place for us, and will come again and receive us to Himself. What blessed expectations and hopes for the life to come have all those who live in Him, and for Him. They shall live with Him in that better and nobler world above. This fills them with joy continually.

My life in this world would be sad indeed if I did not have the hope of a better future home. My life would be much sadder than it is if I had not the hope of meeting a dear mother that has passed over the river more than thirty years ago. But the best that we can look and hope for in the life beyond is to be united with our loved Savior, who gave His life that we through Him might be saved, and made heirs with Him in glory. "To him that overcometh I will give to sit with me on my throne, even as I have overcome, and sit with my Father on His throne."

For the Herald of Truth.
POINTS FOR REFLECTION.

BY DANIEL KAUFMAN.

"What success had you in your meeting?" "O wonderful! While we had no accessions, we succeeded in turning out twelve. We did a little work in the line of purification you see."

There is something in this that commends itself to the consideration of those who have the interest of the church at heart.

How may we carry out the great commission (Matt. 28:19, 20).

1. By prayer.
2. By personal work.
3. By consistent Christian living.
4. By denying ourselves of all unnecessary expenditures of money.
5. By giving to the Lord what others give to the goddess of this world.
6. By allowing ourselves to be used in whatever way God may see fit.
7. By giving a hearty support to all work designed for the spreading of the Gospel.

We speak of non-conformity in attire. As a vague, indelicate question, designed as a dogma for church creeds,

it consists of husks. As one of the fruits of the inner life, it strikes the heart of religion. Non-conformity to the world in attire consists not in keeping out of the most glaring fashions of the world, or in having just a few points in our attire different from the way the world appears. The prayer-head-covering is no part of the attire.

For another purpose. Doctoring the coat-collar does not cover the whole question. Discarding jewelry and substituting something else just as fine will not fill the bill. Keeping the face shaved clean does not answer it all. Nor can this question be fully settled by doctoring any other part of our attire. We must go down deeper than that. We must sink to the heart. We must there find an aversion to all sin. In such a heart pride cannot dwell. Jewelry will find no place on the person, for it is useless and vain. Other futilities and unnecessary articles of apparel would be kept away for the same reason. The fashions of the world would be shunned, for they are designed to gratify a proud heart. The appearance of the attire would show that the wearer prizes "the ornament of a meek and quiet spirit" rather than the "outward adorning of gold and of pearls and of costly array." If all church members were truly humble, there would be no danger in their conforming to the world in fashionable attire, for their tastes would be essentially different. What a blessed thing it would be if we could all fully realize that "God resisteth the proud, but giveth grace to the humble."

Among the misunderstood teachings of the Gospel is non-resistance. Some people begin at the wrong end. They begin with the nation, when they should begin with the individual. The Gospel is for individuals rather than for nations. Get the individual right and the nation will take care of itself. Hence every Christian should understand that God would have his heart filled with supreme love to God, and love for his fellow-man as for himself. With this principle reigning in his heart, he will be meek and quiet and peaceable in his home, in his church, in all the dealings of his life with him as he may be called. A man who is thoroughly saturated with the non-resistant principle is not given to quarreling either in home, church, society, or nation, is never known to "contend for his rights," nor encourage a worldly combat in any way. Non-resistance of people engaged in law suits or other carnal struggles deserve ten times as much censure for their hasty or careless words or their questionable business methods which bring about the conflict as they do for engaging in the conflict itself. The man that would keep a full till it comes to the point of a law suit or fight and then back down has studied the letter and not the spirit of the Gospel. He lacks a great deal of being non-resistant.

During the past year a number of churches were built for convenience in worship by our people. During the coming year a few more will probably be built. Nonetheless a number more would be built if the funds were available. Poverty is usually given as the cause for a failure to build, where a church is necessary. Sometimes the poverty is

real, sometimes imaginary. People ought to undertake the building of a church with at least the energy and sacrifice that is usually shown in the erection of a house or barn. In one instance I knew a man of ordinary means contribute one hundred dollars, and over a month of carpenter work toward the erection of a church. When such a spirit is shown there usually is little trouble in securing enough means. One hundred dollars is not a large sum to contribute for a man with an average sized farm and practically out of debt, when such an important work as the building of a church is on hand. Where the congregations are small and the members poor, the surrounding congregations should extend liberal assistance.

There seem to be two extreme views with reference to the possession of worldly goods. One class of extremists seems to think that God placed them there to collect the whole world (so to speak) as their heritage and to use the same for the gratification of their own carnal lusts. They want "every cent that is coming their way," and are not very particular as to how the money is employed to start these cents their way. All reference to covetousness is meant for somebody else, and whatever they lack in consecration and in scruples concerning business transactions is atoned for (in their opinion) by occasional contributions to religious purposes.

Another class of extremists seems to regard it a Christian duty to be very poor. This view is objectionable for two reasons. 1. It affords an opportunity for those who are too lazy to provide for their families to be excused by their poverty. 2. It lessens the capacity of Christian people for contributing means for the support of the Gospel. We should avoid covetousness on the one hand, and indifference to opportunity on the other. The Bible teaches us to be industrious, but along with this industry we are to seek "first the kingdom of God and his righteousness, and all these things shall be added unto us."

For the Herald of Truth.
DEBT.

BY H. WATSON.

The greatest blessing of mankind is debt. It is the leech that saps the blood of many a noble heart, and willing. It is the monster "of so frightful mien" that drags, with unrelenting hand, many a fertile mind and towering ambition to the portals of the poor house, and even to the grave, and, with scornful finger pointing, says, "There is your reward. Go thence and dwell therein!" Oh, the pitifulness of it! See the noble brow wrinkled with care, the shoulders stooped with a load they know not the strength to bear; see the fair head bowed with grief and the tottering step start—and all the direct result of this blighter of happiness and maker of woes—debt.

Debts are very easily acquired, but not so easily gotten rid of. How often we see the young man, with thoughts spending a great deal more than they make, or can afford to, in order to keep "in the swim." If we could see the greater number of these in later years, when the cares of life have bleached their hair to whiteness, how many of them would we find occupying places

of trust and honor in the community in which they live? About one out of a hundred. The other ninety and nine, are, perhaps, winding up a wasted life within the confines of an asylum for the poor and homeless, forgotten by friends and relatives, and left to end a miserable existence as a victim of debt.

Do we ever see the names of these poor deluded specimens of humanity enrolled upon the scroll of fame or engraved on history's page, or handed down from generation to generation as a name worthy of encomium? Can we say of them, as Anthony said of Caesar, "There was a man"? More often is the finger of scorn turned in their direction and hearts which may have with ambition burned, are chilled and cold with debt.

"O, wad some power the gillie gie us" that this one word could be stricken from our lexicon; that never more would our eyes behold or our ears hear the devastating power and awful ravages of debt.

Debt, walking hand in hand with despair and death, plucks from the heart of many a family many a happy memory and thrusts it into its cavernous maw, there to end in lamentations and bitterness an existence which otherwise would have been sweetened with the love of friends and family.

O, youth and maid, beware! Let not this monster once get his talons fastened upon you. No matter how insignificant the debt may appear at first, it will grow upon you, and enlarge, until finally your whole being will be enslaved in its octopoid folds and your respectability will be forever lost. Keep well within your present means, but never let many a happy memory pass on the spot, and I warrant you that you will have a lighter heart and happier mind than if your person be laden down with costly apparel, part of which is paid for and the other part hanging over your head as a debt. In the end you will be better off financially, and in the good will and respect of all with whom you come in contact.

Elkhart, Ind.

For the Herald of Truth.

AN EXPLANATION DESIRED.

BY DAVID BURKHOLDER.

In the *HERALD*, March 1, in the article headed "The proof that Jesus needs us," we find the following: "Was it not His (God's) design and permission that the forbidden fruit should be eaten by Eve?"

Now if the writer means to say what this expression implies, he is certainly wrong. Look for a moment at the inconsistency of God commanding Eve not to eat of it under the penalty of death, when at the same time it was His design that she should. Is God untrue, are His commands and designs antagonistic? God forbid.

Again, if it was God's design that Eve should eat the forbidden fruit, then it follows that it was also His design, purpose, intention and aim that she should be subject to all the miseries of this life, which followed as the result of the transgression. What kind of a father would we judge that man to be who would punish his child for doing that thing which he had designed it should do?

This is the way I look at it. Will some one please explain?
Napaynes, Ind.

MISSIONS.

For the Herald of Truth.

CITY MISSION WORK.

In presenting to the readers of this article, some idea of city missionary work, it shall, by the help of God, be the author's aim and object to show to you some few of the scenes which are almost daily met with in coming in contact with the poor, as well as the greatly neglected class of people; some of their homes as well as a few of the ways by which they obtain a livelihood—imparting to each scene, as nearly as it is possible, the true colors, which will enable them to stand out, to the mind's eye, as living, moving realities which are not imaginary, but which do really exist.

We would wish hereby to illustrate the great necessity of consecrated men and women engaging in this great work for our Lord and Master, being instruments in His hands for the saving of men's souls. To those who would say we cannot afford it, who are indifferent, or who by the pleasures of earth and her vain show of pomp, splendor, comfort and ease, have had for so long a time their ears stopped to the modern Macedonian cry (Acts 16:9), their eyes closed to the many sad, dark, wretched and lonely homes, where the sunlight of God's love, and the glow of heaven has never entered. May the all-wise, all-merciful Father in heaven grant unto you, His professed follower, one glimpse of sin as He sees it; grant to see these poor, ignorant children of His, for whom He gave heaven's richest and brightest jewel to enlighten, as He, the pure and holy One, sees them. I now see, in my mind's eye, a child that has wandered away from the watchful care of its father and mother and has become lost in the great city. On the anxiety of those parents, the rewards offered, the diligent search which is instituted for the lost one, and when at the close of day, a poor worn out searcher returns to the father with the little one in his arms, the dear one all covered with dirt and rags, by having oftentimes fallen, and having been mistreated by others, instead of, as was the case in the morning, a clean face, clean hands and neatly attired. But will this sad condition of the child lessen the father's love, or in any way lessen the reward to the faithful searcher?

No, I hear you say, the reward will be the same as if the child were as neat and clean as it was on wandering away. Then "Even as a father pitieth his children, so God pitieth them that fear him."

The reward that God offers to you for brother, to you my sister, is eternal life, eternal happiness and bliss, to be with Him forever more, when earthly toil shall cease. But where are the lost ones whom you have sought? Can we expect the reward if we are not faithful to the command? If we have not rendered our best service to Him who has offered it? But you say we cannot all leave our vocations in life and flock to the cities, or sail to foreign shores to seek those who have gone astray! No, nor is it required of us that we should.

The patient hand that forged, link by link, the great anchor chain, was as truly an instrument for the saving of the great vessel from being dashed to pieces on the hidden rocks, as were the

sailors who lowered the anchor during the storm.

If you cannot go, you can send a substitute or help support those already giving their all for this cause. "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into the harvest." Luke 10:2.

Have we ever stopped to consider that every tick of the clock is telling a soul, who has never heard of the love of Christ, is passing from the shores of time to eternity, to meet a just God, who has said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3); but "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" Rom. 10:13, 14. These messages in connection with Christ's last commission to His disciples, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), places upon us a great responsibility, and no one is so poverty stricken that he cannot assist in furthering this most noble work. (Read Mark 12:42.)

The Lord has bestowed various talents unto each of us, and according as He has given us so let us render unto Him. If He has blessed us with the riches of this world, gold, silver, or houses and lands, let us use it to His name's honor and glory. If with the power of song or music, employ it as unto the Lord. If the gift with which to proclaim His everlasting truths, let us stand forth boldly and proclaim them, ever clinging closely to the promises of His word, and with you always, even unto the end of the world." Mat. 28:20. Then if the Lord be for us who can be against us, or as Daniel March has most beautifully expressed in his poem:

"If you cannot speak like angels,
I am sick in bed, and have lost the use of my limbs. My throat is intensely sore. I think that I have diphtheria. I have nothing to eat in the house. Baby is sick and I am left alone. 'Please come and see me.' When we arrived at the wretched place that this woman called home, we found it a miserable dark, damp basement. There wasn't a particle of food in the house, while the poor woman had a four-weeks old baby by her side on a wretched mattress that served as a bed. The babe was sick unto death; the woman herself had partial paralysis of the lower extremities, and was suffering from a diphtheritic sore throat. To add to her misery, her drunken husband, after cruelly beating her, had left her with another child four years of age, she lay there, unattended and uncared for, left to die in her wretchedness and misery. We treated her, furnishing medicines and food, until the death of the baby and her own recovery, after which she was aided to secure washing and scrubbing sufficient to pay the rent and care for herself and child.

Here is a place, clean and neat, though humble and poverty stricken, where two maiden souls had knit themselves together to help make the poverty more endurable. As we entered we were met at the door by the sad face of one of the women, who told us that her companion was down in bed "sick with typhoid pneumonia." We cannot afford a doctor, so she is being well cared for as poverty stricken love can

March 15,

1898.

followers of Him who said, "I came not to call the righteous, but sinners to repentance," they will most assuredly be developed. There are localities named from and by those living in and about them, such as the "Italian Quarter," the "Black Hole," "Little Hell," the "Polish Quarter," the Arab tenement houses to be found off South Halsted, and streets, that almost beggar description. Tumble down, rickety, wretched frame houses, alleys full of reeking filth, the refuse of stables, ash piles, decaying vegetable matter, giving out foul odors and uniting with miasmatic cesspools, in breeding disease and death. Here you may see lean-eyed, bloated bodied, debased, degraded men and women; children who are utter strangers to soap, water and towel, and whose greatest enjoyment is to dabble in the mud and filth of the alleys.

Inside, the houses are as vile as their outer surroundings. Most stuffy and stinking, without any attempt at ventilation; men, women and children crowded together as so many swine in a dirty sty, cooking, eating, drinking, smoking, working and sleeping, all in the same room. This picture is not one of beauty, nor is it contact with the real life of the poor, but it is a true picture of the extreme. Yet they exist, they are here in our midst, and they ought not to be in this condition. The question might right here be asked, How can this sad state of affairs be remedied, to which we would most respectfully answer, Only by the introduction of Christ, the Savior of men's bodies, as well as souls, into the homes and hearts of these truly most wretched beings.

Let us now together enter some of these homes. On the 24th of December of last year the following note was received from a poor woman whom we had before relieved.

"Dear Doctor: 'Please come and see me. I am sick in bed, and have lost the use of my limbs. My throat is intensely sore. I think that I have diphtheria. I have nothing to eat in the house. Baby is sick and I am left alone. 'Please come and see me.' When we arrived at the wretched place that this woman called home, we found it a miserable dark, damp basement. There wasn't a particle of food in the house, while the poor woman had a four-weeks old baby by her side on a wretched mattress that served as a bed. The babe was sick unto death; the woman herself had partial paralysis of the lower extremities, and was suffering from a diphtheritic sore throat. To add to her misery, her drunken husband, after cruelly beating her, had left her with another child four years of age, she lay there, unattended and uncared for, left to die in her wretchedness and misery. We treated her, furnishing medicines and food, until the death of the baby and her own recovery, after which she was aided to secure washing and scrubbing sufficient to pay the rent and care for herself and child.

Without any degree of hesitation or timidity we shall proceed to show you some of the dark scenes and places which exist in our fair city of Chicago. We will admit, that there do not here exist such dense masses of vice and degradation as are found in London or New York, but the conditions favoring the development of even a worse state of affairs are here, and unless strenuous efforts are put forth on the part of the

care for her; but "poor soul, she worries her life out, lest we should lose the little bit of work we have, for I can't attend to it and also care for her." You see for weeks we have not had any work, and we have had a hard struggle to keep body and soul together; and now, just when the work comes in she is taken down with the same ailment, the patience, bravery and fortitude of these two women, struggling hard with poverty, determined to be "honest" in spite of all the surrounding circumstances, and to die if needs be in the conflict, only assists in proving more clearly the saving and keeping power of the Lord and Savior Jesus Christ; while many other avenues were open and accessible to these two Christian girls, whereby they might have lived in luxury and comparative ease, for a season at least, they preferred rather to toil from morning early until late in the evening with needle and thread and enjoy the blessing and comfort of a light heart, and a clear conscience towards God and their fellow-man.

Perhaps, at this point it would be of some interest to show to you just how these two ladies, as well as scores of others, manage to exist by the plying of the needle and thread. In the workshop, there were several hundred of unfinished pants waiting to be sewed. These are sent, all cut out, and these women have to cut the trimming for some two ladies, as well as scores of others, manage to exist by the plying of the needle and thread. In the workshop, there were several hundred of unfinished pants waiting to be sewed. These are sent, all cut out, and these women have to cut the trimming for some two ladies, as well as scores of others, manage to exist by the plying of the needle and thread. In the workshop, there were several hundred of unfinished pants waiting to be sewed. These are sent, all cut out, and these women have to cut the trimming for some two ladies, as well as scores of others, manage to exist by the plying of the needle and thread. 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still have services every Sunday, in which our deacons teach and admonish us as the Lord gives them grace. We here earnestly plead for all traveling ministers to remember us and that a hearty welcome awaits them here, whenever they can favor us with a visit, and bring to us the sweet bread of heaven. We also invite all brothers and sisters who desire a home in the South, to come and see our colony and if agreeable join us. We still feel that the country affords all necessary qualities to make comfortable homes for those who have limited means, but a mind to work. Those who are here are generally well satisfied and feel to make this their future home. May the blessings of God continue upon us. We desire the earnest prayers of all the brethren and sisters in Christ that all things may redound to His honor and glory.

M. S. N.

NORTH LAWRENCE, OHIO, MARCH 1, 1898. In the Master's name, greeting. During November and December we had a number of visits from ministers from abroad. Nov. 23, 1897, Bro. Andrew Mack, of Bally, Pa., was here and preached at the Pleasant View church. Nov. 25th (Thanksgiving), Bro. P. Garber, of the Salem church was here, and preached a very practical sermon from Phil. 4:6. Nov. 22, Bro. Lewis Burkholder, of Box Grove, Ont., preached at Pleasant View, and on Nov. 30th, he spoke at the Martin church. Dec. 2d and 3d, Bro. Amos Mumaw and Bro. Jonas Lomcke of Elkhardt Co., Ind., preached at Pleasant View, after which they also had several meetings at the Martin church. Dec. 9th to 12th, Bro. Geo. R. Brunk, of Canton, Kansas, preached at Pleasant View and on the evening of the 12th at the Martin church. Bro. Brunk took sick here and on the 21st left for home. Dec. 11, Bro. Samuel Yoder of Elkhardt, preached at Pleasant View, and on the 13th at Martin's. These visits were highly appreciated. On Feb. 27, we were again visited by Bro. C. B. Breneman, of Elida, Ohio. He preached twice at the Martin church. In the forenoon he used the text: "Go ye therefore and teach all nations," Matt. 28:19; and in the evening he spoke from the words: "Ephraim is a cake not turned," Hosea 7:8.

Our Sunday school at the Pleasant View church has again been maintained the year around. The writer realizes that we can indeed have a prosperous school in winter as well as in summer. Pupils and teachers have more time to prepare their lessons. Although the attendance is necessarily diminished in winter it is no evidence of a poor school. Too many can only go to numbers. "Two or three meeting in Jesus' name" is a sufficient number if other things are as they should be. Those schools that are closed during this winter are indeed missing some very good lessons. "Lost time is never found." May the Lord help us to be more zealous for souls.

RUDY SENGEL.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF FEBRUARY, 1898.

RECEIPTS.

Crossman Cong., Canada,	\$1221
Amicus (Canada),	300

Zion Cong., Morgan Co., Mo.,	4.15
Penna. Cong., Harvey Co., Kans.,	16.11
Isaiah Christobel,	1.00
Wm. L. Krehbiel,	1.00
D. N. Lehman,	2.00
M. N. Lehman,	1.00
A. Brother, Princeton, Ills.,	15.00
Osborne Cong.,	\$65.47
Total,	

Chicago Mission.

Pleasant Valley S. S., Kans.,	8 570
Harper S. S., Kans.,	4.96
Elkhart, Ind. S. S.,	6.31
Allensville, Pa. Bible Class,	5.00
Katie Lapp, Roseland, Neb.,	1.50
A Sister, Waterloo, Ont.,	5.00
Friends, Lancaster Co., Pa.,	8.00
Roseland, Neb. Y. P. M.,	2.80
A Sister, Millersville, Pa.,	1.00
J. H. Shelder,	1.00
Mt. Zion, Mo. Bible Reading,	1.85
Isaiah Christobel,	.50
P. P. Moser,	1.00
E. L. Yoder,	1.50
Wideman's S. S. Ont.,	2.00
Medina Co., Ohio S. S.,	10.00
Wm. I. Krehbiel,	1.00
A Brother, Princeton, Ills.,	1.00
Holden, Mo. Y. P. M.,	1.36
Frank Saucker,	1.00
Menno Troyer,	1.00
Brother Springer and Litwiller,	.50
A Sister, Chicago,	.50
Chas. Culp,	.50
Total,	\$65.53

Orphan's Home.

A Sister, Millersville, Pa.,	\$1.00
A Brother, Princeton, Ills.,	1.00
Total,	\$2.00

Armenian Orphan.

A Brother, Princeton, Ills.,	\$1.00
Total,	\$1.00

Foreign Missions.

Harper S. S., Kans.,	\$1.96
Amicus (Canada),	2.00
Noah Metzler,	1.00
A Brother, Princeton, Ills.,	1.00
Jacob Jutzi, Va.,	\$10.96
Total,	

SUMMARY.

Evangelizing,	\$65.47
Chicago Mission,	65.33
Orphan's Home,	2.00
Armenian Orphan,	1.00
Foreign Missions,	10.96
Total,	\$134.76

DISBURSEMENTS.

Evangelizing,	\$55.47
Chicago Mission,	65.33
Orphan's Home,	2.00
Armenian Orphan,	1.00
Foreign Missions,	10.96
Total,	\$134.76

DISBURSEMENTS.

S. S. Herter for work in his district,	\$12.21
Daniel Burkhard, work in his district,	15.00
Four annual clerical orders,	2.00
S. F. Coffman to Neb.,	15.00
C. C. Beery, balance of trip from Tenn.,	2.50
Postage,	5.00
J. S. Shoemaker to Iowa,	10.48
Total,	\$62.49

Chicago Mission.

Rent,	\$29.00
Coal,	9.75
Postage,	.75
Lamp chimney,	.08
Soap,	.10
Matches,	.41
Freight,	6.00
Domestic work,	11.05
Living,	857.35
Total,	

SUMMARY.

Evangelizing,	\$62.49
Chicago Mission,	57.25
Total,	\$119.74

For workers personal per D. F.

Driver,	\$8.81
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March 15,

PERSONAL FOR WORKERS.

John Christolear,	\$16.00
Noah Hoover,	1.00
Total,	\$26.00

Correction.

In the report for January the item under *India Mission* should read *Cedar Grove Cong., Ont., \$9.76* instead of *Wideman's Cong.*

Gratefully acknowledged.

A. B. KOLB, Pres.
G. L. BENDER, Sec'y.
C. K. HOSTETLER, Treas.

N. B. Please send all remittances to the treasurer and make drafts and money orders payable to his order.

For the Herald of Truth.

SIN AND ITS CONSEQUENCES.

"For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23.

The blood of Jesus Christ cleanses us from all sin, and the spirit of Christ keeps us from falling into sin. So long as we are on this earth we shall need the mighty power of the Holy Spirit, to help us, and to help us to overcome the snares of sin.

How hideous, hateful and terrible sin must be when it could bring down from "heaven" the "Son of man" to purchase man's ransom from its power! No one can think lightly of sin when he considers God's estimate of it. Sin never satisfies. All its pleasures are "for a season"; then comes remorse to eat out the heart, and to make the soul hate itself. There is no contentment in sin whatever and those who live in wickedness must go from sin to sin seeking a delight that is never found, until life's direction is changed and the foot of the blood-stained cross is reached.

What a black, cheerless and hopeless world this would be were it not for the light that streams from the cross! Sin has spread mid-night and pollution everywhere. The whole world hears the blot of sin, and there is no remedy, no light in all the philosophies and religions that men have devised.

Sin is the stain that no moral teaching can remove, but must be eradicated and disappear before Him "who is the light of the world."

The higher we advance in the spiritual life the more plainly we see in ourselves, the sin that is inherent in our nature, and the specific sins that we constantly commit. These we must and should try to lose sight of by God's grace as soon as possible. Dear reader, get rid of your pet sins; do not yield to them any longer. But let us from this very moment promise Christ that by His blessed assurance we will live and walk more closely to Him in the future than in the past, and then, what a mighty influence will have over this sinful world. It was John, the disciple, who lived nearest to the heart of the Master who declared that "if we say we have no sin we deceive ourselves." Because all have sinned.

A quaint old Quaker divine of the seventeenth century says: "There is nothing so contrary to God as sin, and God will not always suffer sin to rule His masterpiece, man." When we consider the infinite power of God and how He is able to destroy that which is contrary to Him, who can believe that the devil must always stand and prevail? I believe it is inconsistent and not in accordance with true faith for people to

be Christians and yet to believe that Christ, the eternal Son of God, to whom all power in heaven and on earth is given, will suffer sin and Satan to have dominion over them. But you will say, no man by all the power he hath, can redeem himself and no man can live without the temptation of sin. We say Amen to it. But if men tell us that when God's power comes to help us, and to redeem us out of sin, it cannot be effected, they are in error.

Dear reader, then let us ask God to open the eyes of our understanding by His Spirit that we may know "what is the exceeding greatness of His power" and above all choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Thank God that we can be freed from sin, that the blood of Christ can cleanse us from it. "This is the 'gift of God' which is eternal life." Much more might be said on this subject, but hope and trust that what has been said may be to some one's benefit that has not yet forsaken the follies of sin and the world that he may turn and follow Christ.

L. V. E.

For the Herald of Truth.

WATCH AND PRAY.

BY S. M.

"Watch, therefore, and pray, for ye know not in what hour the Son of man cometh."

When the ten virgins went forth to meet the bridegroom, we are told the five who were wise took oil in their vessels with their lamps, while they that were foolish took their lamps but no oil in their vessels. This is to show us how it will be when the Son of man cometh. Therefore, let us watch and pray, that when the Lord will come we can meet Him with joy. We are glad that we can have the hope of meeting our Lord with joy; but sad, very sad indeed, will it be for those who have not this hope.

The Lord says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." We have reason to believe that the five foolish virgins thought they were as good as their five companions. Perhaps they were, as far as morality is concerned, but they were deceived because they lacked one thing. No doubt there will be many in the day of judgment who will be deceived in the same way.

"Let us therefore watch and pray for we know not in what hour the Son of man cometh." But one thing we do know, that He will come sooner or later, but if we are prepared to meet Him we will not fear His coming; we will be glad when He shall make His appearance.

The question here presents itself: "Are we prepared for heaven when He comes?" If we have a living hope, we have a living hope, and we shall have eternal life. But how sad it will be for those who are living along in the world, satisfied with what Satan tells them. He will not tell them about the sufferings and the unhappy condition of the lost, or of the lake of fire, which we prepared for him and his sinners. But Jesus tells them a thousand other things to deceive them. We thank God for His holy word, that tells us of the two ways; we are also glad for His Holy Spirit, the Comforter who leadeth us into all truth, and beareth witness with

1898.

our spirit that we are the children of God. Experience teaches us that to those who have the love of God in their hearts, His word becomes sweeter and more precious every time they hear it.

This parable is given us to show how it will be at the end of time. The day of Judgment is represented under the figure of the bridegroom coming to the marriage feast. How thankful we should be that God has not left us to grope our way in the dark in reference to this all-important subject. He has revealed it to us that we may read and understand for ourselves the great work which God requires of us, yet the people do not seem to take heed to these solemn truths.

The Savior tells us that as it was in the days of Noah, before the flood, so it shall be in the days when the Son of man cometh. People were "eating and drinking, marrying and giving in marriage, buying and selling, making plans for their own evil passions and appetites, when the windows of heaven opened, and the flood came and swept them all away. So the people now, in this mis-conception of what God requires of them, standing in their self-righteousness, exalt themselves, seeking after the fashions, the wealth, and the honors and pleasures of this world, and are in this way continually making provisions for the flesh. We are told that sin an hour when we think not, the Son of man shall come," but many will not be ready to meet Him.

Could we wish for a better place than heaven? No, there is none. Heaven is a perfect home. When we become perfect in Christ Jesus, He will take us to Himself to share the world of glory and eternal blessedness. Nothing can mar the blessedness and eternal happiness of that perfect home. It will be for eternity. When thousands and millions of years have passed away, it will always be the same blessed place. That is where we want to be, where we desire to have our home; but in order to get there we must look to Jesus, "the Author and Finisher of our faith," who, if we remain faithful, will receive us to that home at last.

Therefore, let us live every day as if it would be the last one we have to live, and obey the Lord in all things, and "press forward to the mark of the high calling of God in Christ Jesus."

The apostle says, "My heart's desire and prayer for God for Israel is, that they might be saved."

Let our prayers and desires for the salvation of souls rise up to God, that He may give salvation to all the poor, benighted souls who are still wandering in the ways of sin and unrighteousness.

East Lynn, Mo.

For the Herald of Truth.

PRECIOUS PROMISES.

BY CHARLES MCCLINTIC.

Many precious promises are left on record in the Bible for all who will make them theirs. We notice that they are nearly all conditional, but the conditions are such that every one can comply with them. Then why do so few people make these promises theirs, and why do Christians, who have the right to claim them, so often fail to receive them? Is it because they forget what the promises are? If it is, perhaps it would be well to occasionally call to remembrance some of God's promises.

There seems to be a special promise for every condition of life. Those who are weary because of the load of sin they are bearing, and worn out with seeking rest and finding none, should read Matt. 11:28, in which Jesus offers them rest if they but come to Him. If any are in doubt as to whether they will be accepted if they do come to the Savior, let them read John 6:37, where Christ Himself says, "I will that whosoever cometh unto me, I will in no wise cast out."

They that are fearful lest they receive only a partial forgiveness, should read Isaiah 55:7, where the prophet says the Lord will "abundantly pardon."

If we feel the need of wisdom, or faith, or charity, or grace, let us remember that in Matt. 21:22, Christ says: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." When it comes to the heart of friends has promised to be with us. Sometimes the way seems dark and we do not know exactly which direction to go. At those times let us not forget that in Psalm 32:8 God has agreed to guide us.

Those who are uncertain about the resurrection of the dead, should read John 6:54 and 1 Thess. 4:13-18. What a consolation it is to those who mourn to know that they shall be comforted (Matt. 5:4) and that someone God will wipe away their tears (Isaiah 25:8).

These are but a few of the many precious promises left on record. In Ezekiel 34:26, it is said that "there shall be showers of blessing." We are also told that God will not forget our labors of love; a reward is promised for even such a little thing as giving a cup of cold water to one of the "little ones."

Matt. 10:42. The necessities of life are promised to those who will seek first the "kingdom of God and His righteousness," Matt. 6:33. Knowing that these promises are yea and amen (2 Cor. 1:20), promises are yea and amen (2 Cor. 1:20), we are more ready than ever to be earnestly striving to make them ours?

For the Herald of Truth.

PRAYER.

BY REUBEN K. HUBER.

"Prayer is communing with our heavenly Father."

Paul knew that Christians could not live and grow without having communion with the Father. Hence the admonitions, "Continue in prayer," "call continually," "Continue in prayer," 1 Thess. 5:17.

Prayer is for the soul, what food is for the body—a preserver and sustainer. A lack of prayer causes weakness of the soul. Consequently sick Christians are lackluster.

Dear sister, dear brother, let us keep in close touch with Him who has said, "If we draw nigh to God, he will draw nigh to us." Some say they cannot pray. Does a child who has loving parents say, "I cannot talk with them?" or a man who loves to converse with his friends, say, "I cannot talk with them?"

True we cannot all pray eloquently, but any of us can find eloquence enough to make our words and wishes known. It is the earnest and sincere prayer that God wants and not the long string of flowery words. One reason perhaps that we cannot pray better is because we are not well enough acquainted with

Jesus. The more we are with Him the better acquainted will we be with Him, and the greater the acquaintance, the more will we like to talk to Him.

Let me just plead with you to seek the company of Jesus. The most glorious experience the Christian has is when alone in secret prayer; when none but God is near and where none but God can hear.

What can be more pleasant than to get so close to Him that we can feel the company of Jesus. These praising and adoring His most holy name and telling Him of all our sorrows and trials. What a balm for the weary soul "to carry everything to God in prayer." It is useless for people to think they can make any progress in the Christian life without this continual communion between them and their God. Let us all be more prayerful. No doubt most of us have room for improvement in this respect. I am certain if we were a more praying people the church would be more prosperous and in a better condition to convert the world to Christianity.

Let us pray for the salvation of souls. Let us pray the Father to send forth more laborers into His vineyard. But we should be careful that we do not pray for these things, then try to shun or hide ourselves for fear we will be asked to do some work.

"It is our privilege to call upon Him on all occasions, and under all circumstances, and to consult Him in all things, knowing that the Lord our God will prove himself a faithful God."

What THE BRETHREN IN LANCASTER CO., PA., ARE DOING.

WELSH MOUNTAIN INDUSTRIAL MISSION. THE MENNONITE PLAN FOR IMPROVING THE CONDITION OF A LONG-NEGLECTED PEOPLE.

At a meeting of the Mennonite Sunday school Mission, held at Kinzer, Pa., January 15th 1898, a board of twelve directors was appointed, with instructions to establish an Industrial Mission on the Welsh Mountain, in the vicinity of the Hand Brothers, with the object of giving employment to the neglected people living there, so as to give them a chance, and by every honest means possible induce them to work for a living instead of begging or stealing it.

It is well known to every citizen of this county that these people, on account of the many crimes they commit, entail a continuous expense on the county that must be met by taxation.

A high court official, who is in position to know, says: "The cost of arresting and convicting them exceeds two thousand dollars annually, aside from the expense of imprisonment after conviction." Aside from the cost to the county in general, and trouble and no little terror, to the good people of the Eastern End, on account of their begging and stealing habits. How many thousands they cost in this way will never be known as a large number of their thefts are never discovered.

Forty years ago these people did all their begging on foot; to day nearly every family owns a horse and wagon, with which they scour the country night and day. Having no feed of their own raising, and having no work, they are unable to buy any, so it is evident they

get it in some other way from the farmers in the valleys. Now, while our courts are imposing heavy penalties on those found guilty, it is to be hoped that by giving the others employment and some encouragement, they can be induced to work for a living, and by embracing the opportunities an Industrial Mission would afford, to educate and Christianize the rising generation, and they may be made useful citizens, instead of being an expensive nuisance.

Let us remember, that while the negro is noted as a petty thief and beggar, there is one kind of stealing he will never have to answer for.

Had his white brother never kidnapped him, and stolen him from his native home, and shipped him across the great deep to be sold and used as a slave, it is extremely doubtful whether they would be here to bother us. Then when he was set free had we given him an education and a decent start in life, would he likely be would be a better citizen? Why do we educate our own children? Why send them to business schools? To Sunday schools? And why interest them in the Church? Simply to make them good and useful men and women, and enable them to fight the battles of life more easily and more successfully. Wouldn't such help be good also for colored children? These advantages our mountain negroes never had. The owners of their ancestors shifted them off to the hills to get rid of them. So it is evident our troubles with them are largely the fruits of our own sowing.

Now, what does the proposed Industrial Mission expect to do for them? First, (if the money can be obtained) buy some of the better sprout land on the mountain and have them clear it, then cultivate vegetables and fruits, for which the land is well adapted, raise broom corn and have them make brooms in the winter, and any other work our experience with them may suggest as advantageous. Establish washing and sewing schools, teach the women, and especially the girls, to wash and sew. Help them to fix up their homes, and clean and decently dress their children, so they are in a fit condition to attend the day schools, Sunday school and church. It is hard to expect children half clad in rags to attend these institutions of improvement. Soon as the boys and girls become efficient and trustworthy workers, the Mission Board will help them to situations where they can earn something outside the Mission for themselves. All their work on the Mission will be paid for in the necessities of life.

Sunday school and church services will be held regularly under the direction of Milton H. Hagler, a regular ordained colored Presbyterian minister.

The success of this enterprise will depend on the aid given by a charitable public. Money will be needed to buy the land and tools, and to buy food and raiment with which to pay them for their work until a crop can be raised. It is expected when once fairly started, to make it self-supporting. Then if the good people of the valley will care to feed those still inclined to beg, but simply send them to the Mission, where all their needs will be provided for, and the begging habit can be broken up, and the petty thieving habit largely diminished, as the former is a prime source of the latter. Thus, invariably study the locality before doing their

work; the begging habit makes every younger acquainted with every chicken coop and hen roost, corn crib and hay mow in the land. They know exactly where to put their hand on what they want.

Contributions of old clothing and shoes, old furniture, stoves and hardware will be useful. All the twelve directors will receive contributions, keep an account of the same and deliver the goods and money to the Mission, where they will be properly credited and an annual report made.

Everybody is respectfully asked to carefully consider our proposition and lend a helping hand. If you cannot give anything else give the work a good word, and thus encourage it. Possibly you can give the board of directors a word of advice that will be useful. In sending old clothing, please don't wash and patch them. We want the negro women to do that, and we will try to teach some boy to mend the old shoes and boots you can spare.

Trusting that a kind Providence, whose guidance we have invoked, will lead all to do the right and the best thing, you are, for service in the cause of Christ.

By the Board of Directors,
S. H. MESSLEMAN, Chairman, Blue Hall,
J. H. RUCKWALTER, Vice Chairman,
Bayerstown.

NOAH MACK, Secretary, Farmersville.
JOHN MESSLEMAN, Treasurer, Inter-
course.

JACOB MELLINGER, Rock's.
EMANUEL NEFF, Strasburg.
C. R. HERR, Lime Valley.

EREMIAH HENSELEY, Eld's Hand.
JOHN A. UNBLE, Bird's Bay.
BLANK WEAVER, Churchville.
D. F. CHARLLES, East Petersburg.
HARRY HENSHY, Intercourse.
Feb. 12, 1898.

DID THE APOSTLES COMPOSE THE CREED?

It is called the "Apostles' Creed," because it was for a long time supposed, that the apostles of Christ were the authors and composers of it as we have it now, and as it is repeated in our churches and Sunday schools every Sunday.

Now, that from the days of the apostles there hath been used in the churches a certain form of faith, not unlike to our present Creed, is evident from Tertullian and other primitive writers. But that the apostles themselves should have been the authors of it in its present form can not be proven.

The first gave this account of the composition of the Creed appears to have been St. Ambrose. He writes, that, "The twelve apostles, as skillful artificers, assembled and made a key for their common action, that is the Creed; and the diffusion of the Holy Ghost, before the apostles separated from each other and went into the several parts of the habitable world to preach the Gospel, they settled among themselves the rule of their future preaching, to prevent their teaching different doctrines unto those whom they should invite to the Christian Faith; wherefore

they assembled, and being full of the Holy Ghost, they composed the Creed, each one inserting what he thought convenient, and ordained it to be a test of their future sermons, and a rule to be given unto the faithful."

But some advanced a step farther and affirmed that each apostle inserted his particular article, according to which they divided the Creed into twelve articles, allowing one for each apostle. St. Austin is said to have given us the following statement concerning the article which each apostle contributed to the formation of the Creed:

1. Peter said: I believe in God, the Father Almighty;
2. John: Maker of heaven and earth;
3. James: And in Jesus Christ, his only Son our Lord;
4. Andrew: Who was crucified by the Holy Ghost, born of the Virgin Mary;
5. Philip: Suffered under Pontius Pilate, was crucified, dead and buried;
6. Thomas: He descended into hell; the third day he rose again from the dead;
7. Bartholomew: He ascended into heaven, sitteth at the right hand of God the Father Almighty;
8. Matthew: From thence he shall come to judge the quick and the dead;
9. James the son of Alphaeus: I believe in the Holy Catholic Church;
10. Simon Zelotes: The communion of saints, the forgiveness of sins;
11. Jude the brother of James: The resurrection of the dead;
12. Matthias: Life everlasting.

The truth of this tradition, however, is denied for the following reasons: Rufinus himself, one of the first reporters thereof, speaks of it doubtfully, as if its authors were uncertain and unknown.

Moreover, had the apostles been the real formers of the Creed before their dispersion from Jerusalem, it cannot be supposed, that St. Luke in his history of their Acts would have wholly omitted so remarkable a fact.

Nor can it be conceived that the many councils and synods among the primitive Christians would not in their decisions of faith and doctrine have had some reference to this apostolical system as their standard, if any such had been in existence: whereas no such thing appears, but on the contrary, as occasion offered, they composed new creeds, and even performed one of the highest parts of the Christian religion, namely baptism, by the use of the Nicene Creed.

The emperor Basilicus in His Encyclical Epistle declares, "That he and all believers before him were baptized into the Creed of the fathers assembled at Nice; and the emperor Zeno in his edict strictly commanded, that all should be baptized by the Nicene Creed alone, and that no person or church should make use of any other symbol or definition of faith; assuring us without, and the diffusion of the Holy Ghost, before the apostles separated from each other and went into the several parts of the habitable world to preach the Gospel, they settled among themselves the rule of their future preaching, to prevent their teaching different doctrines unto those whom they should invite to the Christian Faith; wherefore

Rufinus gives the same account, when he relates, "That they had received by tradition from their fathers, that same Creed which we still use, and the diffusion of the Holy Ghost, before the apostles separated from each other and went into the several parts of the habitable world to preach the Gospel, they settled among themselves the rule of their future preaching, to prevent their teaching different doctrines unto those whom they should invite to the Christian Faith; wherefore

two churches had exactly the same

symbol, without any variation or difference.

The recent issue to us, as Rufinus informs us, was neither in the Roman nor in the Oriental Creeds.

The Communion of Saints was not in any creed till about four hundred years after Christ, and not immediately received by all.

The clause, "Life everlasting" was omitted in several, while in others it was inserted.

All of this shows that the apostles neither were, nor could be the authors or composers of our present Creed that passes under their name.—Chr. Guide.

THE GREAT CHOICE.

BY THEODORE L. CYLVER.
Allow me the privilege of addressing a few plain, affectionate words to one who is yet without a hope in Christ. I address you, my friend, as a possessor of an immortal soul. In the language in which Moses addressed Israel before he went up to his mountain despatched, "I set before you life and death, choose life!" Every one has the power of choice. God made you a free moral agent. The very fact that you are now reading these lines proves that you have the power of choice. Every Christian in the world is a Christian simply because he accepted Christ when He was offered. Every impenitent sinner is yet one because he chooses to be. There is no decree of the Almighty which forbids your having eternal life, if you desire to secure it. Just look at this one: "He that believeth on the Son hath eternal life." Or at this one: "As I live, saith the Lord, I have mercy and compassion in the death of the wicked." Or at this one: "He that cometh to me I will in no wise cast out." God's immutable decrees, in fact, secure salvation to every penitent believer and follower of the Lord Jesus Christ.

When Joshua submitted the great alternative, "Choose ye this day whom ye will serve," he addressed his auditors as free agents. When Christ said to Andrew and James and John, "Follow me," He talked to them as rational beings, who had the power of choice. If they could not "follow" Him, why did He ask them? When Simon Peter stood up before the great meeting in Jerusalem, and exclaimed, "Hasten, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost," he addressed them as free agents; and three thousand were baptized and received the divine Savior.

If you ask me what is meant in the Bible by "life," I would answer: It is the favor of God; it is the pardon of your sins; it is the sustaining strength to do right; it is a union of heart to Jesus; it is a divine support in the last hour, everlastingly in the life to come, and the grace of God. "Death" is the opposite of life; it is the absence of life. Spiritual death is the unbroken dominion of sin in this world, and the unending punishment of sin in the world to come. In this world the God of mercy says to every one, "I set before you life and death; choose life." In the next world, the divine and all-righteous Judge will say to those who choose life, "Come, ye blessed of my Father; inherit the kingdom prepared for you." To those who choose death he will say, "Depart, ye cursed; and there shall ye go away into everlasting punishment."

But you may say, "I do not choose death. It is impossible that any sane

person should deliberately choose to be eternally wretched, when he might be eternally happy." This seems very plausible, and there is a sense in which it is true. Yet it is equally true that men are continually selecting and pursuing courses that inevitably lead to ruin.

Here is a young man setting out in life. Of course his preference is to become rich and prosperous. But he chooses also to lead a career of indulgence and thriftlessness which inevitably brings him to poverty and keeps him there. His poverty is the fruit of his own conduct. Again, no man voluntarily chooses the disgrace and disease and horrors of drunkenness. But thousands, alas, do choose to tamper with the wineglass and brandy-bottle, and their own free choice brings them surely to the drunkard's destruction. Did that poor girl who gave her heart and hand to the showy vagabond who made her come back with a richer lading. For, as Mason writes, "It wants nothing but a believing prayer to turn the promise of God into a performance." So Goulburn says, "If we can pray right we have mastered the great secret of a spiritual life." But, as Jeremy Taylor tells us, we are to remember that "the body of our prayer is the sum of our duty, and as we must ask of God whatever we need so we must labor for all that we ask. For every petition to God is a rule for our life, a precept for our conduct, a perpetual admonition to duty. By what we request of God we see what He requires of us."

"Every true desire from a child's heart finds some true answer in the heart of God. Most certain it is that the prayer of the church of God since creation has not been the cry of orphan in an empty home, without a Father to hear or answer. Jesus Christ did not pray in vain or to an unknown God, nor has He spoken in ignorance of God or of His brethren when He said, Ask, and ye shall receive, that your joy may be full."

Do we realize how important and indispensable the duty and how blessed the privilege of prayer? It is thus that we commune with God, welcome His Spirit, and receive the impress of His image in our hearts. Do we rejoice to pour out our souls before God, when no human ear can see and no human ear can hear, acknowledging every weakness, confessing every error, and asking the special grace we individually need? Do we bring every sin to Him for pardon, every weakness for strength, every sorrow for comfort, every trial for support, every duty for guidance and direction, seeking from on high all that we need for time and eternity? May we ever prize and rejoice in the privilege of so communing with God, and constantly seek to improve it, till, through divine grace, we are raised from prayer on earth to endless praise in heaven!

3. That prayer may be prevailing it must be the outcome of a faithful Christian life. "If ye abide in me, and my words abide in you, ye shall ask

what ye will, and it shall be done unto you." John 15:27.

With prayer for future blessings must be included thankfulness for those of the past. "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. 4:6.

7. If prayer is to be answered it must be persevering. "Men ought always to pray and not to faint." Luke 18:1.

8. All prayers, to be accepted, must be offered in the name and for the sake of Christ. "Whosoever ye shall ask in my name, that will I do." John 14:13, 14.

Such are some of the divinely revealed marks and tests of acceptable prayer. And though, as Matthew Henry says, "Every accepted prayer is not an immediately answered prayer," yet "Never was a faithful prayer lost; and if others come back with a richer lading." For, as Mason writes, "It wants nothing but a believing prayer to turn the promise of God into a performance." So Goulburn says, "If we can pray right we have mastered the great secret of a spiritual life." But, as Jeremy Taylor tells us, we are to remember that "the body of our prayer is the sum of our duty, and as we must ask of God whatever we need so we must labor for all that we ask. For every petition to God is a rule for our life, a precept for our conduct, a perpetual admonition to duty. By what we request of God we see what He requires of us."

ACCEPTABLE PRAYER.

1. Prayer, to be acceptable and prevailing, must be offered in faith both in God's existence and in His promises. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

2. Prayer, to be acceptable to God, must be offered in a humble and penitent spirit; for we are sinners, and our claim to any favor from the Father is forfeited by our unworthiness. Christ has given us very clear instructions on this subject. "The publican, standing in afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Luke 18:13.

3. Prayer must be in accordance with the divine will. This is the very definition of prayer. "The confidence that we have in Him, that if we ask anything according to His will He heareth us." 1 John 5:14.

It includes not only that we pray for such things as in the light of the Bible we believe He will be ready to grant, but that we remember that His will is wiser and better than our intelligence, and that in all things His will should be done. To reverse our Lord's prayer in Gethsemane, and ask that our will be done when God chose otherwise, would be impious presumption.

4. That prayer may be acceptable we must turn from all evil. "If I regard sin, iniquity in my heart, my hand will not be clean." Ps. 65:18.

A renewed heart is at war with all sin, and will in the end win a perfect victory over it. To cherish a known sin in the heart makes void one's claim upon the divine promise. Our Lord's prayer for the forgiveness of offenses against us, "If ye forgive not men their trespasses neither will your Father forgive your trespasses," and the more free our hearts are from every sin the more open are the windows of heaven for the descent of answers to our prayers.

Hence, 1897, at the early age of 16 years.

Death has robbed us of our Josie. Whom we loved and cherished dear, it was Josie, yes, dear Josie. Can we help but flow our tears?

MEMORIAL

In loving remembrance of Joseph L. Harratt, who died July 17th, 1897, at the early age of 16 years.

Death has robbed us of our Josie. Whom we loved and cherished dear, it was Josie, yes, dear Josie. Can we help but flow our tears?

True we were a happy family, with only six in number. He was the only one to please our Lord. To cause the one to save him, Willing hands tried to save him, Physicians were all in vain. For an angel came and bore him From this weary world of pain.

Oh, how lonely, oh, how sad When we think dear Josie dead, Yet again we hope to meet him Where no farewell tear is shed.

Round his pillow we were weeping, For we knew that he would die, And the hours are sad and lonely Since dear Josie in his grave doth lie.

All is dark within our dwelling, Lonely are our hearts to-day, For the one we loved so dearly Has forever passed away.

Farewell father and mother dear, I know you would have loved to keep me here,

But Jesus loved me too and that is why He called your Josie up on high.

By HIS MOTHER.

"Twas hard to give our brother up, But we will be resigned to His will, To Him who is too wise to err, To good to be unkind.

Day after day we saw him fade, And slowly pass away, Yet often in our hearts we prayed That he with us might stay.

Dear brothers, you are lonely now, But make and keep the solemn vow, To live for Jesus and then to be With Josie in eternity.

Remember me dear brothers and sisters, We loved each other here; How sweet to love each other When death is drawing near.

Farewell dear brothers and sisters, My life on earth is through, And you kind friends and school-mates, I must leave you all, adieu.

By HIS ONLY SISTER.

OBITUARY.

PRE. JACOB ZEHR.

Montgomery Township, County, Pa., lost one of its oldest and most respected citizens on Tuesday morning of Feb. 22nd, 1898 by the death of Pre. Jacob Zehr, at his home in Mackinaw valley, near Zimmerman's Ford. Deceased was born in Havar, Germany, Sept. 17, 1828 and emigrated to America in the spring of 1848. On April 21st, 1850, he was married to Elizabeth Ehreman and settled on the farm upon which he died. This farm he entered from the government and by hard labor succeeded in making it a comfortable home, leaving his family well provided for. His family consisted of four sons and five daughters of whom one son and two daughters died children and eighteen grandchildren survive him. Bro. Zehr united with the Amish Mennonite Church in early youth and remained a faithful member until the time of his death. On the 12th of June 1850, he was chosen by the above named church as minister of the Gospel, and on May 17th, 1851, ordained to fill this charge according to God's ordinance as long as He gave him power and health to do so. He was a sufferer from nervousness or sick-headache more or less for nearly thirty years, and for five years his health has been so poor that he was unable to preach. This seemed to be his greatest sorrow. He died in his declining years; yet by his patience in his sufferings and his trust in his Master he was ever setting a good example to others who visited him, to his family. About four months ago he was partly paralyzed and from that time was confined to his bed and as helpless as a child, patiently awaiting his life on to be his greatest sorrow. His life on earth was an exemplary, upright, humble one, highly respected by all who knew him.

While he was in his illness, general, yet it was mitigated by the knowledge that his long and useful life a good man has

gone to the home he so longed for. What a blessed assurance that "If we so live as to meet him, in heaven his bright face we shall see."

The funeral services were held in the village of Deer Creek, Thursday at 1 o'clock P. M., Feb. 24th, a very large congregation of friends and relatives came to pay their last tribute of respect to their beloved friend whose kindness and generosity brightened the lives of many. Elder John Schmitt of Metamora spoke in German, and Val Strublar of Washington, in English. The remains were laid to rest in the Mt. Zion cemetery, two miles north of Deer Creek.

"Yonder in the graveyard gently Rests the form we loved so well; But we look to heaven and glory Where there will be no farewell.

Farewell father, till we meet thee, In thy heavenly home above; There to sing God's praises with thee, In the land of joy and love."

MARRIAGES.

WEBER-YODER.—On the 3rd of Feb., 1898, by Michael Yoder, William Weber, of Green Co., Ark., and Nancy A. Yoder.

HOSTETTER-ZOOK.—At Barr, Minn., on the 13th of Feb., 1898, by Menno Weber, John Z. Hostetter and Lydia Zook.

WELDY-BLOSSER.—On the 2nd of Jan., 1898, in Elkhardt, Pa., at the home of the bride, by J. S. Lehman, Amos B. Weldy and Sarah E. Blosser, all of the same place.

ZEHR-PATLUS.—On Feb. 26, at the residence of J. A. Bolter, in Johnson Co., Pa., by J. S. Lehman, of Elkhardt, Ind., John W. Zetzel and Millie M. Paulus of Elkhardt, Indiana.

HUNSBARGER-PLETCHER.—On the 21st of Feb., at the residence of J. S. Lehman, in Elkhardt, Ind., by W. Hunsberger and Flora E. Fletcher, both of Elkhardt County, Indiana.

BOHNENBERGER-CRIGG.—On the 6th of Feb., in Lagrange, Ga., at the residence of the bride's parents, by J. F. Funk, Levi M. Bontreger, of Middlebury, Elkhardt Co., Ind., and Mark E. Crigg, daughter of Mr. Amos Crigg, of Lagrange County.

LAPP-GOOD.—On the 23rd of Feb., 1898, at the home of J. G. Wenger, by Mrs. T. M. Erb, Mrs. Daniel G. Lapp of Ayer, Adams Co., Nebraska, to Sister Ida M. Good of Harp, Kansas. May they have a prosperous, consecrated and happy life.

HINKEL-GERBER.—On the 27th of Feb., 1898, at the home of the bride's parents by Mrs. T. M. Erb, Mrs. Henry Hinkel to Sister Leah Gerber, all of Harp. May they have a long and happy life.

BAUMGARTNER-SITZMAN.—On the 13th of Feb., 1898, at the bride's home in New Stark, Hancock Co., Ohio, by John Houser, Bro. John Baumgartner and Sister Sarah Sitzman. May God bless them in their new relations and their life be a useful one.

DEATHS.

SMITH.—On the 21st of January 1898, near Reynoldsburg, Ohio, Sister Eliza Smith, aged 71 years, 1 month and 10 days. She was born in Prussia, Germany, on the 12th of December, 1827, with it. Funeral services were after-wards held on the 24th of Feb., 1898, by Bishop John Sautman from Oregon.

MAVER.—On the 13th of Feb., 1898, in Hilltown Twp., Bucks Co., Pa., Francis Nace, aged 61 years, 9 months and 10 days. He had been ill for some time, and was not confined to his bed. He leaves a sorrowing wife and 1 child. Funeral services were conducted at the house by Peter J. Nace, of Hilltown, Pa., and Bro. Mover at the meeting house, from Feb. 19, 1898.

KAUFMAN.—On the 31st of Jan., 1898, at his residence in Hilltown Twp., Bucks Co., Pa., Ernest Kaufman, of nervous neuralgia

and four children. Bro. Hostetter was a faithful and peaceable member. He was buried in the South Union cemetery, where services were conducted by C. K. Yoder and David Hilly.

CHRISTNER.—Near Elmira, Lane Co., Oregon, on the 24th of Jan., 1898, of Feb., 1898, at the home of his brother Peter Christner, aged 69 years, 3 months, and 15 days. He was born in France, Oct. 15, 1828. His marriage with Mary, her surviving husband 40 years. She was a member of the Amish Mennonite Church 57 years; was the mother of ten. She was buried in the Immanuel cemetery on the 31st. Funeral services were conducted at the house by J. D. Mishler from 1 Thess. 4:13-18, and at the church by Rev. Howard from Heb. 9:27.

WISMER.—On the Feb., 1898 in Redminister Twp., Bucks Co., Pa., Samuel Wismer in the 85th year of his age. He was buried at Deep Run Mennonite graveyard on the 17th, on which occasion Abraham Heistand, and Jacob Rush spoke at the house and David Gehman and John M. Leatherman at the meeting house.

ANGELMOYER.—On the 15th of February, 1898, in Doylestown Twp., Bucks Co., Pa., Shella widow of the late Samuel Anglemoyer, of east, aged 80 years. She was the daughter of the residents of the township and highly respected.

SHADDINGER.—At his residence, near Gardenville, Bucks Co., Pa., on the 15th of Feb., 1898, Jacob Shaddinger, aged 81 years. A wife and one son survive him. He was buried at Deep Run.

SCHNECK.—On the 11th of February, 1898, in Allen Co., Ind., Daniel Schneck, aged 69 years, 3 months and 20 days. He leaves a sorrowing widow, 4 children and 10 grand children. He was born in Holmes Co., on the 24th of Oct., 1828, and came with his parents to Adams Co., Ind., soon after, moved to Allen County, and his services were held at the house of C. R. Egli, from the 9th Psalm, and at the meeting, Feb. 16, 1898, by Bro. Hostetter, Feb. 16, 1898, and Feb. 17, 1898.

SCHNECK.—On the 16th of February, 1898, in the same house as the above, forty-seven hours after the death of the grandfather, Emma, daughter of David and Maria Schneck, of group, aged 2 years, 3 months and 25 days. Buried on the 19th. Services were conducted by Joseph Schlatter and David Roth.

EUGSTIN.—On the 2nd of Dec., 1897, Catherine Eugstin, aged 41 years, 7 months and 18 days.

On the 7th of Dec., 1897, John Eugstin, aged 41 years, 1 month and 1 day. On the 7th of December, 1897, Maria Eugstin, aged 16 years, 6 months, and 18 days.

On the 11th of December, 1897, Lydia Eugstin, aged 3 years, 7 months, and 19 days.

The above four children all died out of the family, being children of Christian and Marie Eugstin, near Brownstown, Fayette Co., Ill. This was a very sorrowful bereavement for the father and sorrowing parents. Funeral services could not be held at the time on account of the disease, diphtheria and all the family being affected with it. Funeral services were afterwards held on the 24th of Feb., 1898, by Bishop John Sautman from Oregon.

On the 13th of Feb., 1898, in Hilltown Twp., Bucks Co., Pa., Francis Nace, aged 61 years, 9 months and 10 days. He had been ill for some time, and was not confined to his bed. He leaves a sorrowing wife and 1 child. Funeral services were conducted at the house by Peter J. Nace, of Hilltown, Pa., and Bro. Mover at the meeting house, from Feb. 19, 1898.

On the 31st of Jan., 1898, at his residence in Hilltown Twp., Bucks Co., Pa., Ernest Kaufman, of nervous neuralgia

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No.	Mo.	Stations.	No.	Mo.	Stations.
28.	101.	102.	106.	101.	27.
8:10	1:25	6:45	8:02	1:27	6:37
7:30	12:37	5:26	7:31	1:18	5:30
	12:39	5:07	7:33	1:20	5:32
	12:41	4:47	7:35	1:22	5:34
			7:37	1:24	5:36
			7:39	1:26	5:38
			7:41	1:28	5:40
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			7:55	1:42	5:54
			7:57	1:44	5:56
			7:59	1:46	5:58
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Semi-Monthly.

ELKHART, IND., APRIL 1, 1898.

VOL. XXXV. No. 7.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, Ind., as second-class mail matter.

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EDITORIAL NOTES.

Easter Thoughts.—This is one of the great commemorative seasons of the present as well as of past ages. At the same time that Easter is now observed, the Jews observed the Passover Feast, and at the same time was Jesus, our Savior, crucified, laid in the grave, and raised again from the dead.

To the Jews this feast commemorated their deliverance from the bondage of Egypt; to the Christian it commemorates the redemption of the human race from the power of sin. We hold it especially dear as the resurrection day of the Lord Jesus Christ; so that in every year this time, this season of the year, is a reminder of great and wonderful events; and yet we see many people, even professed followers of Jesus, make very light of it; while others may associate with it a sort of superstitious reverence, in preference to other times and seasons, which is equally inconsistent.

The Catholic, the Episcopalian, and the Lutheran churches, as well as some others, have a Lenten season of seven weeks, as the preparation time for this great day. These are to be weeks of fasting and prayer. During the Lent season in the Catholic Church no marriages can be celebrated, and flesh meats must be laid aside, excepting such persons as are feeble in health or those who have hard manual labor to perform—these are allowed to eat meat once a day. These may seem to us as unnecessary restrictions, but so far as this goes we may after all not judge them. The Apostle gives liberty in this direction.

He says, One man esteemeth one day above another, another esteemeth every day alike, though both do what they do unto the Lord, and neither is condemned.

In former times, when our people meditated more on the solemnities of these things, and made more of Good-Friday and of Easter-day than they do now, I am sure they seemed more like real devoted Christian people. I wonder if some of our people now would not feel better, and enjoy their religion in a higher degree, if they sought more after this form of true piety and devotion to God, and not let their desires go out so largely to the enjoyments and pleasures of the carnal appetites and passions.

Let us just think of Good-Friday, and with our thinking, read from those parts of the Gospel which tell of His sufferings, and then let us likewise read the story of His resurrection, and let us meditate upon the solemn quiet which reigned during the interval when Jesus was lying in the grave; and then follow up the scene of the resurrection—the women coming to the tomb early in the morning, the grave opened, the grave clothes lying there, the appearance of the angels, Jesus meeting Mary, the walk to Emmaus, the appearing unto the disciples at Jerusalem in the evening, and of what they did and said; and then let us think what this resurrection means to us, what it accomplished for us, and what we owe to it.

Let us remember that Jesus died for our sins, arose from the dead for our justification, and that as He arose from the dead and became the "first fruits of them that slept," so we also shall, in that great day of His coming, hear His voice and be raised with Him in glory unto eternal life.

Oh, sweet resurrection morn!
Glorious body! Death outdone!
The cross, the tomb no more we see.
Resurrection! Victory!

Jesus Christ, the Father's Son,
Life eternal for us won!

The nails, the spear shall wound no more,
The bitterness of death is o'er.

Oh, sweet heaven, where now Thou art!
Grant us, Lord, the blessed part,
Thy face, Thy throne, one day to see,
Resurrection! Victory!

Jesus Christ has died for you; can you not live for Him?

Address Mrs. Martin Whisler, box 46, Menges Mills, York Co., Pa.

Bro. Samuel Yoder returned to his home at Elkhart on the 19th of March, after a visit of several months among the congregations in Ohio and Pennsylvania. He conducted the services at Elkhart on the 29th.

Articles without Signatures.—If some of our kind correspondents send us articles without a signature, and they do not appear in this fact the cause, they may find in this fact the cause. Your names need not be made public, if you prefer to have us withhold them, but as a guarantee of good faith, we want to know who sends the articles we publish. For this reason we were compelled to reject several recently.

Aid Plan.—Since our report of the "Mennonite Aid Plan" in a former number, we have received many inquiries regarding the same, among them one letter without a signature, which of course we cannot answer because we do not know whom to address. We would kindly ask all who desire any information regarding this subject to please address M. D. Wenger, Elkhart, Ind. He is the General Secretary and will be pleased to give full information regarding it.

Conference Notice.—We kindly ask the brethren interested to send us a notice of the time and place of their conference meetings, at least a month or more before the time of the conference. We gladly publish these notices for the benefit of our readers. But when no one sends them in and any changes have been made, as to time and place, we get the notices wrong. We wish to have them correct and therefore ask this favor. It will also be esteemed as a great favor by many of the readers of the paper.

Appreciated.—One of our readers sends us the following: "As the day is rainy and the roads muddy, I spent some time in reading our worthy paper, the HERALD OF TRUTH, and found so many nourishing articles that it seems to me that I am altogether at a loss, on account of my own great weakness. It

is a great pleasure to me to sit down and read the thoughts of other brethren and sisters. I would gladly assist in spreading the Gospel if I could." Many of our readers would testify to the same truths. The good news contained in a paper like the HERALD bring rich blessings to every hungry soul.

Sister Leatherman, wife of Bishop Samuel Leatherman, of the Line Lexington Congregation, in Bucks Co., Pa., died on Saturday March 5th of the infirmities of old age, at the advanced age of eighty-nine years. She was buried on Wednesday March 9th, at the Line Lexington meeting house, the place where she, with her husband and family, was a constant attendant for so many years. The aged brother, deeply sorrowing in his bereavement, has the sympathies of the brotherhood, and may look forward with joy toward the glad reunion above, when at most a few more years shall be past, and he too shall be called to his reward.

The Cuban Aid Fund.—We have received a letter from Mrs. J. Sewall Reed, representing Miss Clara Barton, president of the well known "Red Cross" Society, for the relief of suffering, in which we are informed that Miss Clara Barton has been in Cuba, since early in February, personally superintending the distributing of supplies, and that anything sent to Consul General Lee, Havana, Cuba, will reach her and will be carefully distributed to the suffering ones there. We have some further contributions to acknowledge in this number and shall gladly forward all that may be sent to the above address. The suffering there is still very great.

We invite the attention of our readers to a notice of the report of the Johnstown Bible Conference in another column. The outlines of the lectures delivered there on the various subjects presented in the programme will enable the reader to obtain valuable light in many points of Evangelical doctrine. Such Bible Conferences carry us back to the time of our church during the grievous persecutions of the sixteenth century, at which time such teachers as Deuck, Hubmaier, Schiemer, Blarock, Phillips, and many others taught. These conferences, when rightly conducted, cannot be otherwise than

a blessing to all who attend. We would suggest to our readers that they would purchase a copy of the report. See notice in another column.

The New Book. "India the Horror-Stricken Empire," of which mention has been made before, is now completed. The advance sales for this new and interesting work have been unusually large, which is gratifying alike to the publishers and all who are interested in the cause of the Master among the Hindoos. Our readers will remember that a percentage of the profits on this book will be donated to the fund established for the maintenance of the poor little orphans rescued from the great India famine. Every purchaser of this work thus becomes a contributor to the India Relief Fund and a helper in this noble cause. The book is replete with a vast amount of information faithfully told not only by letters from various missionaries, and the observations of the author, but by the numerous illustrations that have been reproduced from photographs taken of scenes describing the condition of things. We bespeak for it a large sale among all classes of people. Further particulars can be found in our advertising pages.

The Great Industrial Conference held at Tuskegee, Ala., for the benefit of the colored farmers of the South, and presided over by that able champion of his race, Booker T. Washington, was attended by about 2000 colored people. Valuable suggestions were given at this conference by its president. No doubt these conferences are proving an untold benefit to the negro race in the South. It is pleasing to notice that while the attempt is made to improve the condition of the negroes in temporal affairs, the intellectual and the spiritual interests are not lost sight of. There is a vast field open for colored men of Booker T. Washington's stamp, for the improvement of the colored population of the South. There are those who consider it policy to oppose the enlightenment of the negro. If "Christian civilization in its broadest sense is worth anything, it should be worth something to the negro as well as to his white brothers, and it is un-Christian to deny him the privileges which make for advancement and usefulness in life that are accorded to those about him."

The Higher Critics. At the head of whom, in this country, is Prof. Harper of Chicago University, have decided that the orthodox mind is opposed to the term, "Higher Criticism." They now propose to change the term, calling it "Literary Criticism." Let no man be deceived by this new term. It means the same deliberate quibbling over Bible facts, and must not be mistaken for

anything else. We question, however, whether this new cloak will cover the hideous form of skepticism any better than the old cloak has done. Meanwhile, the deciphering of the tablets that are being found continually in the ruins of cities long forgotten continues, and week by week we are finding new proofs of the absolute truthfulness, and in most cases of the minute exactness of the Bible accounts. It is marvelous to the human mind, with what infinite wisdom and foresight, God has stored away in the ruined cities of former ages undeniable proofs of the truthfulness of His word as recorded by His divinely inspired servants; and that He has reserved these proofs for the time when blatant skepticism and soulless, irreverent, so-called Higher Criticism seeks to assail and overthrow unquestioning belief in His word.

Poor Cuba! If one-fourth of the accounts published in the daily papers concerning the wretchedness of the Reconcentrados huddled by Spaniards into the cities of Cuba is true, there must be a reign of terror existing at present in Cuba which the human mind is barely capable of comprehending. These Reconcentrados are inhabitants of Cuba, to whom the Spanish authorities have promised protection from the Insurgents, on condition that they come into the towns. The real object, however, evidently is, to prevent these people from joining the ranks of the Insurgents. The consequence is that the towns are badly over-crowded; in many places the supply of food is exceedingly scarce, while in other places there is almost absolutely no food to be had. Word comes from reliable sources that thousands are dying of starvation. The Spanish authorities do not seem to be greatly alarmed over this condition of things; their chief concern seems to be to keep these poor people under their surveillance, no matter at what fearful cost of life this may be done. Large contributions are now being made to the Red Cross Society which has begun relief work in Cuba. All contributions for this purpose sent to us will be promptly forwarded to the above Society.

Our country is full of rumors of war. The explosion in or under the U. S. battleship "Maine," in the harbor of Havana, Cuba, whereby 250 sailors lost their lives, has given the newspaper correspondents, nine-tenths of whom are among the ablest sensation-mongers in the country, ample scope to develop their jingoistic propensities, and of feeding the public mind with literary food that is supposed to arouse this country to patriotism. It is ridiculous to read accounts in the daily papers, from so-called "reliable sources," concerning the condition of things, and of

the plans proposed by the government to be immediately carried into execution. The next day, perhaps, all these accounts and statements are refuted, and some other sensational item or statement from equally "reliable sources," is dished up for the public mind to feast upon. That is about all that nineteenth of this sensational war talk amounts to. We have not the slightest idea that there will be war in this country. It is indeed gratifying to know that our noble president is not scared into precipitate action by the clamorings of irresponsible jingoists. President McKinley has won the confidence of all thinking people, by his calm self-possession in an hour when he is surrounded by very trying circumstances; and every Christian, according to the admonition of the apostle Paul, is in duty bound at this special time to offer fervent prayers to God in behalf of the rulers of our land.

Bro. George Lambert, representative of the Home and Foreign Relief Commission and of the India Relief Commission, returned the beginning of the last month from a trip to the West. He was instrumental in awakening a deep interest in behalf of the thousands of famine orphans that are now under the care of missionaries in India, and who are looking to America for help to support and educate these poor little helpless survivors of the famine. A large number of people have made themselves responsible for the rearing of one or more orphans for ten years at \$15.00 per year. Such contributors have the privilege of naming the orphan or orphans whom they wish to support, also of designating at which Mission they shall be cared for. Others have agreed to support an orphan for five years, still others for three; only those, however, who make themselves responsible for an orphan for ten years have the privilege of naming their charge. The reason for this is evident. A little orphan of two years or less, is by no means capable of taking care of itself three years hence, and must therefore be placed in the care of some other person, who is willing or able to support it until it is able to care for itself. We are requested therefore to state that where an agreement is entered into for the support of an orphan for less than five years, the money thus contributed will be placed in the general orphan fund, and not applied to the support of any particular orphan.

The Religious Communistic Society known as the "Separatist Society of Zoar," located about twenty miles south of Canton, Ohio, has, after a controversy of more than twenty years' duration, agreed to divide the property. Their landed holdings amount to 7,000 acres of the best farming land in Ohio and

are worth over \$1,000,000. The Zoar Society originated in religious differences in Wurtemberg, Germany, in the last century. They objected to many of the religious ceremonies, addressed all people with the word "thou," favored celibacy, declined to send their children to the clerical schools of Germany, and refused to serve in the army. Being persecuted on this account, about 225 of them came to America, early in this century, and established a colony at Zoar. A purchase of 6,000 acres of fertile land was made in 1819, and the society was formed with Joseph Bemeier (Baumeier) as their leader or "king," as he was called. According to tradition, "King Joseph" was almost despotic in his government. Little by little surrounding influences were brought to bear upon them. Even "King Joseph" himself is said to have married. This liberty was extended to the members but limited to their own numbers. The once flourishing society has dwindled down to 123 members, among whom the property will now be divided. It is another example of the way in which religious societies that adopt principles and forms of government which are in discord with Gospel teachings, as well as with natural and divine law, will come to nought. Christ has established His church upon earth, and He and His apostles have laid down wise rules for the government of the same, and it is only by obedience to these cardinal principles that the church of God can prosper.

Church Building Loan Fund.—There are in our several conference districts, more especially in the West, small congregations that have been organized within the past few years, and whose members are generally with limited means. These people need meeting-houses, but to build them they would have to assume a financial burden, from which they could not relieve themselves for many years. Their dwelling houses are too small to accommodate the congregation. In some of these places meeting houses have been built with the kindly aid of the other congregations in that and other conference districts. A few, also, have received a little help from the Mennonite Evangelizing and Benevolent Board which received contributions for the church building fund. The contributions to this fund have however been very small. Less than one-tenth of what could have been used has been contributed, so that this agency of aid has been comparatively ineffective. It seems to us that the establishment of a church building loan fund would fill a long felt want. This fund could be established and maintained by voluntary contributions from those who have means to spare and are disposed to give to the cause. Then, where church buildings

are needed, the resident congregation, if poor, might assume as much of the financial obligation as they are at that time able to pay; the remainder of the money might then be borrowed out of the church building loan fund, without interest, to be paid back in yearly installments, or in any way in which the Evangelizing Board and the congregation obtaining the money might agree, the Evangelizing Board accepting a promissory note from the trustees of the congregation for the amount. This, it seems to us, would greatly ease the burden, and make the money contributed to this fund go a long way. We should be pleased to have others give their view of this plan or suggest others by which our poor congregations can be helped in the building of their meeting-houses.

It is truly remarkable how much time and money are spent at the present day in the acquisition of what some people term a "musical education." The amount spent for music to-day seems to be out of all proportion to the actual benefit derived therefrom. A piano is bought for from \$200.00 upward. A music teacher is hired and then the work begins. If it is instrumental music and the pupil is to make a success of the work, a few hours per day at least must be spent pounding away at the piano, and this must be continued indefinitely. If it is to be vocal instruction, the pupil pays from 50 cents, to \$2.00 for a half hour's lesson. Many of these teachers pose as professors, and in so far as being able to take the money out of the pockets of ambitious pupils or parents is concerned they are graduates of the profession. We do not say all, for there are some excellent instructors, but we do say many. The pupil acquires a certain knowledge of stage manners, and is enabled to sing a number of solos according to the ideas of the instructor. Many instructors do not pretend to teach their pupils the art of sight or note reading, they only teach them to sing, and herein lies the waste. The pupil in this way feels more and more dependent upon the instructor for ideas. The personality or the individuality of the singer is lost in the cast-iron rules of the instructor, and every new solo that is learned must be learned under the guidance of the instructor. Hundreds upon hundreds of thousands of dollars are annually spent in this way, and the actual benefit in return for all this outlay is very small indeed. The pupil learns to sing a number of ballads, love songs, etc., exquisitely, but the sweetness of it is wasted on the desert air. People are entertained by it, not benefited. Or, if the pupil turns into a religious channel, and the musical abilities are devoted to the service of the church, the real benefit to the cause of Christ is in many cases at least a questionable one, for

while the congregation is entertained, perhaps thrilled, by the music, the edification resulting from it is by no means what it should or might be. It is a sad fact that this kind of church music is driving congregational music almost out of existence in some congregations. Many ministers in the popular churches have become thoroughly disgusted, seeing the tendency and the results of this kind of music in the church, and have fallen back almost entirely upon congregational singing. The writer, as most of our readers know, is an intense lover of music, and believes that it is a power in the Christian world for good, but we believe and we dare say it, in the face of present popular custom, and the claims of many so-called musical critics, that there is nothing in music that so uplifts and edifies a congregation as the singing, by the whole congregation, with the "spirit and with the understanding also," of the grand old hymns and tunes which our fathers and mothers loved. Give us back the old-fashioned singing school, that teaches the young people of the community to read music, and to sing it together, and if they wish to go further than the elementary principles of music, let them take up the works of such inspired men as Haydn, Handel, Mendelssohn, and others of like rank. The ability to sing these master-pieces by the young people of a community will in no wise diminish their appreciation of the grand old hymn tunes, it will rather enhance in their minds the value of these old hymns, and help them to sing with an intelligence and with an expression that cannot help making itself felt upon a congregation and upon a community. We are not theorizing, we are speaking from actual experience, and feel that we can say this with authority. There is a world wide difference between the sacred oratorios and cantatas of the masters above mentioned and the sentimental *travels* that is clothed in the most thrilling musical gyrations dished up for the delight of the average theatre-goer, and we only wish that the people could know the distinction between these two classes of music. The one is Bible text set to music, the other is sensuality set to music. These two, set in contrast, perhaps more clearly than all other things show the use and the abuse of music and a musical education.

For the Herald of Truth. THE SABBATH DAY.

The last conference of the Amish Mennonites of Indiana, passed a resolution that the secretary, during this conference year, write an article for the HERALD OF TRUTH on Desecration of the Lord's Day. Since that time the same subject has been discussed at the several church and Sunday school conferences. I trust, too, that good impressions have been made.

Apparently Christian people realize that, in a measure, there is a great responsibility resting upon them in maintaining the sanctity of the Lord's day. We will consider the object of the Sabbath day.

THE ORIGINAL SABBATH was instituted by God to commemorate the perfection of the Creation, sanctifying it or setting it apart from a secular to a sacred use, and like the marriage ceremony it became a perpetual institution for the whole human race.

It is a beneficent law to offer a regular interval of rest, for the general good of man, since he who labors physically or mentally, pressed with cares, crowded with temptations in his busy course, his character will inevitably suffer unless he has one day in seven to renew his strength, morally as well as physically; but the principal object was to offer a regular season for religious worship and not to forget God and His claims.

Hence we should respect the day and its observance is the handmaid of all Christian virtues; but where the Lord's day is not regarded society will be demoralized. He who forgets the Sabbath, forgets the Sabbath day's God. Give Him the earthly Sabbath and He will give you an endless Sabbath in eternity.

"In holy duties let the day
With holy pleasures pass away;
How sweet a Sabbath thus to spend
In hope of one that never ends."

THE JEWISH SABBATH. The enactment of the Sabbath at Mt. Sinai not only commemorated the perfection of the creation, but it also commemorated the perfect deliverance of the people of Israel from the Egyptian bondage (Leut. 5:15) from which their seventh day was dated. The observance of this day was rigidly enforced, the penalty of the transgressors was death. Num. 15:32-36; Ex. 31:14. We see that the profanation of the Sabbath was displeasing to God, since it was a disobedience of His word, thereby dishonoring Him.

James says (2:10), "That whoever shall keep the law and yet offend in one point is guilty of all."

THE CHRISTIAN SABBATH. When man was first called into existence the origin of the Sabbath was instituted to commemorate the perfection of the creation. When Israel was born a nation, the Jewish Sabbath was instituted to commemorate the complete deliverance from the Egyptian bondage. So when Christ's kingdom was established the Christian Sabbath was instituted to commemorate the perfect atonement of the whole human family, their deliverance from the bondage of sin, the most important event in the history of man.

Since the completion of this redemption was on the first day of the week, when Christ triumphantly rose from the dead who was and is Lord also of the Sabbath day, the change was immediately made from the seventh day to the first day of the week.

Christ assembled with His disciples on the first day. After that no mention is made of meeting them on the Jewish Sabbath, but on the eighth day after the resurrection He meets with them again.

Thus was fulfilled the prophecy of Hosea, in speaking of God's judgment upon Israel, when He said, He would cause their Sabbaths to cease. Hosea

2:11. Paul also in speaking of the Jewish ordinances includes their Sabbath as being a shadow of things to come. Col. 2:16. In Acts 20:6 we find Paul at Troas, seven days, no appointment being made upon the seventh day that we have any record of, but on the "first day of the week when they came together to break bread, Paul preached unto them." Again (1 Cor. 16:2) Paul instructed his brethren at Corinth upon the first day of the week let every one of you lay by him in store."

The Revelator observed the Lord's day with solemnity while on the isle of Patmos.

Nowhere do we read that the apostles made any appointments on the seventh day in preference to the first day, as we have proved already, the first day was in preference to the seventh.

Yet we have people scattering their productions wherever they can find any person who will receive them, teaching the people that it is a direct violation of God's word to observe the first day instead of the seventh. We know that such books have been placed into some families and that some became very much confused in regard to the Sabbath day, and caused them trouble. They say that neither Christ and His disciples, nor the early Christian fathers, nor the early Christian fathers first instituted it. That it was first instituted in the fourth century by the Roman Emperor, Constantine, who made a feast on that day to honor Christ's resurrection, and that through the half converted pagans who keep Sunday in honor to their Sun God and ambitious prelates and worldly minded Christians he accomplished his purpose to honor Sunday as a divine institution and pronouncing the Bible Sabbath as a relic of Judaism.

To prove to the followers of this doctrine in addition to the Scriptural evidence we have given above, we will yet add a few extracts that we have gathered in reference to the early Christian fathers after the Apostolic age, prior to Constantine.

A. D. 140, Justin Martyr says in "Apology" chapter 67, "And on the day called Sunday all who live in the cities or countries are gathered together in one place and the memories of the one place and the writings are read, bread and wine and water are brought, and the president in like manner offers prayer and thanksgiving according to his ability, and the people assent saying, 'Amen.'" Again in the same chapter where we hold our communion assembly, because Jesus Christ, our Savior, on the same day, arose from the dead.

A. D. 120, Barnabas writes, "We keep the eighth day with joyfulness, the day on which Jesus Christ arose from the dead."

A. D. 284, Tertullian in Africa: "We solemnize the day after Saturday in contradiction to those who call this day Saturday their Sabbath."

A. D. 191, Clement of Alexandria: "He in fulfillment of the precepts of the Gospel keeps the Lord's day when he abstains from an evil disposition, and assuming that of the glostic glorifying the Lord's resurrection in himself. Book 7, chapter 12. Pliny in his letters to Trajan, A. D. 105, says of Christians: "They were wont to meet together on a stated day. Eusebius says: 'This was on the resurrection day.'"

Thus we see that the Christian Sabbath or Lord's day was observed by the

early Christian fathers as well as by the apostles and Christ; neither did the change affect its purpose, its sanctity was never repealed by the Lord of the Sabbath.

Best day of God, most calm and bright,
The first, the best of days,
The laborer's rest, the saint's delight,
The day of prayer and praise.

I WILL GIVE THEIR REST.

There is a word of God
That comes to hearts distressed,
His sweetness is by no means known,
Save him to whom it comes alone,
"My presence shall go with thee;
And I will give you rest."

Hard trials may assail,
Temptations may molest;
Life's tempests never can part asphy,
Who hears God's whisper in it all,
"My presence shall go with thee;
And I will give you rest."

O Lord, fulfill Thy Word,
And make me truly blessed;
Lead where Thou wilt on life's dark way,
How I can hear Thy voice,
"My presence shall go with thee;
And I will give you rest."

And only when my head
Is followed on Thy breast,
Will eyes have seen and ears have heard
The fulfiling of that precious word,
"My presence shall go with thee;
And I will give you rest."

— Rev. W. Marshall.

For the Herald of Truth.

GOD'S LOVE.

Text.—"In due time Christ died for the ungodly." Rom. 5:6. "For God so loved the world that He gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Jno. 3:16.

In the first place let us notice that sin is against God, and God against sin. In the heart where sin dwells, God does not dwell, and in the heart where God dwells, sin cannot dwell. They are at enmity one toward the other.

God told our first parents they could eat fruit of every tree in the garden, except the tree of the knowledge of good and evil; for, He said, "In the day thou eatest thereof, thou shalt surely die." This meant not only the natural death, but also the spiritual death, which was separation from God.

The prophet Ezekiel says (Ez. 18:4): "The soul that sinneth shall die," and Paul says (Rom. 6:23) that, "The wages of sin is death." He also says (Rom. 8:23): "All have sinned, and come short of the glory of God."

We see then that justice would mete out our portion to be tormented of the devil and his angels. But God was so filled with love, that He would not let man suffer without a chance to be redeemed. Man had broken a just law, which must be paid for, before he could be reconciled to God. But if man would have to pay this himself, it would mean all eternity in torment, before he could fulfill the demands of the law. No sacrifice that man could make would be sufficient. But there was after all *one* who could fulfill the demand of the law, and that was the only begotten Son of God.

In Heb. 10:5-7 we read, "Wherefore when he cometh into the world he saith: Sacrifice and offering thou wouldst not, but a body hast thou prepared for me. In burnt offerings and sacrifices for sin thou hast not pleased."

Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." The will of God was that He should die for the sins of the world, for Christ Himself said, "God so loved the world that He gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

In due time Christ died for the ungodly—died as the world had committed. This was a sacrifice that was pleasing to God, and that could fulfill the demands of the law. Now, whosoever believeth in Christ shall be saved. Nearly all the people in our country believe there is a Christ, and yet are not saved. We must believe His promises; like Abraham, we must believe that whatever God promised He is able to perform.

John says (1 Jno. 1:10), "If we confess our sins, he is able and just to forgive us our sins, and to cleanse us from all unrighteousness." When the sinner feels his sins, and comes to God confessing his sins, and believing, God will accept and forgive him through the sacrifice that Christ has made. He promises to do even more than this; He says He will cleanse us from all sin, give us a clean heart, and renew a right spirit within us. He will make us love to do right, and hate that which is evil. He says, "If ye love me, keep my commandments." If we love God with all our heart, as He has commanded us, His commands will be easy to keep, because we love Him.

Keeping His commandments is one of the most convincing evidence we have of showing to the world that we really have become new creatures in Christ Jesus.

Now, since Christ has died for our sins, and God has promised to accept us if we confess our sins, why will not every one come and claim this promise as theirs? Jesus says, "Him that cometh unto me, I will in no wise cast out." If we do not accept Christ, we stand before the law as though Christ had not died for us; but if we accept Him the curse of the law is taken away, and God will look on us through the blood which Christ has shed for our redemption.

Now is the accepted time, God has not promised to save us to-morrow, but *to-day*.

If you, dear reader, are out of Christ, seek Him while He may be found.

Campbell, Tenn. S. HIESBERGER.

HOW TO INTEREST THE LITTLE ONES.

BY MARY E. HERKEY.

The first thing necessary for interest to the little ones is *love*. Loving Christ is the center of all Christian work, loving Him so much as to be like Him. The teacher must be a Christ to the pupils. They cannot see Christ, cannot know what He is like, or understand how He cares for them, how He loves them, only as they learn all this from their teachers.

The true teacher must give himself for his pupils. He may not do for them, but his love must be of the same kind that died on the cross for sinners. He must love them enough to do anything for them. At least he must give his life for them by putting intense love into his thought and his care for them. This is the kind of power the teacher Christ would have in charge to "feed

His lambs" that He loves so much. We must be Christ to them if we wish to satisfy Him in our care for them. This is the first and greatest instrument to interest the little ones. Mother-love is simply God's love flowing through a human heart, just as a teacher of children has the divine love to the children. This power will devise means in different ways to interest—divine ways, harmless, innocent, and pleasing to the children and to God besides, making lasting impressions for good upon their little characters.

While at work in Chicago, I learned what it was to show true love to the little ones, and it had its effects. One day while in my room at work, three little girls came to the door and peeped in. Seeing I was all alone, and having received a word of welcome, they came in. They seemed very much interested in the work I was doing and asked many questions. If you can get children interested enough to ask questions, they will be sure to learn, and a great amount of good will be done. One of them remarked: "I wish you were my mamma."

Another exclaimed: "Yes, I wish all of you teachers were my mamas; you are so good, you never whip and scold us." This simply shows the *power* of service to the little ones by having "Christ in us" in every word and deed, and making the worker or teacher a Christ to the little ones. In this way they learn to love Jesus, even though they have "not seen Him nor known Him." Is it not a great responsibility to be a teacher?

From the power of love spring methods of work and dealing; and in connection with love to Christ and to the children is the teacher in school and out of school. While in the Sunday school he is influencing them by his presence *regularly every Sunday*, for that is the only way to be successful. He joins with the school in worship, singing heartily and with both spirit and understanding, and joining reverently in the service of prayer. No teacher is a true teacher who does not sing with his pupils (if he can sing) and lead in public prayer. They imitate, and as he does, they will do. And if he sings with a little encouragement they will also sing and join in the prayer which will be interesting to them. Then he brings his instructive powers to bear upon the pupils for from thirty to forty minutes, making them wish he had more time as they see how full he is of the subject, and how he seeks to awaken them in this good life of Jesus. To do this the lesson must be made so plain that the smallest child in the class can grasp every word, and be able to answer some of the questions. It is well to have songs for them to sing alone, and if possible, have a separate room so as to center all his attention to his own class. All this of course can only be done by the careful and prayerful preparation of the teacher before he comes before his class, that he may not say "I have not studied my lesson to-day."

Now for the teacher out of school. He is a teacher as much on Monday and Tuesday and all other days of the week as he is on Sunday. They get home from Sunday school telling mamma or each other what they learned in Sunday school and how they like to go and study hard until the next Sunday, how they love the teacher, and all about it. All of you have noticed

this talk by the little ones. It is because they are interested, and will learn a great deal. They remember the teacher whether they meet him or not. Somebody they see puts them in mind of him, some name they hear will bring him to their minds, and often when the teacher least thinks of it, he is influencing his pupils. Then, he should be careful that he live so that no one may speak evil of him before any of the little ones, that they may never lose confidence in him. Be a teacher whom the pupils love to call to mind. It will influence their whole life, and if the teacher dies, he still lives in them. Every hour may tell in some way of the thirty or forty minutes spent in Sunday school. Then, he should visit each one of his pupils; tell the father or mother he has come to see Iosia or Charley, whatever the name may be; that at once draws the special attention of the little ones as well as the parents, and all will be interested. He being a wise and practical teacher, will find time to do what he should do. While another teacher wonders how he finds time, or *can*, or when he *will* make that call, the busy, systematic, and conscientious teacher goes and makes it. It need not be a day, or half a day, nor too long; but go. You may accomplish more in that short time at the home than in the active Sunday school hour. It is to interest the little ones; and to interest means to instruct; and to instruct means to teach them to love and obey Jesus. The teacher's work is not done until every little one is safe "in the shelter of the fold," and a co-worker with him for forever. And even then, there is time to encourage and pray for each other. Is not this beautiful as well as practical? Then, whenever he meets the little ones, he should give a warm, loving handshake to every one and a smile of welcome, and address by name if possible. How many children are neglected even by ministers, who shake hands with the parents but do not notice the little ones by their side. Be careful, notice the little ones. You may miss an opportunity which can never be recalled, for the little one will remember it, and your influence will be gone.

Now, not only go to the home of the pupils, but invite them to your home to see you for an evening, for supper, for a walk, a conversation on some interesting topic, an hour of song, or many other ways that are uplifting and interesting to them. It may not be on the lesson, but a lesson in different spheres of life. The Sunday school should make better children, better brothers and sisters, better employees and employers, better business men, better citizens and better neighbors. The Sunday school is a stepping stone to the church, and the church is not only to fit souls for heaven, but to aim to qualify people for right and nobler living on earth. The Sunday school teacher should be a hero, and apply the last lesson on himself so that his character as a teacher is a blessing to his pupils the coming Sunday. He should be a Daniel, or a Joseph, or an Elijah, or a John. He in his own spirit is better than blackboard or pictorial illustrations, and better than any thrilling "story" he can tell. He is not there to tell "stories" to interest them, but to show them the complete life of interest to them. Out of school his life is to edify his pupils and he must make other agencies—church, schools, society, lit-

erature, etc.—his help in the great work of character-building.

Now, for management in order to instruct.

1st. The voice is important. A noisy teacher makes a noisy class. A harsh voice hints an unlovely Gospel. Speak tenderly, lovingly, gently, and yet loud enough so all can hear when they are quiet.

2d. The manner is also important. Take a real interest in your class, and feel the importance of what you have to tell. The manner should be easy so as to set the little ones at ease, but never in a trifling mood. We must never handle God's word with levity, but in a serious yet gentle, bright, and loving spirit.

3d. The temper. Never allow yourself to be provoked. When you cannot get their attention, you, of course, feel a little wounded vanity or indignation. Earnest, we ought to be; disappointed, at times we must be; but you cannot make the fish bite by beating the stream. Paul's method is, "Knowing the terror of the Lord, we persuade men."

How wisely this teaches persuasion. Learn self-control. Never let eagerness defeat your purpose. There is a giggling girl who laughs when you look at her, a forward boy who knows no bashfulness, and if you try to stare him down simply answers with a wink; a hungry scholar who brings his dinner with him, and the so-called stupid child. Would you get angry with a boy or girl who is blind? Then why should you get impatient with the little ones whose mental and spiritual condition lead them to such behavior. Never try to crush the alienates out of the class by scornful words. That would be to forget heaven, and it is your work as a teacher of God to raise a harvest of love. Get their attention by speaking in a way of love and interest. *You must* have attention and interest, or all your speaking is in vain. You cannot teach the little to an inattentive class. Ask questions, and get them to ask questions of you. This will interest them. Get them to think, and when the answer is given never rebuke the child even if not given right. To be a true teacher, especially for the above classes, which we have in the Mission work in the city, he must have true sympathy, which makes him free in the world of child-thought. The children are not to blame. They have been taught nothing better, and their interest must be obtained by love, sympathy, and personal work, after which the truth and heavenly sunlight may be poured into the soul by prayerful, loving and wise teaching.

Middlebury, Ind.

For the Herald of Truth.

FRUIT BEARING.

BY ELIZA BETZNER.

We do not look for fruit before we have arranged a garden and have planted trees and vines into it. After we have planted these we give them care and attention, then we hope to gather fruit from them. It is even so with God. God our Father made for Himself a very large and exceedingly beautiful garden and He placed into it human beings. The name of this great garden is earth. Now when God created this beautiful earth or garden He was very careful to place into it such things that would help God's creatures—His "fruit trees"—to bear

good fruit—to do such things as would glorify the Father.

Very many years after the creation of this magnificent garden God sent His only Son, our Christ, to live a while in this world and one day shortly before His death He said to His disciples, "Herein is my Father glorified, that ye bear much fruit." God decorated and ornamented this great garden extensively, and added everything that is necessary to produce fruit in immense quantities; now it is but reasonable that He wants "much fruit."

But, what manner of fruit shall we bring forth? Surely the fruit of the flesh—impurities, unrighteousness and vanities are not a glory to the Father; these are produced so largely, but they are not the ones for which God is calling. God desires the fruit of the Spirit, "Love, joy, peace, longuffering, gentleness, goodness, faith, meekness, temperance," and if Christ dwells in us we will bear these lovely fruits in large quantities and they will be a delight and a glory to our Father. Let us remember that we cannot receive our Lord with fair blossoms and leaves even if those around us are sometimes deceived by appearances. "Man looketh upon the outward appearance, but God looketh upon the heart."

Since it is impossible to deceive God with appearances we must, if we would glorify our Father, devote our time, our life, and all our energies to the cultivation of the purest and the loveliest fruits that can be borne on earth—longuffering, gentleness, patience and kindness are found among them. Weing knowledge in an easy and familiar manner. He should be deeply imbued with a desire of doing good, and of refining the taste and elevating the affections. Music should be with him not merely an entertainment, a pastime, or a means of support, but as a talent to be used for the service of Him to whom angels sing their high hallelujahs, and who gave it to man therewith to praise Him who is worthy of all honor and praise. Hence, singing-schools of sacred psalmody should be conducted in such a manner as to prepare its members to engage in praising God acceptably in song; and although it is not a direct place of worship, it certainly is a place where its members should be trained and prepared for the service and participation of that holy place.

A school of sacred vocal music has so far a resemblance to the house of God, that it is a scene from which all levity should be banished far away. During a great part of the time spent in our employment, we are singing words of the most solemn and devotional import. And is such an avocation to be contemplated as a mere unmeaning form, or to be trifled with as a despicable jest? This is impossible, if the heart possesses any reverence for God and religion. All decent people admit that a light carriage in the church deserves severe rebuke; and our part we cannot see that much less reprehension is due to the same carriage in a school of psalmody. To have no ear, no relish for the beauties of harmony, is a defect which those who labor under it should certainly not be forward to betray. And when a staid contempt of music intrudes itself into a school, with the additional deformity of injudicious, bad breeding, and the scorn of sacred things, it deserves the utmost severity of censure.

You have all noticed that Jesus says, "that ye bear much fruit." I am very glad that Jesus did say *ye* bear fruit; for if He had said so many of us would be able to glorify our Father; we can all do many little things that will please our Lord, since He is so easily pleased if we are only obedient and serve Him willingly, but comparatively few do any great thing that is good.

Since Jesus does not ask for large fruits, we believe and we know that He will not despise the little things that we do in His name.

We do not despise the grape vine for not giving us large fruits even if some other vines and trees give us fruits which are many times larger than the delicious little grape is. The fruit, although small, is good, that is why we relish it. Our Master will not refuse to accept our little deeds—if they are good.

We want to learn still another lesson from this lovely little fruit. Grapes are borne in clusters. Now when we offer our little deeds—our little fruits—let us make sure that they are of a good quality and then bring them to our Lord in *clusters* and thus glorify our Father.

Boston, Oct.

For the Herald of Truth.

A WORD TO SINGERS.

The position of a teacher of sacred church music is an important and highly responsible one. He should be prepared and qualified to teach and instruct his class in the elements of music, with correctness and facility, both in theory and practice, and to do this he should make it his object to become as familiar as possible with the method of instruction, and of imparting knowledge in an easy and familiar manner. He should be deeply imbued with a desire of doing good, and of refining the taste and elevating the affections. Music should be with him not merely an entertainment, a pastime, or a means of support, but as a talent to be used for the service of Him to whom angels sing their high hallelujahs, and who gave it to man therewith to praise Him who is worthy of all honor and praise. Hence, singing-schools of sacred psalmody should be conducted in such a manner as to prepare its members to engage in praising God acceptably in song; and although it is not a direct place of worship, it certainly is a place where its members should be trained and prepared for the service and participation of that holy place.

A school of sacred vocal music has so far a resemblance to the house of God, that it is a scene from which all levity should be banished far away. During a great part of the time spent in our employment, we are singing words of the most solemn and devotional import. And is such an avocation to be contemplated as a mere unmeaning form, or to be trifled with as a despicable jest? This is impossible, if the heart possesses any reverence for God and religion. All decent people admit that a light carriage in the church deserves severe rebuke; and our part we cannot see that much less reprehension is due to the same carriage in a school of psalmody. To have no ear, no relish for the beauties of harmony, is a defect which those who labor under it should certainly not be forward to betray. And when a staid contempt of music intrudes itself into a school, with the additional deformity of injudicious, bad breeding, and the scorn of sacred things, it deserves the utmost severity of censure.

It is an obvious principle in every department of religious worship, that emotions should be unfeigned. They should not be suffered to rise merely through gratified taste, but be made to spring up in the mind while it is employed in the contemplation of holy things. This important distinction will not be preserved in the hours of devotion, where it has been neglected in the seasons of practice. It requires specific religious training in schools and family circles, and will not be maintained in any other way. Habit has its influence in devotion as in other things. The deportment of teachers and singers during the hours of practice, therefore, becomes a matter of great moment. To cultivate the praises of the highest God, is a solemn work, and should ever be so regarded. Volumes would fail to show the importance of this principle.

How, then, can any teacher of devotional music dare to trust in his neglect? Yet this neglect seems to be almost universal. No wonder that the friends and cultivators of the art have so many difficulties to encounter. Let their efforts be fully Christianized and the difficulties will be seen to vanish.

For the Herald of Truth.

A FEW WORDS OF HELP AND ENCOURAGEMENT TO THE CHRISTIAN.

BY JOHN H. STOLTZE.

My dear Christian reader, we are passing through solemn seasons, scenes the solemnity of which we often little realize. I feel as though I myself do not realize the solemnities of life as I should. The world, our own flesh, and in many instances the devil, so darken our poor eyes that we are slow to view facts as they are. Our hearts are so prone to be carried away, being occupied with the present surroundings. So time carries us along, bearing us onward to the eternal sphere as on eagle's wings. Our little pulse tells us of it in each successive beat. That continual tick of your clock tells us of it. One year after another passes away, as the wave that is driven out into the oblivious sea. The herb, the grass of the field, the massive oak of the forest, all tell us that time is passing. Those white silken threads on our heads quietly tell us, "You, too, will soon pass away."

The world and the devil tell us many things to allure us and draw us away, to take from us that keen sense of seeing, hearing and understanding the deep solemnities of the life through which we are passing. Even though our souls are saved through the merits of our blessed Redeemer, it is the earnest purpose to rob us of the perception of the great benefit we derive from living and testifying for Him who has loved us, and washed our sins away in His own blood. Rev. 1:5.

Oh, how easily we pass along, many of us, thinking there is but a short time to live, and the long list of entertainments which are now so extensively maintained in homes and in the churches; and in many ways they seem altogether harmless; they at least suit our human inclinations, but, to tell the truth, it is often the enemy's snare, and when a staid contempt of music intrudes itself into a school, with the additional deformity of injudicious, bad breeding, and the scorn of sacred things, it deserves the utmost severity of censure.

We are passing through a world that is under judgment on its way to de-

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Monthly Calendar for April, 1898.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

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A New Book.—Reference has been made several times in these columns to a new book on Bible Doctrines, by Bro. Daniel Kauffman, of Versailles, Mo. The book is now so far under way that we can say to our readers that we expect to have it completed and ready for sale early in April. The title of the book is, "MANUAL OF BIBLE DOCTRINES." The contents of the book are as follows:

- The Creation.
- The Fall of Man.
- Sin.
- Faith.
- Repentance.
- Conversion.
- Regeneration.
- Justification.
- The Redemption of Man.
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- The Members.
- Baptism.
- Communion.
- Foot washing.
- Woman's Prayer Head Covering.
- Salutation of the Holy Kiss.
- Anointing with Oil.
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PRIDE IN DRESS, in personal beauty, in fine houses, in fat horses, or in bank stocks is bad enough; but no one of these, nor all combined, is so bad as that which assumes the form of Pharisaism. The person afflicted with this, assumes that he is a special favorite with God, is entitled to special privileges in this world and to a high seat in heaven; in short, that the Lord is as much indebted to him as he is to the Lord. The bearing and strut of one possessed of this kind of pride says by his acts, "Stand aside, for I am holier than thou." "You are not as good as I am," "Your belief is not as good as mine is," "Your church is not as good as mine is," "I am one of the elect," etc. Surely it is for good reasons that "God resisteth the proud, but giveth grace to the humble."—Religious Telescope.

In the South Sea Islands the Christian converts may be seen attending church services with a "Bible basket," which is especially plaited large enough to hold an octavo Bible, a hymn book, a lead pencil, and a pair of spectacles. During the sermon are taken, and the families are examined by their chief, after each sermon.

MANY a mother's heart is aching for want of some expression of love from her child. "You have been a dear good mother to me," said a young man to his dying mother. "Why have you not said so before?" responded that mother who had sacrificed so much for her children. Husbands and wives are hungering for manifestations of love which were often made before they were united.

"Ye can discern the face of the sky; but can ye not discern the signs of the times?"

3. Joy and Wonder. Luke 24:36-48.

SUNDAY SCHOOL LESSONS.

LESSON II.—APRIL 10.

THE RESURRECTION OF JESUS.

—Mark 16:1-8.

(EASTER LESSON.)

[Read Matt. 28. Memory Verses 6-7.]

GOLDEN TEXT.—Now is Christ risen from the dead, and become the first fruits of them that slept.—1 Cor. 15:20.

INTRODUCTION.

TIME.—April 9, A. D. 30, the Sunday after the Passover.

PLACE.—Jerusalem. The tomb at Golgotha. Joseph of Arimathea had buried Jesus in his new tomb in the garden near the place of crucifixion.

PARALLEL SCRIPTURES.—Matt. 28:1-10; Luke 24:1-43; John 20:1-21.

CHRIST IN THE TOMB.—The body of Jesus was buried on the evening of His death (Friday). The next morning (the Hebrew Sabbath, our Saturday), by Pilate's authority, the stone of the sepulchre was sealed and a military guard posted in front. On Sunday morning, with the dawn of day, came the earthquake and opened the tomb, and an angel heralded the resurrection of the Lord. "Jesus had lain in the tomb Friday night, Saturday, Sunday night, and until dawn Sunday morning. By the Jewish custom, this would be reckoned as 'three days and three nights.'"—H. A. Dobbin.

THE RESURRECTION BODY.—Up to the time of Christ's death, His body had been under "the ordinary physical limitations, such as time, place, density, gravity, visibility, etc. But after the resurrection, His body was, in many respects, unlike what it had been before. During a period of forty days, He came and went, appeared and disappeared, in a mysterious manner."—Andrews. The resurrection body was different from what it had been before the crucifixion.

THE TEN RECORDED APPEARANCES.—[1] To Mary Magdalene, [John 20:11-17]. [2] To the other women, [Matt. 28:9-10]. [3] To Peter, [Luke 24:34; 1 Cor. 15:5]. [4] To two disciples on the way to Emmaus, [Luke 24:13-35; Mark 16:12, 13]. [5] To the ten disciples and others, [Luke 24:36-49; John 20:19-23; Mark 16:14]. The five appearances were on the day He rose from the dead. [6] To the eleven apostles (Thomas present), [John 20:26-29]. [7] To seven apostles at the Sea of Galilee, [John 21:1-24]. [8] To eleven apostles on a mountain in Galilee, [Matt. 28:16-20; Mark 16:15-18; 1 Cor. 15:6]. [9] To James, the Lord's brother, [1 Cor. 15:7]. [10] Immediately before the ascension, [Luke 24:50, 51; Acts 1:6-9].

DAILY READINGS.

M. (Apr. 4). The Resurrection of Jesus. Mark 16:1-8.
T. Foretold. Matt. 16:21-28.
W. Witnessed. Acts 2:22-32.
Th. Risen with Christ. Rom. 6:4-11.
F. (Good Friday) Crucified. Luke 23:26-46.

S. Glad Tidings. Acts 13:26-37.
S. Joy and Wonder. Luke 24:36-48.

LESSON III.—APRIL 17.

THE TRANSFIGURATION.—Matt. 17:1-9.

[Read Matt. 17:2 Peter 1:12-18. Memory Verses, 1-3.]

GOLDEN TEXT.—We beheld his glory, the glory as of the only begotten of the Father.—John 1:14.

INTRODUCTION.

TIME.—Autumn of A. D. 29. The date, however, cannot certainly be fixed.

PLACE.—Probably Mount Hermon, or one of its spurs, on the northern border of Palestine. The exact spot of the transfiguration is not known. Tradition for many years placed the transfiguration on Mt. Tabor.

PARALLEL SCRIPTURES.—Mark 9:2-29; Luke 6:28-42.

EVENTS PRECEDING THE LESSON.—The journey along the northern borders of Galilee and through Decapolis ended in a brief return to the Sea of Galilee; and here we place the feeding of the four thousand (Matt. 15:32-38; Mark 8:1-9), the demand of the sign from heaven by Pharisees and Sadducees (Matt. 16:1-6), and the cure of the blind man near Bethsaida (Mark 8:22-26); thus ended the first northern journey for retirement. Immediately a second journey in the same direction, for the same purpose follows. Peter's confession is given (Matt. 16:13-20; Mark 8:27-30; Luke 9:18-21); Christ foretells His death and resurrection (Matt. 16:21-28; Mark 8:31-9:1; Luke 8:22-25); then comes the transfiguration which we now study.—J. L. Hartbut.

DAILY READINGS.

M. (Apr. 11). The Transfiguration. Matt. 17:1-9.
T. The beloved Son. Matt. 17:1-11.
W. The Father's Testimony. John 3:19-32.
Th. Peter's Remembrance. 2 Peter 1:15-21.
F. Glory of Christ. Heb. 1.
S. The heavenly glory. Rev. 1:9-19.
S. God manifested. John 1:1-14.

THE CAGED EAGLE.

When in Leadville, Col., a few years since, that city "above the clouds," I saw a pitiable sight—an eagle caged. The proud bird seemed humiliated, while his piercing eyes looked longingly toward his mountain home, and his heart panted for his old-time companionship with cliffs and clouds. As I gazed at him I thought of some noble fellows I knew, bound fast by some awful besetting sin, who in their lucid moments look up toward the heights from which they have fallen, while their hungry hearts yearn for a renewal of the sweet fellowship with God and the redeemed. But our train pulled out, and the poor eagle was left in his cage on the platform. No one broke his bars and gave him his liberty. Not so with man. A mighty Savior is always within his reach, and he only has to look upward to the hills whence cometh this help, and the prison doors cry open and the strongest fetters are snapped asunder, and he is free once more, for "He is able to save to the uttermost them that come unto God by Him."

M. M. Davis, in Christian Standard.

CORRESPONDENCE.

PRESTON, ONT.—We have been enjoying many blessings this winter. There are about thirty applicants for baptism. May the Lord strengthen them and give them grace to be faithful unto the end, and be bright and shining lights in the darkness of this world. We wear of God's work in many places, and are glad to hear that so many have been led by the divine Spirit to give themselves up, and consecrate themselves unto the service of the Lord.

GERMAN SPRINGS, OKLAHOMA, MAR. 17TH, 1898.—Greeting in the name of Jesus. We were again favored with a pleasant visit from our brethren J. M. R. Weaver and Hinkle. They came to us on Saturday, Mar. 6th, and remained until the 8th. During this time five meetings were held, and two souls were willing to accept Christ as their Saviour. We have now twelve members, and there are four applicants that have not yet been received into church fellowship. We are left here without a shepherd, and we know there is a great work to be done. We would be glad if some minister would come and make his home here; a man who has the love of souls in his heart, and who is not afraid to stand firmly by the teachings of the gospel. Such a one could do a great deal of good, and this is a place too where a home can be obtained cheap. We would like to have more of our brethren and sisters, as well as ministers, come here. Remember us in your prayers.

BARBARA YODER.

ARCHBOLD, O., MAR. 17TH, 1898.—On the 4th of Mar., 1898, Bro. Levi Miller, from Holmes Co., O., and Jacob Geil, from Wayne Co., O., arrived here to visit relatives and friends. While here they had four meetings. We feel thankful to God for the time of refreshment spiritually that we were permitted to have while the brethren were with us, and may it be the means of awakening the sinner to repentance and lifting the Christian to a purer and a more holy life. May God bless them and direct their efforts that many may be led into the right way. COL.

FROM SOUTHERN, MONTGOMERY CO., PA.—The congregation at this place manifests a commendable earnestness in the work of the Master. This is an encouraging feature, and we trust that the brethren will not grow weary in their efforts to promote the cause of Christ and enlarge the borders of Zion. Bro. Michael Moyer had a meeting in their meeting house on Sunday afternoon, March 13th.

FROM BUCKS CO., PA., MAR. 17TH, 1898.—Bro. Samuel Yoder, of Elkhart, Ind., visited the congregations in Bucks and Montgomery Counties some time ago. He preached at Twp. Lion on the 19th of Feb., taking for his text 1 Peter 3:15. The brother faithfully admonished us, and we hope that it may rebound to the honor and glory of God. There are at present 21 persons receiving instructions preparatory to baptism. They will take place in the near future. May they become bright and shining lights for the Master, and may they hold out faithful to the end. A. M. L.

PALMYRA, MO., MARCH 20TH, 1898.

On the 20th of Feb., Bro. J. M. Kreider, and J. H. Hershey with their families, came here from Lancaster Co., Pa., with the intention of settling here at this place. Bro. Kreider had been ordained to the ministry before leaving the East, having been called here by the church at this place. At last our prayers have been answered and we have a minister living among us. Although we have not been forgotten or neglected by the ministry, we are quite a distance from any other church, so could not have preaching as often as the churches that have their own ministers. May God bless the dear young brother in his work, and may he be the instrument in His hands, to bring many souls into His kingdom, and also to establish more firmly in the faith the little church already here. We have now 21 members. COL.

MCDONALD, PA., MARCH 15TH, 1898.—Bro. Jacob Gingrich and wife, of Preston, Ontario, Canada, held three meetings here. Bro. Gingrich visited the church at Hanover, Pa.; also the churches at State Hill and Churchtown, Camb. Co., Pa. Now they are visiting in Lancaster Co. We expect them back in our midst by the 25th of this month. Bro. Jacob M. Herr, of Allen, Camb. Co., Pa., preached for us from the words: "Let my people go that they may serve me." EX. 8:1 J. F. BUTLER.

Address all orders to Aaron Loucks, Seutledge, Pa.

AN INSIDE VIEW OF SOME OF THE DOINGS OF THE PRIMITIVE CHURCH.

1. THE JUDAIZING PARTY.—STRIPE.
1. CAUSE. Acts 15:1, 2; Gal. 2:4-9.
2. EFFECT on church. Gal. 5:7-14; 1 Thess. 2:11-16; 2 Cor. 11:23. Illustration, Seutledge quoted.

II. PERSONAL DIFFICULTIES.

1. Paul and Barnabas. Acts 15:39; Gal. 2:13. All ended well. 1 Cor. 9:6.
2. Paul and John Mark. 2 Tim. 1:11.
3. Paul and Peter. Acts 15:1; 8; Gal. chapters 1 and 2; 2 Pet. 3:15.

NOTE. The Apostles, though holding different ideas, yet bore each other in love and forgave one another.

III. THE CHURCH AT EPHESUS.

1. Origin.
 - (a) Paul's first visit on his second journey. Acts 18:19.
 - (b) Aquila and Priscilla's work is effective. Acts 18:20.
 - (c) Apollo's teaching good so far as he went. Acts 18:24, 25.
2. Paul visits Ephesus the second time on his third missionary journey. Acts 19:1-41.
- (a) Holy Ghost prayed for and received. Acts 19:1-7.
- (b) Word preached for two years. Acts 19:10-12. (The "seven churches of Asia" were organized at this time.)
- (c) Punishment of the exorcists. Acts 19:13-20.
- (d) The evangelists sent to Macedonia. Acts 19:22.
- (e) The Diana Insurrection. Acts 19:23-41.

3. Paul visits Ephesus a third time to meet him on his homeward journey at Miletus. The conference. Acts 20:25-38.

S. M. BECKHOLD.

- (a) The prophecy of false teachers and trials of the church. Acts 20:29, 30.
- (b) The prophecy fulfilled. Rev. 2:14-17.
4. The church as read from epistle to Ephesians.
- (a) A spiritual church is alive. Eph. 1:11-17.
- (b) Both Jews and Gentiles, rich and poor, great sinners and not so great, all were fully saved. Eph. 2:1-7; Eph. 3:1.
- (c) Unity of faith and in working. Eph. 4.
- (d) Marriages that were honorable. Eph. 5:22-33.
- (e) Some instructions for parents and children. Eph. 6:1-4.
- (f) Their battle ground and their foes. Eph. 6:10-22.

This was called at one time the model church. Later the spirituality of the church was lost, and she had to go through a season of repentance and of first fruits. After prosperity, pray and keep humble lest the enemy gains the day in the end.

A SCIENTIST ON CHRIST.

Sir Wm. Dawson, the eminent scientist of Canada, discoursed lately to a band of theological students, and among other things he said: "I have read recently, I confess with feelings of contempt, discussions respecting the supposed limitations of the knowledge of Jesus Christ. Did He know the data of modern criticism? Was He acquainted with the discoveries of modern science? The fly alighting on my hand might as well attempt to understand the thoughts passing through my mind, as criticism to gauge in this way the mind of Christ. To me, a student for fifty years, of nature, of man, and of the Bible, such discussions seem most frivolous, since our Lord's knowledge, as we have it in His reported discourses, is altogether above and beyond our science and philosophy; transcending them as much as the vision of an astronomer, armed with one of the great telescopes of our time, transcends the unaided vision of a gnat. Christ views things from a standpoint of His own, and through a different medium from the atmosphere of this world. His difficulty appears to be to convey heavenly thoughts to us through the imperfect language in which we speak of earthly thoughts."

DOES ALCOHOL WARM US?

A patient was arguing with his doctor on the necessity of his taking a stimulant; he urged that he was weak and needed it. Said he: "But, doctor, I must have some kind of a stimulant; I am cold and it warms me." "Frequently," came the doctor's crusty answer, "see here this stick of cold," taking up a stick of wood from the box beside the hearth, and tossing it into the fire. "Now it is warm, but is the stick benighted?" The sick man watched the wood first send out little puffs of smoke, and then burst into a flame and replied: "Of course not; it is burning itself." "And so are you when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."—Selected.

THEORY that cannot be put into practice is useless.

THE TRUE AIM IN EDUCATION.

BY PROF. N. M. CLAPP.

A retrospect of the history of education reveals the fact that three general aims have held sway in the educational world. In the struggle of the human mind to build a perfect educational structure, three foundations have been used. In these efforts at reformation it is a source of delight to learn that we are indeed arriving at the true aim. A silent, but sure change to the better is taking place. To some this may be a sweeping statement, but it is true. It means a great deal, but a careful examination of current educational history will substantiate it. We need but to read to be convinced. Let us briefly consider the three aims:

1st. The utilitarian. Under this system the utility only of education was considered. If a boy's education was under discussion, the first question asked was, "Will it put a better coat on his back?" No boy needed schooling unless it would bring money or means. No girl needed training unless she intended to teach, or clerk, or follow a profession. With this theory we recognize the narrowness of this system, and see the dwarfing effect it would have upon society. This aim predominated for a long time, but was finally superseded by another.

2nd. The idea of mental discipline as the chief end and aim in education has prevailed to a very large extent. According to this view, the mind must be trained without special reference to any given calling. One must be ready to turn his powers to good account whatever conditions may surround him. The mind is a tool to be used at the direction of circumstances. It must be so developed and disciplined as to be of practical use at all times. The power must be complete master of his powers. This is sound pedagogy in as far as it goes, but it does not go far enough.

This system is somewhat broader than the former in that it was deemed necessary to educate all persons. Under it the meaning of education was deepened and broadened, but some of our best educators were not satisfied yet.

3rd. Moral character building I think is the true end and aim of all teaching. The utilitarian aim and the aim of mental discipline will not, can not satisfy the whole man. They cannot meet the needs of church and state. No man is truly educated who is not educated in a three-fold sense. A person may have a very narrow mental training and yet be able to make money. He may have broad and deep mental discipline and yet be of little use to society. Culture of the intellect for personal aggrandizement is selfishness, and will dwarf the nobler sentimentality of age.

Our education implies the culture of the heart and soul, and the aim should be to build character, which is the pillar of the social and religious world. No mercenary aim should engage the teacher's thought. Let the aim be high—seek the kingdom of God, and all things else will be added. If we seek this higher aim, the utilitarian and all other aims will be more surely accomplished than if directly sought.

Rousseau states the case clearly when he says, "Whether my pupil be destined for the army, the church, the bar, or much of little to me. Before he can think of adopting the vocation of his

parents, nature calls upon him to be a man. How to live is the business I wish to teach him. On leaving my hands, I admit he will not be a magistrate, a soldier, or a priest, first of all he will be a man."

This aim makes education a thing of beauty as well as great responsibility. The teacher is an architect. He builds character. He does not work with books merely, but with simple tools, which if rightly used are of inestimable value. He deals with spirits, never-dying spirits. His work is eminently a spiritual process, and he must so consider it if he would truly teach. The spirits, or characters of those whom he instructs should grow under his guiding hand. How important, then, that he have in view, their highest interest! In each recitation, possibly one student receives an impression of eternal consequence. We often teach unconsciously, or, I would better say, our words and actions have attached to them more weight and force than we judge. Hence, the teacher should ever be on his guard. —Chr. Conventor.

For the Herald of Truth. HOW CAN WE BEST CARE FOR OUR DEPENDENT AGED?

BY M. S. STEINER, PRES. BOARD OF TRUSTEES.

A majority of our congregations have had the opportunity of providing and caring for some dependent members, and those who have not had such opportunity, may before many years witness such an experience. The question is one that concerns us as a church and we ought to be willing to answer it in a satisfactory manner.

A few district conferences have been obliged to discuss the propriety of allowing some or our homeless aged to spend their last days in a county "poor-house," while several congregations have been almost overtaxed with bills to support those who were dependent upon the church.

Some localities are more subject to poverty than others—that depends largely upon the natural resources of a place, but every where there are those who because of misfortune, failure in business, or want of children and friends are dependent in part, if not altogether, upon the church. It was the case with some in the first church at Jerusalem, and we have not to this day risen above taking care of the poor; we have had these, in the words of the Master, "always" with us. The apostles did not approve of the "neglect in daily ministrations." They took steps to appoint men who would look after "this business."

One brother and sister have by His Spirit been prompted to lead out in a manner in this work that should induce the church to act promptly to approve and support the movement. They have willed their entire farm (100 acres of well improved land) and have taken steps to deed outright enough ground upon which buildings are to be erected. The gift has been made cheerfully, and the response on our part should be just as cheerful.

In our opinion it would be wise for the church to stand together in this work, each congregation assisting in putting up buildings and then sending forth of their number as are dependent upon the church to this Home they have helped to erect and furnish. The

expense of caring properly for the poor will in this way be lessened and at the same time the comfort and happiness of the dependent will be increased.

Let every congregation of every conference district lend a helping hand, and in case any conference wishes to appoint a committee to act with the Board of Trustees, we extend to them a hearty welcome. Besides, wherever there are those who would like to enter a home of this kind who may have several hundred dollars at their disposal, we would say to such, satisfactory provisions can be made for you, give what you can, and trust the Lord for the rest. Several have already applied who will have enough to possibly meet their expenses in such a home, but who would not have sufficient means to see them through were they to make their way alone.

Another favorable advantage of the Home will be its self-sustaining feature. By the time it is in good running order we expect it to be self-sustaining. The farm and what work can be done by such as are able will—it is expected—meet all necessary expenses.

It is the object of the Board of Trustees to begin erecting buildings on the "cottage plan" as soon as the means are at hand. We want to begin on the necessary small out buildings and with them put up one main building in which can be accommodated from fifteen to twenty people. This will be sufficiently large for a beginning, and as soon as more room will be required the means will, no doubt, also be at hand to erect a large building or several cottages whichever may be considered best at the time. Any further development of plans or information will be gladly given to inquiring parties.

The Lord's will is that the Church of His people provide for the dependent. He has promised to be with His own and never leave them forsaken. Can we not trust and obey? "Ye have the poor with you always, and whosoever ye will ye may do them good." Mark 14:7. And why not get, "Blessed are the merciful, for they shall obtain mercy?" or why not try, "He that hath pity upon the poor leetheth unto the Lord; and that which he hath given will lay him again?" Prov. 19:17.

Pandora, Ohio.

THOU AND I.

Strange, stray ere for thee and me,

Sidly afar.

Thou hast beyond, above,

I wealth thy store;

Thou who dost flourish deathless spring,

I where they fade;

Thou in God's paradise,

I 'mid the shade.

Thou where each glaze breathes balm,

I tempt the frost;

Thou where true joy is found,

I where 'tis lost;

Thou where the soldier's gladdest line,

I not the morrow;

Thou learning more 'till his,

I without need of thine;

Thou in eternal peace,

I 'mid earth's strife;

Thou where care hath no name,

I where 'tis life;

Thou without need of hope,

I where 'tis vain;

Thou with wings drooping light,

I with time's chain;

Stray, strange for thee and me,

Loved, loving ever;

Thou by life's deathless bond,

I where 'tis death;

Thou winning wisdom's love,

I strength to trust;

Thou 'mid the sunbeam,

I in the dust.

EASTER HOPE.

Not now, as once, by budding leaf
And flower unfolding bright and brief,
We mark our Easter Day's return.

White while the silvery tapers burn,
And chanting choir in full accord
Salute the reigning risen Lord!

For glory on our life grows gray
In shadow of the passed away;
The things we had, and have not, seem

The fading vision of a dream,
The voices hushed, the hands ungraced,
Dear household broken, links unclasped

That late were blinding light and life;
Such winds of sorrow have swept in
That wide, waste spaces every where

Leave empty silence, bleak and bare.
Not now with sunny lilies' light
We greet the Easter's morning light.

Our lilies bloom beyond the tide,
Sweet fields are on the other side;
Here meet we pain and fret and loss,
And heavy weight of rough worn cross,

When Easter breaks, thank God, we say,
For strength still clings to our day,
For hopes that span the road before
And love that climbs to heaven's door.

"Be much, if not, serene and still,
We can accept the Father's will,
And comforted, uplifted peace,
And feel through tears, the Easter helm.

And now, by every lowly grace,
One tender thought our fond hearts crave,
That life whose outward graves clothes lay
Folded and fast on Easter Day.

Make compass much our own to be,
That awe like blessed company
May light like sunshine all our gloom,
And make our Easter lilies bloom,
In hearts that join with full accord
The anthem to the risen Lord.

Margaret E. Slinger.

IS WAR NECESSARY?

What does civilization mean if not the progress from the arbitrament of brute force to the arbitrament of reason and the maintenance of justice by peaceable methods in the righting of wrongs and in the settlement of conflicting opinions or interests? If it were proposed to abolish our courts, and to remand the decision of difficulties between man and man to trial by single combat, or by street-fight between armed hands enlisted by the contending parties, it would be called a relapse into barbarism too absurd, as well as too dreadful, to be thought of. We denounce the application of lynch law as a practice utterly repugnant to the fundamental principles of civilized life, and as a blot upon the character of a civilized people. What a strange anachronism it is, that while we abhor the arbitrary resort to brute force in private life as a crime against human society, the same arbitrary resort to brute force in deciding differences between nation and nation, although infinitely more horrible in its effects, has still remained the custom of the civilized world, and is surrounded with a halo of heroic romance.

General Sherman once said, "You would know what war is? War is hell!" He knew what he was speaking of, and he meant it. Was it an exaggeration? When the news of the destruction of the *Maine* arrived we threw up our hands in horror! Two hundred and fifty men killed by the explosion! What a frightful calamity! Thus we feel, and thus we speak, in a state of peace. How in time of war? Two hundred and fifty men killed? Only a skirmish, a slight brush with the enemy. Nothing of importance. A pitched battle comes. Five thousand killed and fifteen thousand wounded on our side; the loss of the enemy believed to be greater. A hard fight, but, perhaps, not decisive.

Then, more battles, more thousands of killed, more tens of thousands of wounded, the hospitals crowded with countless multitudes of sick. Naval fights also, of those mysterious monsters called battleships. Some go to the bottom of the sea, some of our own as well as some of the enemy's. How many men perish with them? Two hundred and fifty? A mere trifle. It must be many times two hundred and fifty to make a sensation. What is then our first thought? The gaps must be filled, and more of our young men are sent to the front and upon the ships. And the crowds of parents made childless, and of widows and orphans! "Well, very sad, but war is war. Let us take care of them the best way we can to keep them from starving." But more than this. Wherever the armies operate, devastation, ravage and ruin; wherever the warships sail, destruction of commerce and mutual havoc—the fruit of years of patient industry and exertion ruthlessly wiped out, and those agencies of intercourse and mutual advancement by which modern civilization has made the nations of the world dependent upon one another disastrously interrupted, and loss, desolation and misery spread broadcast. Was General Sherman wrong when he said that "war is hell?"

But we are told that a nation needs a war from time to time to prevent it from becoming effeminate, to shake it up from demoralizing materialism, and to elevate the popular heart by awakening heroic emotions and the spirit of patriotic self-sacrifice. This has a captivating sound, but is there not something intensely ludicrous in the idea that the American people, while the rugged work of subduing this vast continent to civilization is yet unfinished, need wars to save them from effeminacy? Were we more effeminate before our civil war than we have been since? As to the demoralizing materialism, was the pursuit of money, the greed of material possession and enjoyment, less prevalent after the civil war than before it? Did not the war itself stimulate that "materialism" to a degree not known among us before? As to heroic emotions and patriotic self-sacrifice, it is true that war is apt to call forth splendid manifestations of them. But does war create those noble impulses? Could it bring out the manifestations of them, if they did not, although unmanifested, already exist? And is, after all, the readiness to die for one's country the sum of all bravery? Is there no call for heroic emotions and patriotic self-sacrifice in a state of peace? Is not a patient and faithful struggle for the truth against the fanaticism of prejudice, and for justice against arrogant power, as brave a feat as the storming of a battery? And is not the physical courage of the soldier, and, on the whole, more useful to the republic? On the other hand, while war calls forth demonstrations of heroic spirit, does it not also stimulate the baser passions of a larger number? Have we ever heard of a war which, whatever great objects it may otherwise have served, improved private or public morals or stimulated the cultivation of those quiet and unostentatious civic virtues which are most useful to the vitality of free government?

But will not this horror of war at last make cringing cowards of us all? No danger of that.... No peace feeling can effeminate our patriotism. The danger lies in the opposite direction. It is that the popular mind may too easily forget that war is justifiable only when all the resources of statesmanship to avert it have been exhausted, and when the true value of the object to be accomplished through it outweighs the blood and loss of wealth and human misery and demoralization it will cost. If this cost were properly considered, there would be no more war. This being the temper of a high-spirited people, so much do the fiends who seek to drive the nation into unnecessary war by false reports or by unscrupulous appeals to prejudice and passion deserve to be executed by all good men, and so much more gratitude is due to those in power who, firmly resisting the screams of a reckless demagogue, know no higher duty than to spare the people the scourge of war.—Carl Schurz, in *Harper's Weekly*.

For the Herald of Truth. THE SUNDAY SCHOOL TEACHER.

BY ANNA STUPE.

Dear Sisters: Since reading the S. S. conference reports in the *HERALD*, I feel solemnly impressed to offer a few thoughts to those of us who have the responsible position of teacher in the Sunday school. I confess that I for one feel humiliated and altogether unworthy and unfit for the task since reading the talks given by our dear ministers and others, and especially the thoughts given by W. H. Brubaker. The question now arises upon us, Shall we indeed be held responsible for what we teach to our classes? Has the teacher in reality been put to his post by God himself, and are we indeed as responsible for what we teach as the minister is for what he preaches? The brother says, Does not this thought draw our minds heavenward, and cause us to bow at the feet of Him who alone can give us wisdom and understanding? Let us ever bear in mind that unless we draw our knowledge from God and His word, our efforts will be unavailing. And again, unless our daily walk and conversation and our outward appearance correspond with the lesson we try to teach, our influence for good will be sadly wanting. Believing as we do that foolish talking and jesting is sinful, that speaking an untruth or making use of idle bye-words is forbidden, let us see that we teach our class by our example as well as by our words. Is knowing that the scriptures teach a truly humble submissiveness, a separation from the world, a plainness of apparel, a turning away from all that the lust of the eye and the pride of life behold, let us then teach it by our example as well as by our words.

Dear sisters, young and old, if we have accepted the responsibility of teaching a class of precious little lambs, or perhaps young and tender converts, let us by all means give up or sacrifice anything rather than put a stumbling block or an occasion to fall in the way, or shatter the confidence which our class should have in our sincerity and true piety.

Children, as a rule, are quick to observe and very inquisitive, and depend upon us for many of their first impressions. We must be very diligent in our work, for we are the first to tell them of the setting of the sun of our lives. After the trials and sorrows of life are over, we lay our weary bodies on our couch for the last time; and if we have lived a life devoted to God, how serene and glorious will be our last sunset. We can feel that the Savior is with us, and His life will take the form of a hand, lead us through the cold stream of death, and land us safely on the shores of everlasting rest that rest

teacher wear them?" She loved her teacher and was almost ready to believe that wearing ear rings was right, simply because her teacher wore them. The same is true of other ornaments. Oh! dear young sister, think of the influence you wield over the lambs entrusted to you. Oh! for a deeper consecration among Sunday school teachers—more self-denial, more humility, more lowliness of mind and heart, knowing that the highest place is lying low at Jesus' feet.

A NEW LIFE.

To how many of those who read this selection, will this Easter bring new hopes, new purposes, a new life "hid with Christ in God"? Easter is the time of hope. We turn to it as a flower to the sun; all the disappointments, the discouragements, of the year seem to lie behind us, and we turn with new ardor to the year that begins with the promise of renewed life, new opportunity. Nature seems to increase this surely. The earth is trembling with the new pulse of activity that will clothe her with beauty and fragrance.

We may stop for a moment and look over the year behind us. It will be found, perhaps, to have in it more failures than successes, more defeats than triumphs. It may be marked by a broken love, a shattered friendship, an empty niche where a statue had been placed, the suffering of the imagination, it may be that the defeat of the year is in one's self; and this is the hardest to bear of all the burdens the year has placed upon us, yet it is the one that has the fullest promise of the Easter-time.

To roll the stone away from our dead selves, and stand in the full light of knowledge with the opportunity for rehabilitation, yes, more than that, new creation, is to touch the very heart of divinity, and feel its pulsation in the soul. To stand with defeat behind us, and to face Godward knowing that every sin has left an impress on character that will need the vigilance of the awakened manhood to overcome, and yet to know that the soul never stands alone, that the power to overcome is always within the grasp of the man who fights to win, gives victory. To feel the throbb of a new purpose, to stand before men a type of the man-giving sympathy, help, hope to all men—this is to feel the Easter-time and live the Easter hope.

Mistakes, disappointments, shattered hopes and idols, defeated purposes, even mistakes in interpretation, become but helps to the new year whose birth is the spirit of Easter promise. Life, hope, opportunity and new power are the promises of every Easter.

THE SETTING SUN.

How many times, when we see the sun going down in the western horizon with its beautiful array of bright colors, we think of the setting of the sun of our lives. After the trials and sorrows of life are over, we lay our weary bodies on our couch for the last time; and if we have lived a life devoted to God, how serene and glorious will be our last sunset. We can feel that the Savior is with us, and His life will take the form of a hand, lead us through the cold stream of death, and land us safely on the shores of everlasting rest that rest

that is promised to all who love Him—which is heaven.

Jesus Himself says that He goes to "prepare a place for us, that where He is, there shall His servant be also." That home is beautiful; it is free from all sorrow and pain; we shall be there with songs on our lips, and harps in our hands, and shall rejoice together in the glories of eternal rest. This is the Christian's hope; this is his joy; this is what makes life joyous, beautiful and pleasing. But how will it be with the sinner when he draws nigh to the hour of death? What sorrow will burden his soul! His sun will not set surrounded with beautiful colors. There will be nothing to speak peace and consolation to his soul, but thick black clouds will gather around him, and the doom of death will be over him. O, what remorse for the life spent in sin; all the talents that God has given him, wasted in the pleasures of the world. Now his companions gather around him, all sympathize with him, yet they cannot give him any comfort. He feels like a man who has been wasted, and he has nothing to hope for. He would turn to God in his last moments, but it is too late; his sun has set, and his soul is lost forever!

Then, my dear reader, if you are a child of God, and are walking in the strait and narrow way, I would say, "press forward, and you will obtain the reward."

On the other hand, if you have not yet made your peace with God, I beseech you, do so to day, for before tomorrow's light will dawn, your latest sin may have set, and you may have to share the sinners' doom.

May God help us to follow Him, in my prayer.

—Selected by H. L. Goshen, Ind.

COMPLETION OF THE BIBLE.

Generally Believed to Have Been Reached About A. D. 130.

Scholars differ in opinion as to the date at which the books now found in the New Testament were completed, says the *Review of Reviews*, but it is probable that this was accomplished not later than 130. Many centuries have passed since the formation of the Old Testament, but the New was all written within a single hundred years. The decision as to which books should be received into the new canon was not so quickly reached, for the earliest fathers of the church frequently quoted from other scriptures, such as "according to the Egyptians," or "according to the Hebrews," and the Syrian church accepted some books not received by that of North America, or the western church and vice versa. There is a legend that at the first council of Nicaea, in 325, the Christian literature then current were laid beneath the altar and the genuine books leaped out of the mass and ranged themselves on the altar. It probably contains a germ of the truth that at this convocation it was decided that the books now known were apostolic or written under apostolic direction, and the others were spurious. Be that as it may, the judgment of several generations of Christians certainly decided upon the value of these books as distinguished from those others written at about that time or later, and the council of Nicaea (325) is said to have fixed the canon. The word "canon" was first used by

Athaunus, in the fourth century, in the sense of "accepted" or "authorized," and Jerome and Augustine held the present New Testament as canonical.

THE PRAYERS OF A GOOD WOMAN.

Living in one of the towns of a western State was an excellent Christian woman, who had a drunken infidel husband, for whom she had long prayed, so mean and wicked was he that he would never allow her to mention Christianity in the house and often abused her.

An evangelist had been holding a meeting in the town, and the last night had come. Repeatedly this little Christian woman had been to the altar praying for this ungodly and unbelieving husband. On this night in question, she was again there, and realizing what it meant for the meeting to close, appealed publicly to the evangelist not to discontinue the services. Immediately, in the rear of the house, arose a dray man in the town, who had been wicked, and made this statement:

"Last night I was passing a certain house in this town, and as I was near the fence, a voice attracted my attention out in the yard. Stopping I heard a woman praying for her wicked husband, who was at that time drunk and had driven her from the house. Immediately I fell on my knees. I had never prayed before, but I commenced to cry to God for mercy, and I beseech you to pray for me. That woman is she who has just spoken, and she is praying for me up, and I am saved."

While he was speaking, and as he sat down, the sound of footsteps on the pavement, as a man running, was heard; and immediately in rushed a man in distress of mind, who immediately passed up the aisle and begged the people to pray for him. It was the infidel husband of the little praying woman.

Prayer had at last prevailed. Impurity in prayer had won her husband at the last moment, and saved another big sinner for good measure.—*N.Y.*

TO LIVE IN HEARTS WE LEAVE BEHIND US IS NOT TO DIE.

Do your best and leave behind you,
"Footprints on the sands of time."
That will be our and not shame you,
Deeds of goodness, not of crime.

Let your love of ones as they ponder
"Over your life both good and brave;
Let them say as they remember,
"Resting in an honored grave."

Well, I know of life's temptation,
And it takes a heart that's strong
To overcome the evil and the weak,
To overcome the sin and wrong.

To live in hearts we leave behind us,
When we depart to that bright shore,
They'll remember till they join us,
Where the parting is no more.

No let us live that the reunion
When we meet in heaven above,
Let there be no sad regrets there,
Let them be thought else but love.

On I think and on I wonder,
When the years that have passed by,
If my heart I'll linger,
When it comes my turn to die.

On I pray, think of me kindly,
Will that prayer be all in vain?
Better far a dark oblivion,
Than remembrance should bring one—
—Selected by M. L. W. W. W. W. W.

For the Herald of Truth.

THE CHURCH UNIT—D.

BY FRANK STANLEY. The church of Jesus Christ should be one, as the body is one, although it has many members. As the vine is one, and

has many branches, as the building is one, though composed of many individual parts, or stones, so the church of Christ should be one. Chose, under one head, redeemed by the same blood, inhabited by the Holy Spirit, receiving the same Scriptures as the only standard of faith, and as the only rule of practice, professing to be one in Christ, and journeying to the same holy and happy place, the church should be united.

All should aim to bring about a real union among the Lord's people, a union of heart, a union of love, a union of purpose, looking to each other's welfare, the spirit of the Gospel, and the glory of God; a union of effort, all employing the most likely means of bringing about the desired end.

Christian union must be founded in liberty, it must be the union of free will, not an army of slaves. Every one must endeavor to keep the unity of the Spirit in the bond of peace, for, "There is one body and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Our present divisions are our disgrace and ought to be wiped away. Nothing, however, short of a high state of spiritual life will enable us to overlook the differences, unite our hearts and hands, and appear before the Lord as one church.

The secret which lies at the bottom of division is: "Who shall be the greatest?" We forget that our Lord has said: "The humblest is the most honorable, and the least in our own estimation is the greatest in His estimation."

Brethren and sisters, in every prayer we present to the Heavenly Father we should seek humility. No grace is more needed, and no grace could be more ornamental as well as useful. Humility always brings its own reward, and pride its own punishment. Division, contention, and confusion has been the punishment of pride and selfishness in the past, and will be the future. The want of love proves the want of humility. O, that the Spirit of the Lord might rest upon us, that the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and fear of the Lord could make us of quick understanding in the fear of the Lord, that we may not judge after the flesh, after the sight of our own eyes, neither reprove after the hearing of our ears, but that we may judge righteously, and walk according to our Savior's word.

Our sight on earth could be more lovely than to see the visible church united, as the heart of one man, living together as one holy family. "Christ loved the church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

What Jesus died to attain the Holy Spirit will certainly accomplish, for the object is desirable. Let us then strive and pray for this end, our dear sisters, believing that "with God all things are possible." *Strasburg, Ont.*

OBITUARY.

JACOB BEIDLER, one of the early settlers, and also one of the pioneers of the city of Chicago, Illinois, died at his residence in that city on the morning of March 31st, 1898, in the eighty-third year of his age.

He was born in Belvidere, Ill., Bucks Co., Pa. in 1815. He grew up on his father's farm, enjoyed only limited educational advantages, learned the carpenter's trade, and was early induced to hard work. His experiences while following his trade as a country carpenter were remarkable.

In 1842 he went to Springfield, Ill., and engaged in the mercantile business. After two years he returned, married, and in August, of the same year, (1844) moved to Chicago, where he resided to the time of his death.

Mr. Beidler enjoyed a high degree of temporal prosperity. The Lord prospered him in all his ways. The saying of Solomon, Prov. 22:24, was, if indeed, not literally, yet figuratively fully verified in the life of Jacob Beidler. While he was diligent and energetic, and applied himself closely to his business, no one could say that he was parsimonious or avaricious. What he had made to him as from the open hand of the bountiful Giver of every good and perfect gift.

In many instances manifested a degree of benevolence, his liberal and ested acquiescence to circumstances and fortune that was remarkable and highly commended. One morning he came down to his office, and as was his custom, took up the morning paper and began to read. He found a notice in the book-keeper came into the room and informed him of the fact that his lumber-mill at Muskegon, Michigan, had burned away. Nothing, however, short of a high state of spiritual life will enable us to overlook the differences, unite our hearts and hands, and appear before the Lord as one church.

He accumulated a large fortune, but with a truly generous impulse in his soul he let others also share in his prosperity. Many young men were helped into business, and many were aided by his aid and direction. A number of business firms were established and prospered by the means supplied by the faithful hand of the donor.

He also gave generously to the poor and needy in different ways, and paid thousands of dollars for the support of churches and other benevolent purposes. Among many other liberal donations, he gave \$5000.00 to the maintenance of a free bed in the Presbyterian Hospital of the city; \$3000.00 to wipe out a church debt; \$1000.00 to build a building of a Y. M. C. A. building on the West side and \$8000.00 for the endowment of a professorship and the building of a cottage in the Lake Forest University, at Lake Forest, Ill. In fact Jacob Beidler indirectly laid the foundation stone that gave to the Mennonite church the church papers published at Elkhart, and the extensive publishing house now located here. To him surely belongs a share of the credit that the originators of this enterprise deserve, and the writer feels that in his death he has lost a friend to whom he owes in a large measure what he has of earthly goods, and what God permits him to be so useful to his church and of mankind in this world. He was to him a friend indeed. In his house the writer, for several years, a pleasant home; under his instruction and direction he received his business training; to his kindness, with a number of others, he owed a part of his education. His wise management and opportune advice were of great value to the writer, and to them he owes many of the blessings of life, and now that he who gave them sleeps calmly in the grave, the writer feels that he has lost a friend whose memory should be ever cherished and honored.

Hundreds can testify to his kindness and gentleness to his friends. He was true to every trust, a character above reproach, outspoken in his convictions, and unflinching in his courage. To him were born eight children, five of whom, with the mother, survive him. He was a stickle about a week. Funeral services

were held at the residence on Thursday the 17th, and were conducted by the Rev. Frank Talmage, of the Jefferson Park Presbyterian Church, assisted by Dr. Marquis of the McCormick Theological Seminary.

MARRIAGES.

NICE-CLEMMER.—In Montgomery Co., Pa., by Jacob Shank, Bro. William Hartman of Wakarusa, Ind., to Mary Everest of Elkhart, Ind. May 6th, 1898.

KNEES WIFE.—In Cook Co., S. Dakota, by Elder Paul Tschetter, Joseph Gross and Mary Wipf.

GROSS-POLMANN.—At the same time and place, by the same person, J. J. Gross and Sarah Polmann.

HARTZLER-YODER.—On the 25th of Jan., 1898, in Union township, Millin Co., Pa., by Henj. Hartzler, Israel T. Hartzler and Mary E. Yoder of Kishacoquillas valley.

HARTMAN-EVEREST.—On February 29th, 1898, by Jacob Shank, Bro. William Hartman of Wakarusa, Ind., to Mary Everest of Elkhart, Ind. May 6th, 1898.

MOYER-DEWELER.—In Plumstead Twp., Bucks Co., Pa., on Feb. 29th, 1898, by Pre. Jacob Rush, Bro. Cornelius Moyer to Sister Sallie Dewelmer. They have a long and happy life.

SOMMER-MOSER.—On the 3rd of Mar., 1898, in the Sonnenburg M. H., Wayne Co., by Bishop Jacob Kauffman, Bro. Daniel P. Sommer to Sister Dina J. Moser, both of the Sonnenburg congregation.

SHENK-HILTY.—On the 6th day of March, 1898, at the First church, in West Liberty, Ohio, by C. B. Breneman, Bro. Amos M. Shenk, of Allen Co., Ohio, to Miss Hilty, of Logan Co., O. May God's rich blessing attend them in the relation that they now sustain one to another. May His grace sustain and the Holy Spirit guide them in all their ways.

DEATHS.

CORRECTIONS.—In the obituaries in the last issue the name Amanda Kemp should have been Armita; her maiden name was Folk, not Falk; the funeral services were conducted by G. D. Miller and Samuel Fike.

WALDNER.—Near Freeman, S. Dakota, on the 4th of March, 1898, Jacob Waldner, aged 10 years. Funeral services were conducted by John Hoffer.

MOYER.—On Jan. 16th, 1898, at Berlin, Ontario, Sister Elizabeth Moyer, beloved wife of Geo. Moyer, from a complication of diseases. She was born near Jordan, Ont., and lived to be 62 years of age. She had been confined and confined to her bed for over four months and during all this time she bore her sufferings with Christian submission and offered with Christian joy. Her funeral services were held at the C. H. Mennonite church, Berlin, where she was laid to rest. Bro. Moses Erb, E. S. Hallman and Henderson of the Methodist Ch. conducted the services.

FISHER.—On the 10th of Feb., 1898, Sister Mary Ann Fisher, of York, Pa., aged 65 years, 3 months and 5 days. Her husband, one son, and two daughters survive her. About a year ago she was received into the church. She was buried at Stony Brook. Funeral services by Pre. Theo. B. Forry, Text, Heb. 9:27.

FORRY.—On the 5th of Nov., 1897, Sister Elizabeth, wife of Dr. Joseph Forry (deceased), at Tilden, Ill., aged 72 years, 5 months and 15 days. Nine children survive her. She was buried at Stony Brook. Services by Ish. Martin Rott and El. Hurst. Text, Rev. 7:16, 17.

GRINDELSEGER.—On the 6th of March in Roxbury, Canby Co., Pa., of a lingering disease, Frances, wife of Cyrus Grindelseger, who died about 8 months ago, aged 52 years, 1 month and 4 days; she was buried on the 8th at the Hough Mennonite church. Funeral services were conducted by J. H. Mielckey of the Reformed Church, of which church deceased was a member, and L. A. Blough. Text, 1 Thess. 4:13.

KING.—On the 10th of March, 1898, in German Twp., Fulton Co., O., of infirmities of old age, Sister Elizabeth King, widow of Pre. Nicholas King, aged 92 years, 1 month and 12 days. She had been helpless as a child for many years, but strong in the Lord and expressed her desire to leave this world and trusting that the promise of her Savior would be her reward. Funeral on the 13th when she was laid beside the remains of her husband who preceded her to the spirit world. Funeral services by C. S. Stucky, Daniel J. Wise and C. Frenberger.

HACKMAN.—On the 4th of March, 1898, in Montgomery Co., Pa., of inflammation of the stomach, Barbara, widow of the late Jacob Hackman, aged 64 years. She was buried on the 10th at the Franconia Mennonite meeting house. Her husband died twenty-two years ago. She leaves four children to mourn her death.

SCHWEITZER.—March 5, 1898, in Gads Hill, John, son of Jacob S. and Lizzie Schweitzer, aged 5 years, 1 month and 12 days. Buried at 1000 on the 7th inst. Funeral services were held by Peter Speller and Nicholas Nafziger. ANDREW NAFZIGER, Minister, Ont.

KING.—On the 27th of Dec., 1897, in Lansing, Kans., of intermittent fever, Little Esther, daughter of Nathan and Sarah King, aged 2 years and 3 months. Esther was a bright child.

Fair as a lily, eye fairer,
For angels have clothed her in white,
And have carried her upward to heaven
Where all is joy and light.

Sweet is her song, far sweeter
Than any on earth can be given;
For she is now building a golden harp,
And is joined with the angels in heaven.

Pleasant it is, yes pleasant,
To know that from care she is free,
And if we so live as to meet her,
In heaven her bright face we shall see. E. G.

KING.—On the 9th of Feb., 1898, in Lansing, Kans., of typhoid fever and hemorrhage in the same family as the above, Emma, daughter of Nathan and Sarah King, aged 11 years, 7 months and 11 days. She was born June 24th, 1886. She leaves her parents and four brothers to mourn her departure.

"Fold me closer still, dear mother,
Closer still!" the loved one said;
None to pet but brothers dear,
None your darling One's dear dead.
Now I weep for me, dear Father,
Do not weep for me, dear Father,
Lovely angels, happy spirits,
Now I've joined that blissful throng.
Now I've joined that blissful throng,
How I've suffered now, dear parents,
But the struggle now is over.
Farewell brothers, oh, farewell.

HENSENBERGER.—On March 12th, 1898, in Olive Twp., Elkhart Co., Ind., Dorra A. M., daughter of Daniel and Mary Hensenberger, aged 17 years, 2 months and 24 days. She suffered about eight weeks. She was buried on the 14th at the Olive burying ground, where appropriate services were conducted by George Lambert and J. F. Funk. She leaves her parents, brother and sisters, and many friends to mourn her early death. We trust her early departure will be a means of blessing to those who are living in the pleasures and enjoyments of this life will turn unto the Lord in the coming time, and prepare themselves for the better home above.

SCHWIRT.—On the 31st of Jan., 1898, near Reynoldsburg, Canby Co., Pa., Elizabeth Schmidt, aged 74 years, 1 month and 19 days. She was born Dec. 12, 1823, in Prussia, Germany, and was a member of the Mennonite Church for over 40 years. She was the last of her family. She had one brother, and one sister, who died before her. Neither of them were ever married. She was a constant reader of the HERALD OF TRUTH, and the GOSPELMAN for many years. Peace to her ashes.

MILLER.—On the 9th of March, 1898, near Shipshewanna, Ind., of the infirmities of old age, Nancy Miller, nee Yoder, aged 92 years, 4 months and 17 days. She was a faithful member of the Amish Mennonite Church for many years. Her posterity number 180, of which 30 preceded her to the spirit world and 150 are living, viz. 9 children, 61 grandchildren, 88 great-grandchildren and 1 great-great-grandchild. Thus a dear old mother has passed peacefully away in a living hope of meeting a living Redeemer. Funeral on the 11th at the home of the deceased, where she was living, viz. 9 children, 61 grandchildren, 88 great-grandchildren and 1 great-great-grandchild. Thus a dear old mother has passed peacefully away in a living hope of meeting a living Redeemer. Funeral on the 11th at the home of the deceased, where she was living, viz. 9 children, 61 grandchildren, 88 great-grandchildren and 1 great-great-grandchild. 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A SALOON-KEEPER'S PRAYER FOR HYPOCRITES.

A band of women crusaders visited a liquor saloon and tried by praying to induce the proprietor of the saloon to close his place. The proprietor invited the ladies to seats, and asked them to pray, and offered himself the following prayer. Almighty Creator! we pray thee have pity upon these women; they dress extravagantly, and lade their husbands by extravagance, not tending to their own well-being, to bankruptcy, yes drive them to suicide. O Lord have mercy upon these ladies; look upon them; they wear not even the color of face which thou hast given them, but they contend with nature, paint their faces; oh Lord! thou canst also perceive 'hat their figure is not as thou hast made it but they have humps on their backs like camels. Thou seest oh Lord! that their headress consists of false hair, and when they open their mouths thou seest their false teeth; oh Lord! just make a note of the spiral springs and cotton batting contrivances they wear in their bosoms, for no other purpose than to make themselves look voluptuous and excite in a man a much more passion than the use of wine! and for the same reason they have a No. 6 foot pinched into a No. 3 shoe, and a No. 40 waist squeezed into a No. 17 corset. Oh Lord! these women want men who patiently accept all of this without using power thou hast given to man, that all women shall be subject to man. They will not bear the burdens of married life, obey thy commands to multiply and replenish the earth, but they are too lazy to raise their children, and oh Lord! thou knowest the crimes they commit. Oh Lord! have mercy upon them and take them back into thy bosom; take folly out of their heart, give them common sense, that they may see their own foolishness and grant that they may be good and worthy citizens of our beloved city. Oh Lord we thank thee for the blessings bestowed upon us, and we ask thee to deliver us from all evil, especially hypocritical women and thine shall be the praise forever and ever. Amen.

WAR INCONSISTENT.

How shall we meet the present exigency of the mission field except by a more United Church?

"At the battle of Doornkop two men were about to fire on one another at short range, when they simultaneously dropped their rifles. Each recognized the other. They had been at school together, and so they realized their brotherhood in the very madness of battle. And are not all combatants brothers, if only they would recognize the fact? When men of all nations learn their true relations under the Prince of Peace, they will find it impossible to fire on a human being—though a stranger as these two friends did at Doornkop when they recognized each other at the fatal moment."

A true recognition of the brotherhood of humanity would make impossible war between nations, and still more impossible between Christian nations.

It is with thanksgiving that we look forward to the speedy agreement for settlement by arbitration of all disputes between England and the United States.—*Missionary Review.*

ITEMS.

—CHRISTIAN WORK ABROAD.—There are now in Germany 6,000 Sunday schools, with 35,000 teachers and officers, and 750,000 scholars. They are mostly located in the cities.

The Lutheran Church in Russia numbers 600 ministers, 1,150 churches, 2,000,000 communicants, and 110,000 scholars in parochial schools.

Nearly one third of the publications of the British Foreign Bible Society are distributed in Russia. In the year 1896 over half a million of publications, mostly Bibles, were sold in Russia. Agents of the Bible Society canvass the whole great territory of Siberia.

The New York Bible Society has distributed 62,924 Bibles and New Testaments during the year ending September 30. These Bibles were printed in 24 languages, embracing among others the Chinese, Arabian, Greek and Bulgarian.

—ATTENTION has been called in the *London Times* to the feather ornaments of women's hats, and especially to those worn on the osprey. In order to obtain these the parent birds are killed during the breeding season and their young are left to starve to death. This agitation has, however, had some effect. The *Times* editorially says, "more suffering is produced to supply bonnets for one garden party than all the physiological laboratories of the world."

THE TRUTH BEFORE THE PRIZE.

I have read about a boy who lost a prize at school by choosing the truth; but it was a prize nobly lost. His opportunities to learn had been fewer than those of some of the boys, and he knew he could not hope to win a prize unless it were for writing. So Willie tried with all his might to get the special prize for that. When the distribution day came the chairman said, as he held up two copy books, "It would be hard to say which of these two books is the better; but for one copy in Willie's book, which is superior to every other, and also better than any copy in the other book, Willie therefore gains the prize."

"Please, sir, may I see that copy?" said Willie, with hope and fear in his heart. Then, as he glanced at the page, and handed the book back, said, "Please sir, that is not my copy. It was written by an upper class boy, who took my book by mistake one day."

Willie lost the prize, and some of the lads laughed at him, but the brave boy said: "I have chosen the truth rather than gain a prize wrongfully, for the truth is better than gold."—*Selected.*

A Careworn Face, pale and haggard, is sure to leave its impress on our minds. If it is the face of some loved one, mother, wife or child, our heart is filled with sadness. Such faces haunt us in our sleep and are present to our mind in our waking hours. It is human nature to be solicitous for those we love. Possibly while reading this, you see before you a loved face, thin and blanched, tortured by disease. What would you think, if an investment in a couple of bottles of Dr. PETER'S BLOOD VITALIZER, should change the picture to one of joy and health?

DR. PETER'S BLOOD VITALIZER brings sunshine into the home by relieving suffering and curing disease. Address Dr. Peter Fahrney, 112 114 So. Hoyne Ave., Chicago, Ill.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.



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DOWN into serious contemplation of sacred and eternal things, we must go to get the help our brothers need, down into the darkness of those thoughts where man comes close to God to learn what we men teach in the light. O that we could understand how deep Christ went for all the help and teaching that He gave! O, fathers, mothers, friends, ministers, teachers, scholars, men! in all our darkness we must give each other light. To love the truth on one hand and our brethren on the other, to love God and God's children, that will make our human nature transparent so that God can shine through it. For this one thing we are sure of—that no man yet ever loved Christ and loved his brother that Christ did not find His own way through him into his brother, and so help and enlighten both the humble teacher and learner with himself.—*Phillips Brooks.*

LEHMAN'S INDIAN COUGH BALSAM.

Silence that dreadful cough by using Lehman's Indian Cough Balsam, a new discovery for the healing of Throat, Chest and Lungs. A few doses of this Cough Balsam will alleviate the most distressing cough, cure croup, and if continued subside any tendency to consumption. It has cured cases which doctors said would die; it will cure a cough by loosening it, assisting the lungs and throat to throw off offending matter which causes the cough thereby making a speedy cure.

GUARANTEE:—If any person after using one-half bottle of this Cough Balsam finds that it does not prove satisfactory the money will be cheerfully refunded by our authorized agent. No cure, no pay. The largest bottle for the money.

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HOME SEEKERS' EXCURSIONS.

On April 5th and 19th, 1898, the Chicago, Milwaukee & St. Paul Ry. will sell round-trip excursion tickets (good 21 days) from Chicago, Milwaukee and other points on its line, to a great many points in South and North Dakota and other western and southwestern states, at greatly reduced rates. Take a trip west and see what an amount of good land can be purchased for the least money. Further information as to rates, routes, prices of farm lands, etc., may be obtained on application to any coupon ticket agent or by addressing the following named persons: W. E. Powell, Gen'l Immigration Agent, 404 Old Colony Bldg., Chicago; H. F. Hunter, Immigration Agt. for South Dakota, 241 Dearborn St., Chicago; or George H. Heafford, General Passenger Agent, Chicago, Illinois.

REDUCED FREIGHT RATES FOR SETTLERS.

In order to encourage the movement of settlers and land buyers from Illinois, Wisconsin, Iowa and the eastern states to Western Minnesota, South Dakota and North Dakota, the Chicago, Milwaukee & St. Paul Ry. Co., has materially reduced its railroad rates for emigrant movables, so that farmers who have purchased lands in Western Minnesota, South Dakota, and North Dakota can take all of their belongings with them to their new homes at small expense, which inducement upon the part of the Chicago, Milwaukee & St. Paul Ry. will no doubt be greatly appreciated by those who are thus benefited.

For further information apply to any representative of the Chicago, Milwaukee & St. Paul Ry., or address J. H. Hilland, General Freight Agent, Old Colony Building, Chicago, Ill.

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EFFECTIVE JAN. 1, 1898.

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No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835,

ORPHANS RESCUED

By The

Home and Foreign Relief Commission

Ahmednagar, November 26, 1897.

Dear Brother Lambert:-

By to-day's mail I am sending you some photographs to remind you of your visit to Ahmednagar. I hope they will reach you in time to be a Christmas card from us. Dr. Hume has been away from Ahmednagar most of the time for two months, so I have delayed getting the group until I might more readily explain them to you. No. 1 shows our friends, Mr. and Mrs. Haig, in the background, and some of their agents and assistants about, and a group of children in their school, whom they have been feeding with the corn, rye, and beans you sent to us. Many of these children would surely never have lived to be photographed, without that American grain. With Christian salutations from all the Ahmednagar circle, believe me,

Sincerely yours,

JULIA BISSELL.

The above is simply an extract, word for word, of the letter written by Julia Bissell, one of the active missionaries in India. The other photographs were similar to the one given herewith, and the letter is full of expressions of gratitude for the relief rendered by the Home and Foreign Relief Commission through its representative, Elder Lambert.

Never
Before
have we
offered a
book that
sells like
INDIA,
The
Horror-
Stricken
Empire.



MR. HAIG'S ORPHAN SCHOOL IN AHMEDNAGAR.

(PHOTO NO. 1.)

Agents are donating from 10 to 25 per cent. of their profits to the Orphan relief fund. This added to the 25 per cent. donated by the publishers will create a fund that will feed, clothe and educate hundreds of orphan boys and girls who were left almost starved and entirely destitute by the great famine in India.

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MENNONITE PUBLISHING COMPANY,

318-320 Main St., Elkhart, Ind.

HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., APRIL 15, 1898.

VOL. XXXV. No. 8.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

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EDITORIAL NOTES.

Elder George Lambert will spend several weeks during April in Ohio in behalf of the India orphan relief work. He is accompanied by Bro. C. K. Hostetter, editor of the *Young People's Paper*.

Have no fellowship with the unfruitful works of darkness, but rather reprove them. See that ye walk circumspectly, not as fools but as wise. Be ye not unwise, but understanding what the will of the Lord is.

Corrections for our meeting calendar and ministerial list are in order, and we hope all who see errors or imperfections will be kind enough to help us in completing the lists. It is the earnest desire of the publishers that the almanac for 1899 may be better than any previous issue has been.

"Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another. Bless them which persecute you; bless, and curse not. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord."

We are glad to learn that Sunday schools are being organized for the summer in congregations where hitherto there have been no Sunday Schools. We would encourage workers in such places to labor faithfully and not to

faint. It is often the case that various difficulties present themselves to workers in new schools, but when we are assured that we are laboring for the Master, and have His approbation, small obstacles will not deter us from our labors.

The summer months are rapidly approaching. We hope, however, that our correspondents will still find time to favor us regularly with church news, and articles for the HERALD. An article need not be long, but the writer should be sure that he has written just what he wants to say, and with the fewest words possible to state his thoughts plainly. We shall be glad for many good, short, well written articles.

Bro. H. H. Good of Richland, Knox Co., Tenn. requests us to acknowledge the following amounts received for their new church building.

Previously acknowledged \$85.65
Mennonite Evang. and Benev. Bd. 20.76
Peter Blosser, Harrisonburg, Va. 15.00
Total, \$121.41

The name F. H. Byers in the acknowledgments published in a previous issue should have been J. H. Byers.

Our brethren in and near Bridgeport, Waterloo Co., Ont. have been for several years holding services regularly in the Free Church, Bridgeport. This spring they also organized a Sunday school there. Bridgeport is in the center of one of the oldest Mennonite settlements in Waterloo Co., but up to within a few years no regular services were held there, meeting houses all around being within fairly easy reach. Bro. Benjamin Eby was chosen superintendent of the Sunday school. We hope our people in the vicinity will give Bro. Eby their hearty support in this work for Christ.

To our patrons.—We wish to say to our patrons and friends and the brotherhood in general, that all agents, traveling among the brotherhood, selling books, or taking subscriptions for the papers published by the Mennonite Publishing Co., will hereafter be supplied with an agent's certificate to show that they are our authorized agents. As there are so many agents abroad that the people sometimes get confused, we ask our patrons and the brotherhood

in general, that when any one comes representing himself as an agent for the Mennonite Publishing Co., and soliciting business for them, and you desire to do business with them in that way, ask them to show you their certificate showing that they are our authorized agents. In this way you will run no risk, and the Publishing Company will also be protected. In congregations where we have no authorized agents we should be glad to have some one represent us.

Since our last issue much wild war talk has been indulged in by this nation. The situation has come nearer to a crisis so far as action on the part of this country is concerned. The real situation, however, appears to be but little changed, and there is good reason for believing that there will be a peaceful settlement of the Cuban question. It is satisfactory to know that very many of the most prominent ministers and noted religious workers in this country are taking a strong stand against war. The doctrine of non-resistance is evidently gaining ground. Nothing is a surer index of the advancement of our civilization toward the ideal than the fact that to-day thousands of men everywhere dare to stand boldly and declare that war is inconsistent with Christian principles. Christ says, "My kingdom is not of this world." If it ever was right to defend a righteous cause with arms, it was when Jesus spoke these words; but because His kingdom is not of this world, therefore He commands His followers not to fight. The "eye for eye," and the "tooth for tooth," principle of the ancient world does not belong to Christian ethics. He who justifies this law of the ancients does not understand the teachings of the Savior. Let every Christian pray that those in authority over us may be guided by that "wisdom that cometh from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

The time for the spring conferences is drawing near. It is the duty of every bishop, minister and deacon to attend his district conference, and to take an active part in the same. Indeed it is the neglect of a plain duty not to be present, unless detained by sickness or other valid reasons. It is likewise the duty of every minister to go to conference properly prepared for conference work. The apostolic injunction, "Let everything be done decently and in order," applies with full force to conference work, hence, the members of the conference should be acquainted with all the questions which are to be presented to the conference for deliberation. Very few indeed are gifted with the ability to talk intelligently and authoritatively on questions pertaining to the welfare of the church, without having taken the matter into serious consideration and comparing it with the teachings of God's word to see if the question at issue should be supported or discouraged. A minister who has

the Auditorium, Chicago. The lesson committee, which was chosen at the last international Sunday school conference, is composed of fifteen men. Mr. B. F. Jacobs of Chicago, the originator of the international lesson system, is the chairman of the international executive committee. The system was first adopted at the National Sunday School Conference held at Indianapolis, Indiana, in 1872. Since then five committees have been appointed, each committee preparing a course of lessons. The members now at work preparing the new course of lessons are, John Potts, Toronto, Ont., chairman; Warren Randolph, Newport, R. I.; B. F. Jacobs, Chicago; J. I. D. Hinds, Lebanon, Tenn.; B. B. Tyler, Decatur, Ill.; J. R. Samly, Louisville, Ky.; J. S. Stahr, Lancaster, Pa.; A. E. Schauler, New York; E. B. Kephart, Baltimore; John R. Pepper, Memphis, Tenn.; Mosheim Rhodes, St. Louis, Mo.; I. W. Warren, Denver, Col.; — Hampden, Sidney, Va. and E. L. Rexford, Montreal, Que. Among the many Sunday school workers present is Toshi C. Ikebara of Japan. The work is one of great importance to all Sunday school workers and to Christianity at large, there being about 20,000,000 Sunday school pupils throughout the world who study the International Lessons.

had the opportunity of acquainting himself with the subjects to be presented to the conference, places himself in a very unenviable light, by appearing before the conference body and attempting to speak on a question of which he himself confesses to know nothing. In a question before a court the testimony of such a person would simply count for nothing; why, then, in questions that are of graver importance than those which appear before the law-courts for consideration, should so much desultory talk of men who are self-confessedly ignorant of the question at issue have so much weight that it will rule or block the action of a whole conference? It is a grave injustice, and the church suffers thereby. Brethren, be not unmindful of your duty. The future welfare of our church demands that you spend much time in prayer and meditation and in the study of God's word, and the careful consideration of all questions presented to your conference; that you lay aside all malice and prejudice, seeking only the welfare of the cause, the spreading of God's word and the establishment of His kingdom by the salvation and ingathering into His fold of the souls of men.

For the Herald of Truth
A GOOD NAME.

BY L. J. HEATWOLE.

Confidence is the key that unlocks the doorway to all human affection—consistency is the avenue that leads to the human heart, while the conscience that is void of offense is the angel monitor that stands guard by the soul's innermost shrine. When these three factors are allowed to be exercised along the entire course of a life time, it needs not the assistance of a professional mind reader to ascertain whether Christ or Satan has the ruling power over the affections. Much as is being said now-a-days about personal disposition, or the natural bent of mind with men and women, after all, the whole question of confidence and good will, along with consistency and the conscience that is void of offense, are to be combined and concentrated into one unimpeachable record that carries with it a good name.

Some people seem inclined to the belief that Solomon made rather an extravagant statement when he declared in one of his proverbs that "A good name is rather to be chosen than great riches, and loving favor than silver and gold," yet these remarkable words of his unfold one of the profoundest truths of the age. Observe for instance a family of children, in which there is always found some diversity of disposition. How quickly do we show our preference, and how soon are we drawn by the common ties of affection to the one that is the most quiet, gentle and genial and the least inclined to give offense. And again, among our neighbors and friends, those who are the most inoffensive and harmless are always holding the first place in our hearts and claiming our highest regards; and when looking out into the various departments of life, we invariably manifest a special liking for, and

are the soonest drawn to those who are the most kind, open-hearted and true. The merchant who deals most fairly, the doctor who is most conscientious and devoted to duty, the miller, the tailor or the mechanic who is the most honest and obliging, every time and under all circumstances is our first choice. Among all the Old Testament characters, the name of Joshua stands out with singular prominence above all others, by reason of his clean and unimpeachable record. Throughout the entire history of his long and eventful life, there is not one instance recorded on the sacred page that detracts in the least from his good name; whilst in the lives of all the others—Abraham, Isaac, Jacob, Joseph, Moses, Aaron, David, Solomon—and on down the catalogue of names there is in each some failing found that tends to mar and darken the fair escutcheon of a good name. Toward the end of the catalogue of every character mentioned in Old Testament history stands the name of Joshua, our favorite model, for it is in his character that we find the highest ideal of a fidelity and trust that was maintained through all the prolonged interval of infidelity and vacillating forlorn that followed the Israelites from the brickfields of Egypt to the close of their conquest of Canaan.

Dale Enterprise, Va.

For the Herald of Truth.
THE UNRIGHTEOUS MAMMON.

BY L. J. HEATWOLE.

LUKE 16:9.

It is to be admitted that this is one of the difficult passages of the New Testament. Of all the thirty-six parables made that were spoken by our Saviour, the simplest of all to understand is that of the Sower, while that of the Unjust Steward appears the hardest of all to explain.

We are taught in other Scriptures that the things of this world are to be used as though we had them not, that we should deny ourselves of these things and lay up treasures in heaven, etc.

In face of this teaching it appears difficult to harmonize the mind to the idea that Christian believers shall "make unto themselves friends of the mammon of unrighteousness," in order that they be received into "everlasting habitations."

The term "mammon" means, in one sense, that in which one trusts, and in another sense, it is that which is gain or increase. According to this meaning one can scarcely conceive the idea of there being such a thing as "righteous mammon," for the word itself expresses the idea of unrighteousness, or something that is to be particularly avoided by the Christian.

There is one other parable that is much like this one in meaning, viz. The Unjust Judge, but the lesson to be learned from that is more easily understood. In that it was by the continued and prolonged appeal of the widow that a really bad and unprincipled judge was induced to perform a wise and just act; but in the case of the Unjust Steward, we have the example of a profligate and unfaithful man who by proceeding to defraud and rob his employer, did a number of persons, as well as himself, some substantial good.

In the parable of the Prodigal Son, we have the example of a wasteful

man who by his profligacy and wayward disposition was brought finally to those straits that proved to be of substantial good to himself. Thus by reading this series of parables recorded by Luke and noticing closely the order in which they are recorded, it is seen how, line by line, and step by step, the Saviour advanced upon the citadel of hypocrisy and self-righteousness in which the scribes and Pharisees had fortified themselves.

Just previous to the delivery of these parables they had charged Him with eating with publicans and sinners. The parable of the Prodigal Son was given to convince them that there is no grade or condition of men but that God's mercy and grace is sufficient to reach; then follows that of the Unjust Steward which gave them to understand that though His method of mingling and associating with sinners may appear ever so unbecoming and out of place to a Pharisee, they were forced to admit that He acted wisely in making friends with humanity elsewhere, since they (the Pharisees) had rejected Him.

Although authors differ greatly along this line, we are led to believe that the first and primary meaning that is to be drawn from the parable of the Unjust Steward is applied in this way: The World's Redeemer is the "Certain Rich Man"; the children of Abraham, the heirs of promise, are "The Steward."

All the way down the line of their history as a nation they had exhibited the marks of unfaithfulness and a disregard for the will of their Lord.

Eventually the time came when the Jews as a nation were no longer worthy of being "Steward." The Rich Man (the Son) comes with the stern inquiry: "How is it that I hear this of thee?" Give an account of thy stewardship; for thou mayest be no longer steward. You as my people have long proven unfaithful to the high trust committed to you, and shall from henceforth be turned adrift and placed upon the same level with the Gentiles.

Beginning where the Old Dispensation closed and following up the history of the Jews even down to the present time we see how the children of Abraham assumed the very attitude and followed precisely the course adopted by the Unjust Steward. The Gentiles are the Lord's debtors and are such that had long been short in their accounts, and it has always been the policy of the Jews, ever since the advent of Christianity into the world, to lower the standard of that faith. They virtually change the figures on the bill in their refusal to accept the Divinity of Christ; they say He was an extraordinarily good man—taught much that was really beneficial to humanity, but they invariably refuse to admit of His divinity.

In this the Jew most unjustly strikes off from the bill its most valuable part. Thus the Jew has become a friend to the world in a two-fold sense.

In disowning Christ as the Messiah, he encourages the moralist and unconverted Gentile to become all the more confirmed in his position, while upon the other hand, his grasping, hoarding and money making disposition is so well known everywhere that if there be a people on earth who as a class have succeeded in making friends of the unrighteous mammon, it is the Jew; the colossal fortunes that have been reared up by them—the Rothschilds for in-

stance, who for more than a half-century have had millions upon millions of Pounds Sterling stored away in their vaults.

To the Christian believers, Christ says: Ye cannot serve God and mammon—hence the Christian religion is one that requires separation from the world, and its things are to be used as though we had them not. But with the Jew, the chief religion appears to be to make of the "unrighteous mammon" a great friend. This is being banked up in London, Paris, Frankfurt and Vienna with the avowed purpose for rebuilding the Holy City and purchasing back the Land of Canaan and for restoring it to its primitive splendor. With the consummation of this deeply laid plan there may follow the fulfillment of Ezekiel's prophecies, when he says: And I will bring them out from the people and gather them from the countries and will bring them to their own land. Ezek. 34:13. "Neither will I cause men to bear in them the shame of cause men to bear in them, neither shall thou hear the reproach of the people any more, neither shall thou cause thy nations to fall any more—saith the Lord God." Ezek. 36:15.

Dale Enterprise, Va.

For the Herald of Truth.

OUR INFLUENCE.

BY R. H. J. MARTIN.

In reading an article in the *HERALD* under this title, we were made to try to add a few thoughts in regard to our influence. When we behold how humanity drifts we realize that every individual has an influence, from the infant on the mother's bosom to the gray-headed parent.

The apostle Paul wielded an influence over many of his fellow-mortals, while in the body; but since his departure he has done more work by the influence he left behind, than he did while he was tabernacled in the body. What a good thing it was that he exercised his influence for good; eternity will only reveal the amount of good that that apostle did, in about thirty-two years of his ministry for the blessed Master.

We realize the fact that our work, in regard to influence, does not stop when the cold mantle of death entwines us. Though the bodies may be mouldering beneath the clouds of the valley, our influence still exists. You can bury the body, but you cannot bury the influence of the person; you might as well try to gather the rays of the sun and bind them in a bundle, and bury them out of sight, as to bury the influence with the body.

Throw a pebble into a pond; you can see it till it strikes the water, then it is buried beneath the bosom of the wave. But there starts a ripple and widens on and on until it strikes the shore. So it is with our influence. Our bodies may be lowered into the silent graves, but our influences ripple on and on and on, engaged in the mission cause there, saved. Mark 13:34, we read that the Son of man is as a man taking a far journey . . . as a man to *every man his work*. No one is exempted, no one excused from work. Every faithful follower of Christ is a missionary, that is, he goes about doing good.

Dear brother, sister, let us be careful in this short life.

Carl Jos., Md.

FOR THE HERALD OF TRUTH
THE MISSION SPIRIT.

BY J. B. SMITH.

Dr. Livingston once said, the spirit of missions is the spirit of Christ, the very genius of true religion. The more we study the office and life of Christ the more we are convinced of the truthfulness of this statement. His office was to seek and to save that which was lost; His life was a life of service. In Him is the fountain head of missionary enterprise.

The biography of our Saviour may be briefly and yet comprehensively stated in the five simple words, "He went about doing good." We notice that He went about. His circle of influence and power was not only felt round about His home at Nazareth, but He walked up and down the hills of Palestine proclaiming the glad story of salvation perhaps to more people than ever have heard from the lips of one man in the same time. When Capernaum tried to monopolize His services, He said, "I must preach the kingdom of God to other cities also, for therefore am I sent."

Christ was no respecter of creed or nationality. "The field is the world." To the Jews He extended the offer of salvation, the Canaanitish woman's request was granted, the Samaritan received the water of life, the Greeks came to see Him and Africa shared in His cross. His love for souls, like that of the Father (Jno. 3:16), is world wide. We then recognize in Christ our great missionary example.

"God moves in a mysterious way His wonders to perform."

And why the carrying on of this most important and sacred work was delegated to man, we may never be able to understand. That such is the case, however, we learn in unmistakable terms from the Saviour's own words.

In His last prayer with the disciples, He said, "As thou hast sent me into the world, even so have I also sent them into the world. We are all familiar with the final 'great commission,' Matt. 28:19, 20. These words come with the same force and meaning to us in this age as they did to the disciples when they were uttered. We are all glad to console ourselves with the promise, "Lo, I am with you always, etc.," but we have no claim on the word "Lo" if we are not first willing to heed the word "Go." If we would observe all things the Saviour has commanded we surely dare not overlook His parting words. These clearly defined words cannot fail to create and maintain a missionary conscience in every diligent seeker after truth. But while many people are convinced that "the spirit of missions is the spirit of Christ," they do not seem to realize that the parting word is actively engaged in the mission cause there, saved. Mark 13:34, we read that the Son of man is as a man taking a far journey . . . as a man to *every man his work*. No one is exempted, no one excused from work. Every faithful follower of Christ is a missionary, that is, he goes about doing good.

From what we have said we deduce the proposition that the spirit of mission is the spirit of obligation. For convenience we shall consider the field as divided into home and foreign. (Let us remember, however, that the Lord does not regard any part of the field as foreign. To Him a soul is a soul and His love for the "despised African" is as great as for the "respectable American.") It is our purpose to dwell more particularly on the needs and claims of the foreign field. True, most of us are needed in the work at home, but the fact is, our church has been excusing itself on these grounds and has been practically deaf to the cry of the heathen world. While we are not all called to the foreign field we are all called for it. No one should neglect the foreign field however busy he may be engaged with the work at home. We can all help with our means and our prayers. "Wherever man may direct a prayer, God is able to command a blessing."

It is to be feared that we do not realize sufficiently what exalted privileges we are enjoying in "Christian America." It is believed that if Paul had gone East instead of West we would today be savages, and China and India would be heathen as of old. Since the Lord has thus directed that we have become partakers of His salvation, we should surely not be selfish with it. If India and China were enjoying the blessings of the Gospel and we would be starving for the Bread of life, would we not consider them selfish if they were not doing more for us than we are doing for them?

The error used to prevail, and in some places it is still current, that sending missionaries abroad weakens the force at home. In the early part of the century Benjamin W. Crowninshield, then on the floor of the Senate of Massachusetts to the proposed charter of the American Board of Commissioners for Foreign Missions on the ground that it would export religion, whereas there was none to spare among ourselves, not knowing that religion is a commodity of which the more we export the more we have remaining. "Give and it shall be given unto you" applies to the church in the sending out of laborers as truly as to anything else. It is the universal testimony of all missionary churches that interest in foreign missions increases the zeal for home missions. The spiritual status of a church is invariably registered on its missionary thermometer. "Non-missionary churches are either dead or dying."

What the church of Christ needs more than anything else is the anointing and quickening power of the Holy Spirit. Not long since a man said that Niagara is the greatest unused power in the United States and added, "We are going to light up some cities with it one hundred and twenty-five miles off." There is still a greater unused power. It is the power of the Holy Spirit; it will light up the whole world. Spiritual awakening leads to missionary enterprise and from Acts 5:32 we learn that missionary enterprise leads to spiritual awakening.

Our church needs to abandon her occasional missionary sermon and make missions the very fibre and substance of her teaching. Christ always expressed preference for the lost sheep. We have been revering His order; we stay with the one that is in the fold and leave the ninety and nine in the wilderness. No doubt the lethargy that exists in the church in regard

to the subject of missions is due largely to our ignorance of the need of the field. Some have thought the world has almost been evangelized. A few facts stating the condition of heathen lands will prove to us the fallacy of such a conclusion. There are approximately fifteen hundred million people in the world. One-half of these have never heard of Christ. Only one-tenth are nominally Protestant Christians. China is the synonym of death. Out of her nine hundred and eighty-two cities, nine hundred and thirteen are without a missionary. Twenty-four of her people die every minute without hope or knowledge of Christ. She spends three hundred million dollars annually for idolatry. Christ said, Suffer the little children to come unto me, and yet China sacrifices every year two hundred thousand of these precious jewels to the gods!

Another name for India is Crisis. The hope of her christianization depends upon immediate action. She has one missionary to every two hundred and fifty thousand inhabitants. Fifteen persons die every minute. As India has been craving for the natural bread so she is now craving for the Bread of life. She must have it or perish. It is said that the present decade will decide whether India will be Christian or agnostic.

Africa is the land of slavery. Out of her two hundred millions only two millions have heard of Christ. In the Sudan region of nine million people there is not one missionary. What a time of rejoicing it was to the slaves of our country when they received the news of the Emancipation Proclamation! Christ has proclaimed the slaves of Africa free nineteen hundred years ago. Is it not glad news that we haste to tell them the glad news?

Emerson has said, America is another world for opportunity. We believe that if opportunity is written over the portals of any country, it is written over those of China and India and Africa. The greatest opportunity evidently comes from where we can do the most good and we can do the most good where we are needed most. In the face of the facts and figures as above stated, every one that is true to his judgment and to his convictions will say that the need is by far the greatest in the foreign field. And does it not stand to reason that we should extend our sympathies, our prayers and our labors where the greatest need is? Evidently we should put our lives where they count most for God.

We have noticed a few examples illustrating the need of the heathen world. Let us notice briefly how we as a nation are responding to this need. While we give eighty million dollars for home work we give but four million for foreign. We spend one dollar and thirty-three cents for each individual at home and only one-third of a cent for each individual abroad. All Christendom collects ten million dollars a year for theatrical entertainments, but against this the fact that the American nation alone expends the sum of twenty million dollars a year for imported artificial flowers for the ornamentation of the head gear of women. Besides this she spends two hundred million dollars a year for theatrical entertainments, six hundred millions for tobacco, one billion for strong drink. As we

consider the condition of affairs in this "land of the free" we are led to exclaim with Madame Rowland, "O Liberty! how much crime is committed in thy name!"

When we compare the outlay the United States makes each year, to serve the prince of this world, with what she gives to advance the cause of Christ, we cannot help concluding that her zeal for the world's evangelization is at a very low ebb. But what has our church done for the heathen? God bless the hearty response she has made to the cry of suffering India. Reports show that she gave more per capita than any other denomination towards alleviating the physical distress of the "Horror-stricken Empire," but when will we learn to prize the value of India's famishing souls as we should? We are not even doing our share in this direction. And little as is being done by the Christian world to spread the Gospel we should not be content by simply "doing our share."

"Look at that noble vessel yonder—a complete wreck! Half a dozen lifeboats ought to be putting out to sea, but only one goes forth! Will her brave sailors content themselves with leisurely picking up a drowning man here and there, and answer the despairing cries of others with: 'Oh, no! We are doing our share?' Nay, the neglect of those who stayed behind is to them but a continuation of the execution. So it should be with us as a church. The fact that the Christian world is doing so little toward bringing the Gospel to the heathen should impel us to do so much more ourselves. If at the last day the heathen world should appeal to the bar of God and say why did not the Mennonite Church tell us of the Saviour of the world, could He answer them by saying, 'she has done what she could'? It is not doing our share but it is doing what we can that will secure the approval of God.

Let us make this missionary problem a personal one. Every follower of Christ should be enthused with the spirit of missions. If we cannot go ourselves, let us give of our substance to those who can. Much of the money that Christian people have hoarded up in banks would produce infinitely greater interest if it were laid on the missionary altar. It has been estimated that every thirty dollars sent to heathen lands will be the means of leading one soul to Christ. If this be true how many are holding the salvation of scores of souls in their own hands? When we meditate on the value of a soul, we dare only pray God have mercy on such Christian professors, by thinking that they know not what they do.

The Lord needs not only some of our means in the foreign field but He needs also the lives of some of our brethren and sisters. Some have sacrificed themselves that they have these convictions, but they do not act upon them because they think they have valid excuses to keep them from entering the work. Let us notice a few of the most common of these excuses.

1. *It's not mine, all be missionaries.* Many have strong convictions that they should become missionaries, but they excuse themselves on the ground that there are others that can go. They say some one ought to go, but they do not stop to think that that some one might be themselves. If we excuse ourselves by saying that we need not all be mis-

stionaries, the result will be that we will all not be missionaries. This is a very general excuse but also a very dangerous one.

(2) *Waiting for a special call.* Some say they would be willing to go if they should receive a special call. God is not likely to call us with an audible voice. He has not promised this. The best missionaries now in the field testify that they never received a special call, so-called. The special call is the heathen's need and the Master's command. If "the harvest is great" was ever true it is true today. The heathen world cries "Come." Christ's last command was "Go." How could a call be more special or definite? The question with us should not so much be "Why should I go?" but rather, "Why should I stay at home?" Did you ever get a special call to stay at home?

(3) *Feeling unqualified.* Many take this for an excuse whereas it is the first essential to success. Only such men God can use. Moses belonged to this class (Ex. 3:1; 4:10) and yet he became the great leader of Israel. Some years ago a man applied at a missionary board to be sent to the foreign field. The board rejected him on the ground that he did not have enough education and hence was not qualified. But the man had the Spirit of God—the best gift or qualification for any one. While education may be a great help to a man, yet a man comparatively no education, but who is filled with the Spirit of God, can do a thousand times more work for the Lord than one who has all the education the world can give and has not the Spirit. The man referred to was not discouraged by his rejection; he found his way to the foreign field and now he is instrumental in leading great numbers to Christ.

(4) *Business affairs.* Our secular business should be a secondary matter. We are first to seek the kingdom of God. The apostles were in business but they left it to engage in the Master's business. Carey set us a good example. He said, "My business is the Lord's business, only I am a cobler to pay my expenses." So Paul was a tent-maker to pay his expenses. Let not our business hinder us from being about the Father's business.

(5) *Work at home.* God expects the best from us (Num. 18:29-32) and He wants us where we can do the most work for Him. If we have much work at home it is no evidence that we should stay, but rather that He could use us abroad. The man that does no set work for Christ at home would never be a success in the foreign field.

In foreign lands there is on the average one missionary to every two hundred thousand, while in America we have one Christian worker to every fifty persons. As long as the need in the foreign field is so much greater "work at home" is but a poor excuse.

(6) *The heathen will be converted.* We understand that the heathen as such has no promise of salvation. The Bible clearly teaches that those that know not the Lord and those that obey not the Gospel will be lost. We cannot excuse ourselves by saying the heathen will be saved anyway. We should not be so much concerned as to whether the heathen will be saved without the Gospel as to whether we will be saved with it if we do not bring it to them.

(7) *Language.* This is a very popu-

lar excuse, but it is by no means a valid one. We have yet to hear of the first missionary returning from the foreign field because he could not learn the language. Besides, the true child of God will always be speaking by his life. Livingstone while in Africa was instrumental in leading hundreds to accept the Christian faith to whom he had never spoken a word.

Other excuses might be mentioned, but we see from those we have considered that generally our excuses are not justifiable. Let us beware that we have a good and reasonable excuse to bring to the Lord before we conclude that we need not go to the foreign field. Let us be true to our inmost convictions regardless of sacrifice. To leave the comforts of home and the blessings of a Christian civilization will be the Bible plainly mean sacrifice, but the Bible plainly teaches that the greater the sacrifice the greater the blessing. Matt. 19:29; Mark 10:29, 32.

Some time ago we had the pleasure of talking with a young lady that intends to leave for India in the near future. In reply to us whether it would mean a great sacrifice to her, she said, Oh, no, it will not be a sacrifice for me to go, but it would be a sacrifice for me if I could not go. Oh! that we all had such a love for the heathen that it would be a sacrifice for us, not to go, but to stay. If every follower of Christ would so love the world it would not be long before all, "from the greatest to the least," would know the Lord and soon the "kingdoms of this world would become the kingdoms of our Lord, and of His Christ."

Since Christ has set our great missionary example, since He has commissioned us to go, let us follow, since the need is so great, the "fields white for harvest and the laborers so few," and since "the Christian world has means enough, knowledge enough, truth enough, and opportunity enough to evangelize the world fifty times over" we plead

"Who, who will go salvation's story telling
Looking to Jesus heeding not the cost?"
Ada, Ohio.

For the Herald of Truth.

WORKING FOR GOD.

BY CLARA M. BEUBAKER.

The exhortation to workers is, "go." Don't wait for a better time or condition. God makes no mistakes in sending workers, but His children sometimes make mistakes regarding their duty. We need to go to God for clearer light and the grace of consecration, and when once assured of His will concerning our service let us go cheerfully and promptly.

Our sphere for work is His vineyard, — the world. In whatever corner of the field He places us we should be content to stay, no matter how humble or how difficult the task. "Thy only will service that results in good."

The season for work is today, now, whenever we have opportunity. It is never true service to work only when we are in a special working mood. He wants us to be ready for service at all times.

The power for the work is the Holy Ghost working through us. Without the aid of the all-sufficient power our

work must fail. If we lean on anything save the Everlasting Arms our strength will come to naught. The result of faithful work is an adding of souls to the kingdom. Though we may not live to see the harvest of the seed sown, yet the Father knows and will bless our labors in the enlarging of the borders of Zion.

As a reward for our work we shall shine as the stars in the kingdom of God, and there behold the sheaves we have helped to gather.

Let us ever be diligent in the Lord's work lest we be weighed in the balances and found wanting. With all the work we may be able to save but one soul, yet that soul may be the means of saving many others and so our frail efforts are multiplied.

For the Herald of Truth.

WHY NOT TRUST MORE?

BY SUSAN H. BRENNEMAN.

"I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust." Ps. 91:2.

Can we say this? If we truly believe that God is our refuge and fortress, how can we help trusting Him? To trust in the Lord is to put confidence in Him, to have faith to believe all His promises, to give ourselves and all that we have, over into His hands and rest assured that He will do what is best.

We read in Ps. 118:8, "It is better to trust in the Lord than to put confidence in man." We are not afraid to trust our earthly friends, especially when they have always been true to us, why, then, are we sometimes so slow to trust God who has been true to us than any earthly friend can be? The most of us, doubtless, have at times passed through dark clouds, trials, and difficulties, and has not the Lord always helped us through, when we trusted Him? Then, if we have trusted Him in a few things and He has not failed us, why not trust Him in everything? If He is true once, or in one thing, He will be just as true in another. God's word was never known to fail. Christ says heaven and earth shall pass away, but my words shall not pass away. He has promised to be with us and care for us, and He will be true to His promise. Friends may fail and forsake us, but God will never. Though our faith has often failed, yet He always remains the same. And He alone is the only foundation on which we can build our hopes.

Paul, in writing to Timothy, says, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

We are so apt to trust too much in the things of this world. Even those of us who have not so much of this world's goods, may have our minds too much on what we have, and thereby neglect the work which God has given us. It is right to work and try to get more in this world, if it is not just to gratify our own selfish carnal desires. But sometimes we have very little to spare for the Lord, while we almost forget that all belongs to God, and that if He would withhold His hand, we would not be blessed as we are. If we trust in the living God, we will have all we need in this life, and in the next. "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Prov. 3:5.

Perhaps sometimes when all goes on smoothly for a while, and we think we are getting along well in the Christian life, we begin to trust too much in ourselves. But we should remember that we can do nothing of ourselves, and if we trust in our own strength we will be sure to fail, while, if we put our trust fully in the Lord, He will do more for us than we ask, even more than we expect, and much more than we deserve.

Let us be sure that we are really trusting. All doubts must be removed before we can fully trust. When we leave anything to the care of a friend who has always been true, we do not continually worry over it, and doubt his promises, but I am afraid we sometimes take our trials or burdens to the Lord, and perhaps ask Him to help us to trust Him, then, instead of leaving them there, and resting in His promises, we take them right back to ourselves and begin to complain.

Let us, then, be truly trusting with all the heart. Sometimes He may not answer our prayers just in the way we expect or desire, but if we are fully resigned to His will, and trust Him, He will always lead us in the right way. Very often, too, when the clouds have passed away, and we enjoy His blessings, He permits us to see that it was not best for us to have our own way.

"Whoso trusteth in the Lord, happy is he." If we do not trust Him, our thoughts and minds are often burdened with things that are not necessary, and we cannot enjoy the Christian life, and all the blessings our usefulness. But if we fully trust Him without any anxiety, our minds are more free, and we can be better fitted for His service. And we will also be happier, yet our Lord should be at being used for our good, then let Him rule our happiness. May we trust Him with a more perfect trust, that we can say with the poet:

"What shall be my future lot,
Well I know concerns me not;
This should set my heart at rest,
What Thy will ordains is best."
Ella, Ohio.

THE EXCELLENCE OF THE HOLY SCRIPTURES.

Usefulness of the Bible and its spiritual and divine superiority.

The sacred Scriptures are to us the only rule of faith and practice, the standard by which we measure up our lives. They mark unto us the way of true comfort, peace, and happiness. These are three things which we shall hold up prominently in these writings. As remarked above, this Holy Book is absolutely a perfect rule of faith and practice to the children of men. It comprehends all the objects and purposes of our belief. We are taught to believe in God as an immortal, independent, all-sufficient, self-sustaining God, just and merciful; who, though He was infinitely happy in the fruition of His immense and transcendent perfections, yet that He might communicate His goodness to others He was pleased to frame the world, with all the excellent furniture we behold in it, and we were made, and all the host of them by the breath of His mouth." Ps. 33:6. "He laid the foundation of the earth, and gave to the sea his decree, and for

a compass of the face of the deep." Ps. 104:8; Prov. 8:27-29.

We are assured from these writings that God's providence governs the world and all things in it, whether small or great, and that He doeth whatsoever He pleaseth both in heaven and earth. Ps. 111:1-3.

But more especially do the divine oracles reveal unto us that this holy and benign Being gave existence unto man, the choicest of all the creatures of this lower world, whom "He created in His own image, after His own likeness," in righteousness and true holiness. Col. 3:10 and Eph. 4:24.

We are told in these sacred writings how man lost his image and fell, thereby defacing and corrupting his nature, by yielding to the temptations of Satan, and disobeying the divine command. Here, also, we are informed that his sin is become the sin of all mankind. Here we learn, moreover, that the Creator, in His infinite wisdom and boundless mercy, gave promise that by the seed of the woman the blessed Jesus should be born of a virgin, and would bruise the serpent's head, and save and redeem lost mankind, and again restore him to his former state of happiness.

Here is taught the origin of religion and the church, which began with our penitent first parents and their children, of whom Abel was chief. The first form of expressing their devotion and their religious worship was by offering sacrifices to God, to which end, no doubt, they erected altars, though these are not mentioned until after the flood.

We are told at what time there was established an open and most solemn worship of God. This was in the days of Seth, when it was that men began to call upon the name of the Lord, and to form a visible church. Gen. 4:26.

As men transgressed, they began to form themselves into communities, and worshipped God more signally and openly with a joint consent. Here, and no days, we can read of the progress and increase of the church under the patriarchs Noah, Abraham, Isaac, etc. Here we are informed what were the several defections and restoration of religion in the first ages. Here we read what were the regulations and Levitical rites and ceremonies to which the Jewish church was bound. This yields

abundant matter of contemplation and inquiry to the studious, who will find that these observances were instituted after the children of Israel had been in the wilderness for some time, and had shown themselves continually inclined to idolatry. Then it was that God by Moses gave them this law, and prescribed their usages, which He knew would be the best antidote against the idolatrous practices of the nations around them. And with all that, if we look with a discerning eye into these ceremonies, we will see that they had a further end, the prefiguring of the great and wonderful transactions of the Evangelical dispensations, and obviously pointed to the Messiah, and His blessed undertakings for the redemption of mankind. They were fore-runners and harbingers of the blessed Christ Jesus, that Son who was to be given on whose shoulders the government was to be placed. Isa. 9:6. And we learn that in the fullness of time God actually did send His Son, for "God so loved the world that He gave his only

begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." John 3:16. "All we like sheep have gone astray. We have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." Isa. 53:6, 8.

"He has sinned in his own body on the tree." 1 Pet. 2:4. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." Isa. 53:5, 6.

The true nature, and the admirable method of the healing and saving us, are the main subjects of these inspired writings; where we are taught that this salvation is free and undeserved, and it is founded on the grace and bounty of God, and not the acquisition of any merit or worth in us. "We are justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood." Rom. 3:24.

On the history of the gospel we are told that this Redeemer laid down His life for us, and took it up again; rising from the grave, and after a few days ascended gloriously into heaven, from whence He shall come again in the last day, to call the whole world to account. Then all the dead shall rise out of their graves, and stand before the great tribunal, and receive the reward that is due them, whether good or evil; for He has appointed a day in which He will judge the world in righteousness.

These are some of the grand principles of our faith; these are the fundamental truths of our religion; and they are brought forth from this sacred volume and are established and confirmed by unanswerable arguments and demonstrations. Behold here the eminency of the sacred Scriptures; see the transcendence of these excellent truths which are contained in the blessed Bible. Here are things of a higher nature than any moral writings afford us.

The Bible is the standard of all ideas, convictions, propositions, and articles of religion. It is the rule and square of all our opinions, discourses and arguments relating to Christianity, and all our conceptions of religion, though they be ever so fine and plausible, are of little value or use unless they be regulated, and are in accordance with this blessed word of God.

When disputes and controversies arise concerning matters of the Christian faith, the Bible is the judge to which we must have recourse. This is the only rule by which we can judge.

It is true that reason or conscience is our immediate guide or rule by which we are governed, but then we must have a guide for our reason or our conscience in all sacred and religious things. The word of God, His things, and this is the basis of all faith and doctrine must be decided. This is an infallible rule, and it is that more sure word of prophecy, which I prefer even to eye-witnesses, and committed the apostles to write. The voices from heaven. 2 Pet. 1:16. Yes, though an angel from heaven preach any other doctrine than this, we should not receive it. The apostle says, "Let him be accursed." Gal. 1:8.

These infallible records, these undoubted oracles of the Holy Ghost in Scripture are the standing rule of belief of all Christians even to the end of the world. On these they may rely

with confidence as an unerring guide, for it is not like other books that are made by men. Books made by men contain errors and wrong calculations, but God is the author of His own work, and He is truth itself, and can neither deceive nor be deceived. Thus the canonical books of the Old and New Testament are the complete and absolute rule of our belief and all supernatural truth.

THE CHRISTIAN LAW OF DRESS.

BY W. L. BUDINGTON, D. D.

To do all things for the glory of God is the Christian's law. *All things*; the apostle specifies among them *eating and drinking*. He means evidently that a Christian is to eat and drink those things and in those measures which conduce to his highest efficiency of mind and body, for this reflects honor upon the Creator; the healthier, the happier, the better in all respects a man is, the more glory is reflected upon the wisdom and goodness of God. The rule, to eat and drink to the glory of God, is not obeyed by merely stopping short of drunkenness and gluttony; it is not enough that a man do not hurt himself, be not a slave to appetite, he must make his eating and his drinking a revenue of good to himself and honor to the Being that made him.

By parity of reasoning must the Christian dress to the glory of God. This surely is included in the *all things* by which the rule applies; and it is not a little thing, but a great thing; it is to be next to, if not alongside of eating and drinking, as a manifestation of the Christian life. Estimates are often made of what temperance costs in respect of money; the amount transcends conception, and rises among the infinities. Who has ever computed the expense of his outward dressing? Who can do it? It is at the present moment, beyond question, at the root of the most frightful evils of society. Bankruptcies innumerable and most disastrous are to be traced to it. To meet it, husbands and fathers are incited to speculation, and so to idleness; to over exertion, and so to death. Many a woman, who has not a father or husband, to gratify this passion for display, has been led by it to self immolation. Honor, peace, immortal hope, all have been paid as the price.

But this is only the first item in the long catalogue of miseries produced by extravagant dressing. It acts as an incentive to envy, malice, crime, and every evil. Every new dress that is a novelty of fashion and costliness, is responsible for a new era of fashionable folly; the crowd are set in motion, pride or envy, or ostentation, rule the hour. The poorer class envy the rich; the rich envy one another. The tolling steam-trains toll later and later into the night, competition presses harder and harder upon the lower order of workers, they must add more hours, or take less pay, or suffer. The complicated and terrible problem of the relation of capital to labor is made more complicated and terrible; and who shall tell how much fashion and extravagance in dress is responsible for, in the bitterness that is springing up between the employees and employers? How happens it that the city, which is the focus of fashion and luxury, from which come the modes, and where are made the trousseaus of brides in all lands, has

become the gazing stock of all nations, while her palaces have gone up in smoke to heaven, and her artisans, male and female, and especially female, drunk with blood, have danced amid the flames? Will any one dare to say that it has had nothing to do with the boundless extravagance of our times? Will any be bold enough to deny that Communism is in part the outburst of the envy which the enormous prodigality of the age has provoked?

However this may be, the Christian law is too plain to be misunderstood. Peter and Paul alike have laid it down. "Outward adorning" is in express terms put under the ban, specifications are made, just such as the times need. "Broided hair, gold, pearls, costly array." In precise and well-considered terms, "modest apparel" is required; good works in place of gay clothing; the manifestations of "the hidden man of the heart," even the incorruptible "ornament of a meek and quiet spirit, which is in the sight of God of great price."

Now is this an impracticable law for a Christian in these later times? So far from it, it is as reasonable as it is scriptural. The extravagance of the reigning fashions is as *truly*, perhaps it is not going too far to say, as much forbidden by good taste as by apostolic precept. Character comes out in dress, and it cannot be helped; its varieties and delicate shading are indicated by color, shape, and stuff. A worldly, material nature publishes itself by the clothes it wears. The vain, the ostentatious, the society-seeking, are to be distinguished by it, as are the unobtrusive, the meek of heart, the intellectual and the spiritual. If there be any truth in the inspirations of Peter and Paul, it is enough to see the dress of some women and some men, to know they are un-Christian, and cannot, no matter what their profession.

Now the Christian law is only the maxim of good taste enlarged and consecrated. Let the Christian dress so that Christian manhood shall not be overladen, disguised, or misinterpreted. Let Christians in dress as to show that their hearts are not on these things, but heavenly. Whatever goes to indicate that dress is a supreme object in life, and whatever implies this, is just so far wrong and unchristian. There is no better definition of an *idol* than that it steals the heart away from God; and when dress does, it is as much an idol as ever Moloch was; and it is fast coming to be seen that it is a worship no less cruel and bloody. *Am. Mess.*

For the Herald of Truth.

DO WE BELIEVE WHAT WE PRACTICE?

BY CLARA M. BEUBAKER.

It might be profitable for many of us to ask ourselves this question, yet it seems to me really to be well sometimes to the church, or whether we are just living along at haphazard depending on some one else for our knowledge of the Scriptures.

"Practice what you preach," is an old and timely proverb, often quoted; yet it seems to me really to be well sometimes to reverse the adage and say, "Teach what you practice." It is no wonder that our doctrine is not better understood by the people in general, when we see so often that a necessary explanation is withheld by those who are too

timid or not enough concerned about the faith to give a reason of the hope within them. Do not understand me to be in favor of preaching and talking doctrine all the time, for I am much averse to that method of teaching, but I do think we all should study to know the doctrine, that if asked why we hold to certain practices we may be able to give a clear scriptural reason. Simply to say we do some things because it is a custom in the church, is many times a barrier to the acceptance of our faith. Sometimes those who inquire into the peculiarities of our doctrine are met with a reply something like this: We do so because our preachers tell us it is wrong to do otherwise. It is well to heed the teachings of our preachers, but we want to study the Bible for ourselves lest the ministers may not always be able to make every point plain to us. Faithful practice of what we believe to be right is of the greatest importance and it is also necessary to make known the precious truths of the gospel whenever an opportunity presents itself. To do this successfully we need the guidance of the Holy Spirit to show us how and when to speak lest we cast pearls before swine.

We should not depend on the ministers to do all the spreading of the faith, but we might often open the way for them by doing our duty. If asked to participate in something contrary to our understanding of the Scriptures we should certainly refuse, but give our reasons with Christian courtesy that no unnecessary offence be taken. Brethren and sisters, let us live the teachings of the gospel as though we believed them to be truth and life. By so doing God will be glorified, saints edified, and sinners warned.

MEMORIAL

OF THE RELIGIOUS SOCIETY OF FRIENDS
FOR PENNSYLVANIA, NEW JERSEY,
AND DELAWARE, RESPECTING
THE CONTROVERSY BETWEEN THE UNITED
STATES AND SPAIN.

[The "Quakers" have always been active in the peace cause, and whenever "rumors of war" come up, they are always ready to bear testimony to their cherished peace doctrine and to use their efforts to avoid such a calamity. The following memorial has been presented to the president and his cabinet and the congress of the United States, and we say Amen to it. Let us have peace, and preserve the country from the horrors and sufferings of war.—Ed.]
To the President, his Cabinet, and the Congress of the United States:

The Memorial of the Representatives of the religious Society for Pennsylvania, New Jersey and Delaware, respectfully represents:

That for some months past we have regarded with deep interest and solicitude the disturbed relations between our government and that of the kingdom of Spain in connection with the insurrection in the island of Cuba.

We sympathize with the friendly efforts that have been made by the present, as well as by the late Administration to interpose the good offices of the United States in bringing to a close the inhuman warfare between Spain and her insurgent Colony, and we deplore their want of success and the continued sufferings of the Cuban people.

Whilst desiring to uphold the hands of the president in all that may conduce to the benevolent end proposed by him, we are firmly impressed with the belief that this purpose is not likely to be attained by a menace of military force on the part of the United States. Should the irritation now felt by the two nations toward each other be inflamed to the point of open warfare, while we may profess to be actuated by the humane desire to relieve the sufferings of the non-combatants in Cuba, shall we not be amenable to the charge of inconsistency by bringing on a second calamity which would add to, rather than remedy, a prior evil? The soldiers and sailors of the United States who will, in case of war, be thrust into the front rank of the battle, many of whom may lose their lives or limbs in the contest, and whose families must suffer the bereavement of husbands, fathers and brothers, have surely no less a claim than the people of a foreign country upon the kind consideration of our rulers. Great and solemn indeed is the responsibility of men in power, whose action may light the flames of war and doom to death and untold misery many of their fellow beings, who have had no voice in its inception.

We hold the belief that there can be no difference between nations that can not be more advantageously adjusted to the real interests of both parties by peaceful negotiation or arbitration than by a resort to arms. That the principles of the Christian religion forbid war as emphatically as they do private combat; and that national honor cannot be maintained by mutual destruction and injury.

Should the United States and Spain be unable to adjust their present differences by the ordinary methods of peaceful diplomacy, we would urge the resort to arbitration as more honorable in itself and in accord with the spirit which should animate a Christian nation. This method has been frequently and successfully resorted to by the United States in its intercourse with powerful governments, and would be no less just and honorable than a weaker one is involved in the controversy. In the intercourse between individuals, no dispute, however serious or however it may touch an imaginary sense of honor, is regarded as beyond the ordinary peaceful process of the Courts. Why then should the same principle be less applicable to the settlement of international differences?

We call our Union a Christian nation. The Lord Jesus Christ, whom we thus claim to follow, inculcated a loving regard on the part of His disciples toward all men, even to their enemies. An inspired apostle has declared that "the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, and the fruit of righteousness is sown in peace to them that make peace." James 3:17, 18.

We would, therefore, express our earnest desire that the peaceful counsels may still prevail with our honored President, as we have rejoiced to believe that they have in good measure done, in the management of the momentous questions now pressing upon him, and that all departments of the Government may calmly seek for Divine counsel so to direct them as to be instrumental in promoting the true interests of our beloved country, and receive the

blessing pronounced by the Prince of Peace upon the peacemakers.
By direction and on behalf of a meeting of the Representatives aforesaid, held in Philadelphia, the 25th day of the Third month, 1898.

WM. EVANS,
Clerk for the day.

THE DEEPER MEANING OF EASTER.

Easter means more than lilies and music. It is a great day in all Christendom. It is observed with gladness, with bursts of song and even the world that knows not Christ joins in its festivities. But not all who welcome the Easter-tide, and share even in the gladness of its religious observance, catch its deep meaning, or take from it the comfort which they might receive from it. They miss the spirit, while they share in the formal observance.

Easter ought to leave in every Christian heart new inspirations; a new uplift, new revelations of hope. It ought to be easier for us to live nobly and victoriously after we have enjoyed another Easter with its great lessons. A wave of comfort should roll over the world, as the day bears everywhere its news of resurrection. Death has been conquered. A grave is no longer a hopelessly sealed prison,—its doors have been broken. This is the message which Easter carries to every home of sorrow, to every lonely, bereft heart.

But that is not the whole meaning of the day. It tells of victory, not only over death, but over everything in which men seek to suffer defeat, over all sin, grief, pain, and trial. Jesus Himself stated the great principle of the Easter victory when He said that "except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The dropping of the grain into the earth, on seeking refuge, perhaps, in another land? Quickly came the answer. The grain of wheat might be withheld from the sowing, but it would be only one shining grain then, without increase, without unfolding of its wondrous secret of life and fruitfulness. The only way for that blessed life to reach its full beauty, for its mystery of good and glory to be wrought out, was for it to accept the cross. "If it die, it beareth much fruit." It is easy to understand how this came true in the case of the grain of wheat.

That is the real meaning of Easter. Death is not misfortune, not loss, much less it is the quenching or the extinction of life; it is not a phase in the development of life. Not to die thus would be a spiritual quality that blesses and enriches your soul for ever and ever. You surrender yourself for ever and ever to a power over you, in whose train and shadow you had hoped to live with something of its glory cast on you. You

had spoken His parable of the grain of wheat, the Master added, "He that loveth his life loatheth it; and he that hateth his life in this world shall keep it unto life eternal." Thus the law is made to apply to all men and to all experiences. The way to fullness of life is through death. We may save ourselves from loss and cost and sacrifice, if we will; we may refuse to make the self-denials which love demands of us; we may indulge ourselves; and decline to do the things for others which we are called to do, and which would require toil and pain. It will seem that we are saving our life, but really we are losing it. The way to our best in character and in fruitfulness is through death. We must die to live; we must lose to gain.

This is the great Easter lesson. It is not one which applies only to death and the hope of immortality; it applies to all life's experiences. It does not mean merely once a year, with its brightness and its joy; it is a lesson for every day, and it has its inspiration for us in every phase of living. We are continually coming up to graves in which we must lay away some hope, some treasure, some joy, but from which the thing laid away rises again in newness of life and beauty.

Every call for self-denial is such a grave. We come to a point where the law of love demands that we give up a pleasure on which we had set our heart. If we are not ready for the sacrifice, if we cannot make it, the grain of wheat abides alone, with no increase, no fruit. But if we, in quiet love and faith, do the hard duty, accept the self-denial, render the costly service, the golden grain falls out of our hand into the earth, and dies. But it does not perish.

It lives again, springing up from its burial in new and richer life, no lost our coveted ease, or our cherished possession, we gave up our pleasure and spent our strength in helping another, we forwent our evening's rest and went out into the storm to do good, but we have a spiritual blessing whose value to us far surpasses the little ease or comfort or enjoyment or rest which we gave up and buried away in our garden sepulcher.

This is the law of unselfish living. We are apt to pity those who are called to deny themselves for the sake of others, but every call to self-denial is a call to a new Easter. The lower is to be sacrificed for the sake of obtaining the higher. As in the grain of wheat is hidden a secret of value and growth which can be realized only through the dying of the grain in the earth; so in every fragment of human happiness and comfort there is covered up a secret of blessing and of good which can be brought out only through the losing of it, the giving it up.

Phillips Brooks has put this truth well in these words: "You are called on to give up a luxury, and you do it. The little piece of comfortable living is quietly buried away underground. But this is the last of it. The small indulgence which would have made your bodily life easier for a day or two, or a year or two, undergoes some strange alteration in its burial, and comes out a spiritual quality that blesses and enriches your soul for ever and ever. You surrender yourself for ever and ever to a power over you, in whose train and shadow you had hoped to live with something of its glory cast on you. You

send that down into its grave, and that too will not rest there. . . . You surrender a dear friend at the call of death, and out of his grave the real power of friendship rises stronger and more eternal into your life."

It seems worth while to bring the Easter lesson in this way to the common experiences of the common days. Life is always double. There is an outer form in which we live, and an inner spirit which is the vital quality. But this inner, spiritual, immortal element can be found only through the dying of the outer and temporary form. The golden grain must be buried in service or sacrifice of love, that from its grave may rise that which is unseen and eternal.

"When burns the rose of the spirit
From its withering calyx sheath,
And the bud has become a blossom
Of heavenly color and breath,
Life utters its true revelation
Through the silence that we call
Death."

—S. S. TIMES.

For the Herald of Truth,
ANYSECT, ALL-SECT, NOSECTISM.

THE TRAMP, THE UNIVERSALIST, THE INDEPENDENT IN RELIGION.

BY D. R. BENDER.

There are three characters in modern religion that are dangerous and hurtful to the church, and that much impede real Christian piety and spiritual advancement and so demand our attention and our best efforts to correct.

The church tramp, as the name implies, has no definite or permanent church home, but considers himself at home wherever he "takes off his hat," or finds board and lodging, and because he is of such a vacillating mind and disposition, he is of very little practical use anywhere or in any church. He is not only a "Jew when among the Jews," and a "Roman when among the Romans," but he poses as a Mennonite, Methodist, Lutheran, Baptist, or anything else as the occasion and circumstances permit or demand, and like the "Jack of all trades," he is little of everything and nothing definite of anything. He is practically useless in the world; society may not use him, the church cannot use him, and God will not use him, for, being "double minded," he is "unstable in all his ways," consequently cannot be relied upon or entrusted with any matters of moment, especially not with such an important and responsible a matter as the cause of Christ and His church. There are, however, different classes of this character. First, there is the one who is organically weak, not because he chooses to be "unstable," but simply because he is so; he really has no mind of his own on many important matters of life, but allows other people to do his thinking for him. He expects them to do it, and he always succeeds in finding some able(?) confidants who are willing to assume the responsibility.

This class of people will do very little to make the world either better or worse and deserve our pity rather than censure; if we have any censure to offer, it belongs rather to their ancestors and tutors.

The second division of this character is the "offended itinerant." He is qual-

ified(?) for the office of minister, deacon, Sunday school superintendent or church leader of some kind. His aim and ambition was to be "bell sheep." The church does not call him to the office his qualifications merit, neither will they allow him to lead. He has been required to confess a sin he has committed while others just as bad as he were tolerated. He has a particular fondness for official sweet meats, taffy, etc., but was not accordingly fed. Therefore he had no alternative than to seek another church home where he could exercise his talents, lead by his dictation, do as he pleases, and revel in the luxuries he so much craves. Thus he enters church No. 2 only to pass through the same or a similar experience until churches Nos. 3, 4, 5, etc., are respectively reached.

This "character" is more dangerous to the cause and needs closer attention, as he may have some influence to begin with, at least, and to a greater or less degree be the cause of contention, and disturbance will follow in his path.

The third class of Anysectists is he who changes his church relations whenever it serves him for selfish, carnal aggrandizement, the gain of "mammon," or worldly popularity. A representative of this class once said to me, "There is nothing sacred in church membership," and in answer to my question why he was a church member, replied, "There are certain things we must do in order to bolder our popularity and gain prestige with the masses and among them are the knowledge and practice of etiquette, dancing and holding membership in some popular church." And he would change his church relations just as popularity would demand, regardless of faith or doctrine. My reply to him is my declaration to all of this class. You are a disgrace to the church of the living God; she would be a thousand times better off without you. These shamefully misapply the object of religion and lower the standard of the Christian church. They should either be converted, or turned out.

The Universalist, or the disciple of Allsectism, is simply a higher (?) grade class opportunity in belonging to all denominations, but refuses to identify himself with any branch of the Christian church.

He has no particular fault to find with any sect; one is as good as the other with him. He tries to treat them all alike and so fails to enjoy the confidence and help of any. Usually he confesses in some revival meeting, is baptized, but is not received into church fellowship, communes, although not in communion (common-union), testifies and takes part in meetings whenever the opportunity is accorded him. So he enjoys the privileges of all churches and is under restriction and responsibility to none. He is a most dangerous character, first as to his own safety and second to weaker Christians and the unconverted.

Satan, in speaking of this character to those who will listen, would say, "Well, he is baptized, goes to the Lord's table, takes part in the services, etc., what more do regular church members do?" At the same time he is at liberty to do as he pleases and no church has a right to interfere; besides he is under no obligations to attend the councils and business meetings of the church,

nor need he obligate himself to keep up church expenses and other funds, and above all he is not responsible for any mistake the church makes, difficulties she must encounter, or whether she prospers, or decays.

How many silently respond, "That's so! It is an easy way into heaven." And yet the devil is a liar and the father of lies.

If all Christians would take this stand, what would be the result? Polity and organization would drop out of existence and God's people would become so many church Anarchists and fall into the same or worse error than the children of Israel did when Moses was not with them to govern them. We would soon all worship self and the "golden calf."

This class of religionists is growing alarmingly, it has been noticed especially in Canada.

The Independentist is he who proves by his attitude toward the churches that he believes in none and upholds "Noneism." He once belonged to a church, but for some of the reasons already mentioned in this article, or for others, has withdrawn from his church; but instead of doing as the first character described, join another, stands alone and independent from all churches.

Sometimes he gives his reasons, and sometimes he does as the American Indian, keeps his own counsel. We notice two characteristics of this body. The first one is usually known as the "Comeouter." He has "come out from among them," but instead of giving the "them" the scriptural interpretation, (worldliness) he applies it to the church denominations. You will find him quite bombastic and dogmatic in dealing with the subject of sects. His theme is "Noneism." He is very loud in his denunciations of creeds, dogmas and laws.

He, however, proves his inconsistency when he cries, "Too many churches," and yet is himself a part of an extra sect added to the list, known as the "Comeouter" church. Not much to be feared in this character. The second characteristic of the Independentist is represented by him who after he has severed his relations with his church, does not particularly denounce any church, or denomination, nor does he especially claim any particular one as his favorite. He is satisfied to be a silent member (?) in any church that will take him up, call him "brother," and give him something honorable to do, but refuses actual church membership anywhere.

The harm he does is not so much in leading others astray in doing like him, for he does not pose as a leader in this line. The wrong he does is along the line of deception. First, people are deceived as to his real position, and second, he is deceived as to his standing with the people. He fails in the scriptural injunction, "Let your moderation be known unto all men." He cannot claim, or expect, the complete confidence and good graces of God's faithful servants, for, in the language of an earnest worker, "You never know where to find him," and because of his uncentered manner of working, cannot be entrusted with any direct, special, important work of the church.

Now, there may be, and most assuredly are reasons, good reasons, for one to leave a church and unite with another; and it may be wise, when one is obliged to perform the unpleasant

task of severing his connection with his church, to be slow in uniting with another; but there can be no reasons assigned for constantly changing church relations, or trying to pose as a factor in all churches, or for standing aloof and independent from every church, except for that of weakness in the make-up of the person, either mentally, or religiously, or for selfish purposes.

All true Christians should make efforts to help these people out of their errors, and in no case should they be encouraged in their positions, for, "A rolling stone gathereth no moss," and "the gate gathereth not with me scattereth abroad."

Tub, Pa.

MY CROSS.

"It is not heavy, agonizing work,
Bearing me down with hopeless crushing weight;
No ray of comfort in the gathering gloom,
A heart bereaved—a household desolate.

No ray of comfort in the gathering gloom,
A heart bereaved—a household desolate.
It is not sickness with her withering hand,
Keeping me low upon a couch of pain;
Longing each morning for the weary night—
At night for weary day to come again.

It is not a snare, with her evil tongue;
'Tis no presumptuous sin against my God;
Not reputation lost or friends betrayed;
That such is not my cross, I thank my God.

None is a daily cross of petty cares,
Of little duties pressing on my heart;
Of little troubles hard to reconcile,
Of inward struggles—overcome in part.

My feet are weary in their daily round,
My heart is weary of its daily care,
My sinful nature often doth rebel;
I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine,
It is not heavy, but 'tis every where;
By day and night, each hour my cross I bear,
I dare not lay it down—Thou keep'st it!

I dare not lay it down, I only ask
That, taking up my daily cross, I may
Follow my Master humbly step by step,
Through clouds and darkness unto perfect day."

—SEL. L. M. J.

THE DECAY OF POLITENESS.

The reason why politeness used to play such a part in the world was no doubt in great measure that the avenues to success were everywhere controlled by people who all paid attention to breeding, and even to such little niceties of behavior as correct speech and pronunciation and even articulation; hence it was impossible to win their favor without imitating them and at least simulating an interest in breeding. Every one has known men who passed all their lives for "gentlemen of the old school," who really began their career as office boys, and had acquired their mannerly ways and trying to acquire their own mannerly ways. Now the very precise opposite of this is the case. Since the possession of large amounts of money has become the test of social leadership, and since it has become possible for large numbers of wholly uneducated people to acquire their own mannerly ways by "striking oil," "a corner," or a "deal," the avenues to success are really in the hands of the newly rich, and what do they care or know about manners? They hustled or bragged or lied or cheated their way into wealth, and they are not interested. Hence many a young man who would formerly have aimed at making himself polite, now applies rudeness to the same end. It is a far easier method, for a supply of rudeness is given to most people by nature.

New York Press.

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A New Book.—Reference has been made several times in these columns to a new book on Bible Doctrines, by Bro. Daniel Kauffman, of Versailles, Mo. The book is now so far under way that we can say to our readers that we expect to have it completed and ready for sale early in April. The title of the book is, "MANUAL OF BIBLE DOCTRINES." The contents of the book are as follows:

- The Creation.
- The Fall of Man.
- Sin.
- Faith.
- Repentance.
- Conversion.
- Regeneration.
- Justification.
- The Redemption of Man.
- The Ministry.
- The Members.
- Baptism.
- Communion.
- Foot-washing.
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SUNDAY SCHOOL LESSONS.

LESSON IV.—APRIL 24.

A LESSON OF FORGIVENESS.—Matt. 18:21-35.

(Read Chapter 18. Memory Verses, 21, 22.)

GOLDEN TEXT.—Forgive, and ye shall be forgiven.—Luke 6:37.

INTRODUCTION.

TIME.—Probably A. D. 29, before our Lord's visit to Jerusalem in the autumn of that year.

PLACE.—Probably Capernaum, near the Sea of Galilee.

INTERVENEING EVENTS.—When our Lord came down from the mount of transfiguration He healed the boy that was possessed of demons, which the disciples could not cast out (Matt. 17:14-23). Soon after this He sent Peter to the sea to catch the fish with a piece of money in its mouth (Matt. 17:24-27; Mark 9:33). Later followed the discourse on humility and forgiveness (Matt. 18; Mark 9:33-50; Luke 9:46-50).

DAILY READINGS.

M. (Apr. 18.) God's mercy. Matt. 18:1-14

T. Gaining a brother. Matt. 18:15-22

W. A Lesson on Forgiveness. Matt. 18:23-35

T. As you are forgiven. Eph. 4:25-32

F. Forbearing and forgiving. Col. 3:8-15

S. Brotherly love. Rom. 12:10-21

S. Be merciful. Luke 6:27-36

LESSON V.—MAY 1.

THE TRIUMPHAL ENTRY.—Matt. 21:6-16.

(Read Matt. 20 and 21. Memory Verses 9-11.)

GOLDEN TEXT.—Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord.—Matt. 21:9.

INTRODUCTION.

TIME.—Sunday, April 2, A. D. 30, just before the Passover, and five days before the crucifixion.

PLACE.—The Mount of Olives, on the west slope, toward Jerusalem, from Bethany; then in the streets of Jerusalem, and in the court of the temple.

FOUR ACCOUNTS.—Each of the Evangelists relates this incident. (Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19). To compare these four accounts is an interesting task. Matthew alone tells us that the children of the temple joined in the acclamations; John describes the crowd of friends which poured forth from Jerusalem to meet Jesus; Luke alone records the interference of the Pharisees, Christ's reply, and Christ's lament over the city and His prophecy of its destruction. Mark distinctly states that the cleansing of the temple occurred the next day.

DAILY READINGS.

M. (Apr. 25.) The triumphal entry. Matt. 21:1-9

T. The triumphal entry. Matt. 21:10-16

W. Sorrow over Jerusalem. Luke 19:41-48

T. To save the world. John 12:42-50

F. Head over all. Eph. 1:15-23

S. Christ is Lord. Phil. 2:1-11

S. Reason for rejoicing. John 12:9-19

CORRESPONDENCE.

FROM CLARK CO., OHIO, FEB. 26TH.

—Bro. John Blosser of New Stark, Ohio came here and remained one week, laboring with us with great earnestness.

The meetings were very encouraging to us as he earnestly reminded us of our duties toward children and to all around us. The attendance I am sorry to say was so very small on account of other revivals going on at two different places near by, but we are glad that Bro. Blosser has promised to come back in the near future. We believe that some were almost persuaded to accept Christ. We hope that the seed that was sown fell on some good ground and that it may soon come up. May God bless the efforts that are put forth everywhere and especially at this place.

On Tuesday, March 1st, Bro. Lilly and wife and five others from Logan Co., Ohio came to assist in the work here. They left for home on the 4th. It was indeed a time of rejoicing to us. Let others come; we are indeed in need of laborers at this place as we are still without a minister. Pray for us, brethren and sisters, and assist us whenever you can.

DAILY READINGS.

M. (Apr. 18.) God's mercy. Matt. 18:1-14

T. Gaining a brother. Matt. 18:15-22

W. A Lesson on Forgiveness. Matt. 18:23-35

T. As you are forgiven. Eph. 4:25-32

F. Forbearing and forgiving. Col. 3:8-15

S. Brotherly love. Rom. 12:10-21

S. Be merciful. Luke 6:27-36

LESSON V.—MAY 1.

THE TRIUMPHAL ENTRY.—Matt. 21:6-16.

(Read Matt. 20 and 21. Memory Verses 9-11.)

GOLDEN TEXT.—Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord.—Matt. 21:9.

INTRODUCTION.

TIME.—Sunday, April 2, A. D. 30, just before the Passover, and five days before the crucifixion.

PLACE.—The Mount of Olives, on the west slope, toward Jerusalem, from Bethany; then in the streets of Jerusalem, and in the court of the temple.

FOUR ACCOUNTS.—Each of the Evangelists relates this incident. (Matt. 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19). To compare these four accounts is an interesting task. Matthew alone tells us that the children of the temple joined in the acclamations; John describes the crowd of friends which poured forth from Jerusalem to meet Jesus; Luke alone records the interference of the Pharisees, Christ's reply, and Christ's lament over the city and His prophecy of its destruction. Mark distinctly states that the cleansing of the temple occurred the next day.

DAILY READINGS.

M. (Apr. 25.) The triumphal entry. Matt. 21:1-9

T. The triumphal entry. Matt. 21:10-16

W. Sorrow over Jerusalem. Luke 19:41-48

T. To save the world. John 12:42-50

F. Head over all. Eph. 1:15-23

S. Christ is Lord. Phil. 2:1-11

S. Reason for rejoicing. John 12:9-19

say we enjoyed a rich feast of good things from the bountiful Giver of all good, to whom be all the praise. COR.

YERKES, MONTGOMERY CO., PA., MAR. 20, 1898.—Bro. Samuel Yoder, Elkhart, Ind., visited the congregations here recently. He spoke to large gatherings and earnestly pointed us to Jesus. We were much encouraged by his sermons. We are always glad for such visits, and wish more brethren would come. JAMES G. DETWEILER.

PHILLIPSBURG, MO., MARCH 21ST, 1898.—We are under many obligations to the brethren Daniel Driver and Daniel Kauffman of Morgan Co., Mo., for a visit to us last summer. Bro. Kauffman delivered a most impressive sermon on the Lord's Prayer. It was well received, and we hope the brethren will remember us in the future. We assure them that they are welcome. Come and help us, for the need is great, while the laborers are so few. If any ministers of the Mennonite Church come to the congregation west of Lebanon, come and see us too. Our homes and our churches are open to you. God bless you all. THOS. HATCLIFF.

LAWTHER, OKLAHOMA, MAR. 30, 1898.—Bro. Joseph Schlegel of Nebraska has been in our midst for a short time. We had a number of very interesting meetings. The results of his labors here are that six awakened young souls have come from death unto life. They were baptized to-day. The dear brother will leave to-morrow for Hartford, Kansas. May the Lord bless him in his work here. We wish our ministers could visit us often as there is a little band of our people here without a minister. A. B. MILLER.

ATK, ADAMS CO., NEB., APR. 5TH, 1898.—The church in Adams Co., Neb., had a refreshing time during February and March. Bro. S. F. Coffman came here on the 9th of Feb., and preached at the Roseland M. H. for a while and then went to the Antioch school house and preached there two weeks, afterwards again at the Roseland M. H. He left here on the 23d of March for Butler Co., Neb., where he preached two nights and then went to Chicago. Bro. Coffman sowed good seed while here. Two souls have confessed Christ, one of them will unite with the church here; one, a deaf mute, united with us while Bro. Coffman was here. Bro. Coffman being able to converse in the sign language. We hope that the seed sown will bear more fruit.

FROM STRANG, ILLINOIS CO., NEB.

—On the 23d of March we were again blessed with the word of God through Bro. John Ernst from Chapel, Deuel Co., Neb. The brother remained several days with us. The brother spoke many plain truths from God's word, and reminded us of our duties, to seek the lost ones and bring them into the fold of God. We thank the Lord and the brethren for the visit. JOS. KUNHS.

OFAL, FAUQUIER CO., VA., APRIL 4TH, 1898.—As I have not given any reports of our little flock for some time, I thought one would be of some interest to the readers of the HERALD. Bro. D. Z. Yoder has left us, which gave us many

sorrow, for we are left without a shepherd, but we feel that prayers have been sent to a throne of grace in our behalf, and God has blessed us with the privilege of having some of our ministering brethren to come among us and encourage us. On the 5th of February Bro. J. F. Hestwoole of Rockingham Co., came and preached three sermons in the Opal M. H., and two in Bro. Smith's neighborhood. His earnest remarks gave us new courage. On the 23d of March, we had another time of refreshing; Bro. A. D. Wenger of Penna. came here. He held six meetings, but had to close them on account of the inclemency of the weather. I was sorry we closed as the interest had just begun. The last night one came out for Christ, and others were almost persuaded to come. We also have the pleasure of having another family move in from Ohio to join our little band of worshippers. There is still room for many more. I do not think there is a country anywhere that is, taking it all through, more uniform than this. My experience here is one of twelve years, and I am prepared to give the truth. All I want is for a man to come and see and talk to me. I am not overrating the land, and neither am I persuading any one in order to get others to come in. I want a word to those that are isolated. Let us be very careful and speak the truth and not deceive any one. There are many hunkard families coming in from different parts. Those that have been here from ten to twelve years are able to speak of the advantages and disadvantages. We would be glad to have some of the brethren move here as there is plenty of room here, and they will not be crowded as some of the brethren are in different parts of the country. If the Dunks are successful, why cannot we be? Would not one of our ministering brethren come and make his home here and take up this field? We need laborers, for the harvest is great and laborers are few. On where are the reapers, oh who will come? We will be very thankful if some more of the evangelists would make their way through here. We feel as though we have not been forsaken in the past. May God bless the brethren that have labored so earnestly with us. H. L. RHOADES.

FROM CUMBERLAND CO., PENNA.—

On March 27th the Diller Mennonite Sunday school elected their officers for the coming year. The following brethren were elected: for superintendent, Jacob N. Burkhardt; assistant, John M. Shober; secretaries, John Seitz, William Burkholder; treasurer, S. B. Shober; librarians, Amos Burkholder, Henry L. Burkholder. This school has been kept up the entire year. May the good Lord bless these brethren: may they be endowed with the Holy Spirit that they may go forth with an earnest zeal in discharging their duties, as Sunday school work is one of the grandest and noblest causes we can be engaged in, making the early religious impressions on the minds of the youth. We believe the early religious training is what will mould the whole life. We must look to the rising generation for the upbuilding of our churches. How cheering it is to see old brothers and sisters taking active part in this great work. May the Lord bless us all. COR.

ELIDA, OHIO, MARCH 27TH, 1898.

Officers were elected for the Sunday school of the Salem Cong., Allen Co., Ohio, near Elida, as follows: Superintendents, Bro. C. C. Culp and Bro. C. D. Brenneman; Treas., Henry Diller; chorister, Samuel Stalter. We hope the school may prosper, and we desire the earnest prayers of the church so that we may be instrumental in bringing some souls to Christ. This should be the aim of every earnest worker in the Sunday school, to save souls. Not a little has been written upon this theme. In many conferences the question has been discussed, and still the question remains. If we could not secure unanimous consent to the chief aim of the Sunday school, there would be an opportunity to agree upon the methods. In discussion, much has been said upon what the Sunday school is. Some have said it is the church at work, others have said it is the church engaged in the study of the word of God. There is a wide spread desire to identify the church and the Sunday school. Some have spoken of the Sunday school as an agency of the church and some have said it is as a flower bed where the plants are raised for the church. Others have called it the "Children's Church." We have not been able to agree in calling it the Bible school. There is something of infelicity in all these expressions. It is not clear that the aim of the church and Sunday school are the same, although it is clear that they are not contradictory. The church aims at worship and has its own method of instruction. It is not to be forgotten first of all that the Sunday school is a school. That fact determines something. The church has in its public assemblies the high aim of worship; to this everything is supposed to contribute, the hymn, the prayer, the sermon, and even the collection, we have learned, is a part of our worship. To

SUNDAY SCHOOL ITEMS.

KNOX CO., TENN., APRIL 5, 1898.—On March 27th our Sunday school was reorganized with the following officers: Sup'ts., Bro. Simon Hershberger and Bro. L. B. Hertzler; chorister, Bro. Daniel Good; Treas., Bro. Solomon Yoder. May God bless the work in this part of His moral vineyard, that it may rebound to His name's honor and glory to the salvation of many precious souls. H. J. POWELL.

FROM NEW STARK, OHIO, ON MAR.

27th our Sunday school officers at Chapel were elected: for the following year beginning with Second Quarter as follows: Sup't., Henry Freed; Ass't., Elmer Hilty; Sec'y., Frank Ream; assistant, Lome Stutzman; Treas., John Baumgardner; choristers, John and Ella Baumgardner. Sunday school at the Red school house was also reorganized for the summer with the following officers: Sup't., William Carey and Albert Thad; Sec'y., Ada McElroy; Ass't., Scott Beard; Treas., A. J. Mc-

Elroy; choristers, John Baumgardner and B. F. Thad. Good interest and attendance have been manifested throughout the whole year, and the New Year opens with bright prospects for a continuance of the same. Let us faithfully perform our duties in the work given us, and, working together prayerfully, make the Sunday school the means of bringing us into a closer relationship with our Master and of qualifying us to win souls for Him. COR.

FROM CUMBERLAND CO., PENNA.—

On March 27th the Diller Mennonite Sunday school elected their officers for the coming year. The following brethren were elected: for superintendent, Jacob N. Burkhardt; assistant, John M. Shober; secretaries, John Seitz, William Burkholder; treasurer, S. B. Shober; librarians, Amos Burkholder, Henry L. Burkholder. This school has been kept up the entire year. May the good Lord bless these brethren: may they be endowed with the Holy Spirit that they may go forth with an earnest zeal in discharging their duties, as Sunday school work is one of the grandest and noblest causes we can be engaged in, making the early religious impressions on the minds of the youth. We believe the early religious training is what will mould the whole life. We must look to the rising generation for the upbuilding of our churches. How cheering it is to see old brothers and sisters taking active part in this great work. May the Lord bless us all. COR.

FROM WILLIAMSON, FRANKLIN CO., PA.

A Union Sunday school was organized at the Mennonite M. H., Jacob W. Hege was elected superintendent, J. Lesher, assistant; J. W. Tedrie, Sec'y.; and John Gell, Treas. This is the first school organized in this congregation. COR.

WAKARUSA, INDIANA, MARCH 29, 1898.

The Holdeman Sunday school is in a prosperous condition, the average attendance during the winter was 111. The school consists mostly of young people and children who are interested in learning about Jesus. While looking over the house as the superintendent was engaged in asking questions, we could see the little ones anxiously waiting to answer the questions that were directed to them. We also had the pleasure of being visited by a number of our ministering brethren, who gave us very interesting talks. May God help us all in the work. CORA FRIED.

CONFERENCES.

ANNUAL.

The first Mennonite Sunday school conference for the state of Iowa will be held at the Union (Werrey) M. H., near Kalona on May 31st and June 1st. Sunday school workers and all friends of the cause are earnestly invited to attend. J. W. ZIEBE.

The Annual Conference of Ohio will be held on Thursday and Friday, May 19 and 20, 1898, in the Martin M. H., in Wayne Co., Ohio. The bishops are requested to meet at 9 o'clock Thursday morning to arrange the work. All are requested to meet at 10 A. M. for public worship. Conference proper will begin at 1 P. M., Thursday. The nearest R. R. station is Orrville, Ohio. By notifying Michael Horst, Jesse Good or Solomon Plank of Orrville, you will be met at the station and conveyed to the conference. Ministers and deacons as well as brothers and sisters from abroad are earnestly invited to be present. It to be hoped that every minister and deacon in the state will be in attendance. Questions for discussion must be submitted to the bishops before Thursday May 19th, 1898.

The Mennonite Sunday School Conference for the state of Illinois, will be held on the 25th and 26th of May, 1898, in the Amish Mennonite meeting house near Metamora, Woodford Co., Ill.

Metamora is on the C. & A. R. R. These coming by rail will be met at Metamora station, if they will inform John Smith, Peter Summer, Andrew Schrock or Chr. Camp of their coming. There will also be brethren at Cruger and Washington.

The Annual Mennonite Church Conference for the state of Illinois, will be held on May 27th and 28th, 1898, in the Union Mennonite congregation, near Washington, Tazewell Co., Ill. Brethren and sisters from abroad are heartily invited to attend, especially ministers and deacons. Washington is the nearest station. There will be brethren at Cruger or Washington to meet them.

JACOB KINSINGER,
Cruger, Ill.

HERALD OF TRUTH FOR THE SUFFERING CUBANS.

Previously acknowledged,	\$ 3.00
Chr. Berger,	5.00
H. W. Funk,	5.00
No name,	2.00
G. Stoltz,	2.00
I. Huffman,	1.00
No name,	1.00
No name,	1.00
S. E. R.,	.75
Peter Sprunger,	10.00
M. Fletcher,	5.00
M. B. Shank,	2.75
Wm. Thielenhaus,	5.00
Geo. A. Coss,	3.92
E. M. Shellenberger,	3.00
A. Broder, Bucks Co.,	2.00
David Martin,	1.00
A Sister,	1.00
Several members of the Shewsville Mennonite Cong.,	10.00
Frieda, Beatrice, Neb.,	5.00
E. L. Yoder,	2.00
Pleasant Grove Church, Pekin, Ill.,	25.00
Edith Friends,	2.00
Israel Hollinger,	1.00
F. W.,	1.00
Joseph M. Hershey,	1.00
Maggie M. Hershey,	1.00
Magdalena Hershey,	1.00
No Name,	8.00
Ira L. Hershey,	7.25
Weaverland S. S.,	3.50
Weaverland Congregation,	2.00
Francis Weaver,	.25
A Sister,	5.00
Two little girls,	5.00
Elisha Martin,	8.25
Schwenksville Congregation,	2.00
A Sister,	1.00
Mary M. McAllister,	1.00
Sue H. Tautz,	1.50
Susan Harnish,	1.00
Barbara Harnish,	1.00
Jonas Harnish,	1.00
Fannie Chambers,	1.00
Two Sisters,	10.00
Jacob S. Augspurger,	10.00
A Sister, Salunga, Pa.,	2.50
John M. Denlinger,	1.00
J. W. Schrock,	1.00
A Sister,	5.00
Brethren, Longmont, Colo.,	14.50
John I. Buette,	2.00
A Sister, Okla.,	2.50
John Christophel,	2.50
John Engle,	2.50
Total,	\$102.62

SCIENCE is a good piece of furniture for a man to have in an upper chamber, provided he has common sense on the ground floor.—Oliver Wendell Holmes.

DONATIONS

received for the Orphans' Home during First Quarter 1898.

A Sister, Strasburg, Ont.,	\$1.00
A Sister, Strasburg, Ont.,	1.00
A Brother, Conestoga, Ont.,	.25
Congregation at Treadau, Ont.,	9.96
A Brother, Arcadia, Ind.,	3.00
A Brother, Urbana, Ohio,	5.50
A Brother and Sister, Culum, Ill.,	2.00
Logan and Champaign Co's S. S. Union, Ohio,	15.79
A Brother, McPherson, Kan.,	1.00
A Sister, Smithville, Ohio,	1.00
A Brother and Sister, Wellersville, Ohio,	10.00
Sisters in Blair Co., Pa.,	1.50
A Brother, Wadsworth, Ohio,	1.00
A Brother, Wadsworth, Ohio,	5.00
A Brother, Wadsworth, Ohio,	5.00
A Sister, Wadsworth, Ohio,	1.00
Snyder's S. S., Bloomingdale, Ont.,	5.00
A Sister, Shirenewton, Pa.,	1.00
A Sister, Ayr, Neb.,	5.65
A Friend, Smithville, Ohio,	.20
A Sister, Smithville, Ohio,	.50
A Brother, Smithville, Ohio,	4.02
A Brother, Wooster, Ohio,	1.00
A Friend 1 bushel onions, Creston, Ohio,	1.00
A Brother some canned fruit,	1.00
Urbana, Ohio,	1.00
A Sister 1/2 bushel onions, Orrville, Ohio,	1.00
A Brother some buckwheat,	1.00
Dalton, Ohio,	1.00
A Sister 1 pair of shoes, Strasburg, Ont.,	2.00
Two Sisters 2 quilts, Wooster, Ohio,	5.00
Sisters some clothing and other presents for the children, Fairfield Co., Ohio,	1.00
A Brother 1 gallon apple butter, Wellersville, Ohio,	3.00
A Brother and Sister 1 comforter, Urbana, Ohio,	2.00
A Brother 12 yards dress goods and 1 gallon apple butter, Orrville, Ohio,	1.00
1 box of clothing from Blair Co., Pa.,	1.00

DAVID GABER, Supt.,
Orrville, Ohio.

FINANCIAL REPORT OF THE HOME AND FOREIGN RELIEF COMMISSION.

FROM FEB. 22, 1898 TO APRIL 7, 1898.

Contributions.	
Freedom Baptist Church, Hession, Kas.,	\$10.50
Y. P. S. C. E., West Zion Cong., Moundridge, Kas.,	5.00
Penna. Cong. Harvey Co., Kas.,	30.25
Neu Alexanderwohl Cong., Gossel, Kas.,	82.67
E. Roth,	1.00
Jacob Baumgartner,	1.00
Sarah Baumgartner,	5.00
Carolina Baumgartner,	5.00
Daniel Sommer,	1.00
Katie Kandt,	1.00
A Friend, Millersville, Pa.,	1.00
Wm. S. Kriebel,	1.00
Hein. P. Hoenpner,	1.00
A. A. Toews & Jacob Diering,	1.00
Roseland S. S., Juniata, Neb.,	10.50
Cong. Cooper, Okla.,	9.40
G. Lambert,	3.00
A Friend, Marion Jc. S. Dak.,	1.25
Elizabeth Stoner,	1.00
Maple Grove (Hay Patch) Cong., Topeka, Ind.,	80.40
Abt. Braun,	5.00
M. M. Weaver,	1.00
Peter Funk,	25.00
D. I. Bergen,	1.00
"N",	1.00
Hein. H. Pauls,	15.00
Hein. J. Neufeld,	38.00

Farland S. S. Inman, Kas.,	15.00
Alt Buhler Cong., Inman, Kas.,	108.44
Bernhardt Gerdebrandt,	15.00
Peter Lorentz, Jr.,	15.00
Klaas Dueck,	15.00
Peter Franz,	15.00
Dietrich Neufeld,	15.00
Abt. S. Martens,	15.00
Peter Balzer,	15.00
Jacob B. Dick,	15.00
Gerhard Fedrau,	15.00
Peter J. Duerksen,	80.00
P. M. Warkentine,	15.00
Peter Heinrichs,	15.00
Wilhelm Harms,	15.00
Hein. S. Harms,	15.00
Hein. Yost,	15.00
Peter Eidsen,	15.00
Johann A. Regehr,	15.00
Hein. F. Bartel,	15.00
Peter M. Barkman,	15.00
Johan A. Flammig,	15.00
Franz Groening,	15.00
Gladstein Cong.,	25.00
Springfield Cong., Hillsboro, Kas.,	15.00
Isbrand Harder,	15.00
Peter L. Janzen,	7.50
Gerhard H. Bartel,	7.50
Peter Funk,	7.50
Johann Harder,	7.50
Jacob Peters,	15.00
Springfield S. S., Hillsboro, Kas.,	8.00
Andreas Flammig,	15.00
Peter C. Baltzer,	15.00
Jacob T. Klaassen,	5.00
David Schroeder,	5.00
Silberfeld S. S., Hillsboro, Kas.,	5.00
Abraham Esau,	15.00
Martin T. Duerksen,	30.00
Peter S. Ediger,	15.00
Corn. M. Wall,	54.00
A. F. S. S. class, McPherson, Kas.,	15.00
Isaac Peters,	15.00
Jacob Wall,	10.00
Friends, Morgantown, Pa.,	15.00
Hebron Cong., Inman, Kas.,	51.67
Buhler Cong., Buhler, Kas.,	20.00
D. C. Plank,	1.00
Unknown,	1.00
E. M. Shellenberger,	5.00
Buhler Cong., Buhler, Kas.,	219.50
Gerhard & Hein. H. Harder,	5.00
C. P. Wedel,	15.00
Hein. Goosen,	5.00
Jac. Warkentin,	1.00
Anna Janzen,	1.00
Johann Plett,	15.00
Menn. Bruder-Gemeinde, Lehigh, Kas.,	40.00
Hein. Friesen,	8.00
Peter Siebert,	7.50
Peter Esau,	7.50
Eliz. Thiessen,	7.50
Peter Isaac,	7.50
Klaas Dueck,	7.50
Abt. Goertzen,	7.50
A. A. Willems,	7.50
Kornelius J. Penner,	7.50
Gerhard Wall,	7.50
A. T. Isaac,	7.50
Maria Klaassen,	7.50
Martin Esau,	7.50
G. D. Willems,	7.50
Abt. Schierling,	7.50
David D. Pauls,	7.50
Jacob F. Peters,	7.50
Abt. A. Esau,	7.50
J. D. Klaassen,	7.50
Kornelius Thiessen,	7.50
Johann Thiessen,	7.50
Isaac Friesen,	7.50
Abraham Peters,	7.50
Wilb. Schierling,	7.50
K. M. Breuder-Gemeinde, Inman, Kas.,	37.50
Johan Esau,	7.50
Walnut Grove S. S., West Liberty, Ohio,	2.08
Henry Heer,	2.50
Klaas Fisher,	.50
Conestoga Cong., Morgantown, Pa.,	25.00
W. Thielenhaus,	2.13
A Friend, Inman, Kas.,	12.00
Olive Cong., Elkhardt Co., Ind.,	14.45
David Thiessen,	1.00
Aaron B. Penner,	1.00
Spring Valley Cong., Canton, Kas.,	45.00
Churchtown Cong., Allen, Pa.,	12.00
John Engle,	2.50
Gerhard Kroeker,	10.00
A. G. B.,	2.00
A Friend,	15.00
Mennonite Cong., Rittman, O.,	15.00
Gladstein Cong., Elbing, Kas.,	22.70
D. Zook,	15.00
A Brother, Bucks Co., Pa.,	2.00
C. C. Schrock,	10.00
A Friend, Chortitz, Man.,	4.00
J. L. Martin,	.16
Sam'l Sharp,	5.00
Ben. Hartzler,	15.00
Yost Hartzler,	15.00
J. S. Hartzler,	3.75
J. Z. Kangy,	3.75
A. D. Zook,	3.75
Peabody Peachy,	3.75
Joshua B. Zook,	3.75
Ulrich, Sam'l and Chr. Thierstein,	15.00
Menn. Cong., Janzen, Neb.,	40.00
Peter C. Baltzer,	5.00
D. I. Barger,	5.00
Friends,	1.00
Menn. Cong., Freeport, Ill.,	37.50
David Martin and wife,	10.00
A. L. Eschman and wife,	4.00
F. L. Lawton,	2.00
Corn. M. Wall,	82157.74

Received for Specific Purposes.—
Payments on agreements to support one or more orphans for five years and over.

A Brother, Kan.,	15.00
Alice H. Herr,	15.00
J. L. Richert,	15.00
Dan'l and Anna Ruth,	150.00
Jno. J. and Mary Rupp,	15.00
John and Mary Rupp,	90.00
Anna and Eliz. Dueck,	75.00
Jacob K. Willems,	30.00
Peter Funk,	1.00
Yost L. Yoder,	1.00
A Sister, Belton, Mo.,	1.00
A Sister, Morrison, Ill.,	2.75
Nancy Miller,	.15
M. B. Shank,	1.25
J. F. Kolb,	5.00
Mrs. Samuel Wise,	1.15
M. E. H., Lampeter, Pa.,	1.00
M. A. H.,	1.00
Total,	25.00

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF MARCH, 1898.

RECEIPTS.	
Evangelizing,	
Scottsdale, Pa., Cong.,	10.70
Yost L. Yoder,	1.00
A Sister, Belton, Mo.,	1.00
A Sister, Morrison, Ill.,	2.75
Nancy Miller,	.15
M. B. Shank,	1.25
J. F. Kolb,	5.00
Mrs. Samuel Wise,	1.15
M. E. H., Lampeter, Pa.,	1.00
M. A. H.,	1.00
Total,	25.00
Chicago Mission.	
J. M. Eby,	5.00
Scottsdale Cong.,	13.10
Young People's Paper Association.	
Profits on sale of Colportage books,	2.30
Yost L. Yoder,	1.00
A Sister, Belton, Mo.,	1.00
Friends, Lancaster Co., Pa.,	8.00
A Sister, Allenville, Pa.,	1.00
Lucinda Hullman's S. S. Class,	1.00
Cleophas Amstutz,	2.73
J. F. Kolb,	5.00
A Sister, Lancaster, Pa.,	2.00
A Brother, Bucks Co., Pa.,	1.00
A Sister, Dalton, Ohio,	1.00
Harry J. Martin,	1.00
M. E. H., Lampeter, Pa.,	2.00
"F",	5.00
Sister Katie, Smithville, Ohio,	3.00
Walnut Grove Cong., Logan Co., Ohio,	17.82
C. E. Bender,	.80

Jacob S. Augspurger,	10.00
Katie Conrad,	1.00
N. Gerber,	1.00
Mary Snyder, (Neb.),	1.00
Mrs. Gutzmer,	5.00
Total,	91.45
Orphans' Home.	
Scottsdale Cong., Pa.,	10.20
A Sister, Belton, Mo.,	1.00
"E.", Illinois,	1.00
Total,	12.20
Armenian Orphans.	
M. E. H., Lampeter, Pa.,	2.00
Foreign Mission.	
Scottsdale Cong., Pa.,	13.70
Goodland Cong. and Union S. S., "E.", Illinois,	3.77
A Sister, Allenville, Pa.,	1.00
A Friend,	1.00
M. E. H., Lampeter, Pa.,	2.00
Total,	22.47

DISBURSEMENTS.

Evangelizing,	25.00
Chicago Mission,	91.45
Orphans' Home,	12.20
Armenian Orphans,	2.00
Foreign Mission,	22.47
Total,	153.12

DISBURSEMENTS.

Evangelizing,	
D. H. Bender, to Canada,	25.40
Chicago Mission.	
Rent Mission Hall,	30.00
Rent Living Rooms,	8.00
Rent Ryan Hall,	2.50
Living,	6.00
Domestic,	12.82
Dispensary (two months),	5.00
Mating,	2.00
Coal,	4.00
Postage,	.48
Soap,	.21
Gasoline,	.30
Drayage,	1.00
Hymn Books,	.05
Mending Unware,	.17
Sundries,	.17
Total,	68.03

Sundry.

Armenian Orphans,	4.00
Church Building Fund,	20.76
Total,	24.76

SUMMARY.

Evangelizing,	25.40
Chicago Mission,	68.03
Sundry,	24.76
Total,	\$118.19

Gratefully acknowledged,

A. B. KOLB, Pres.
G. L. BEXLER, Sec'y.
C. K. HOSTETLER, Treas.

A HOME IN HEAVEN.

A home in heaven! What a joyful thought, As the poor man tells in his weary lot! His heart oppressed, and with anguish driven From his home below, to his home in heaven.

A home in heaven! the sufferer lies On his bed of pain, and uplifts his eyes To that bright home, what a joy is given, What a blessed thought of his home in heaven.

A home in heaven! when our pleasures fade, And our wealth and fame in the dust are laid, And strength decays and our health is riven We are happy still with our home in heaven.

A home in heaven! when the faint heart bleeds, By the spirit's stroke, for its evil deeds; O! then what bliss in that heart forgiven, Does the hope inspire of a home in heaven.

A home in heaven! when our friends are fled To the cheerless gloom of the moldering dead; We wait in hope on the promise given; We will meet up there in our home in heaven.

A home in heaven! when the wheel is broke, And the golden web of the terror-stroke; When life's bright sun sinks in death's dark even, We will then fly up to our home in heaven.

Our home in heaven! Oh, the glorious home, And the Spirit joining with the bride says, "Come, seek His face, and your sins forgive, Rejoice in hope of your home in heaven."

—Scri. by Mattie E. Wolf, Urbana, Ohio.

For the Herald of Truth.

CHRISTIANS, GO TO WORK.

BY I. W. MARTIN.

Like the epistle of James, so we are. This epistle its nobly, perfectly, and exactly where it is, but it can not take the place of the Gospel of Matthew nor of Paul's letter to the Romans, neither could we have taken the place of the people 100 years ago, nor can we take it 100 years in the future, but now if we will, we can fit in admirably well. God has called us into this world at this period of time, when the greatest privileges of Christian work are placed before us. Why then walk idly all the days of your life through this God-given period of time?

God sees the perishing souls walking by your side, minute after minute, hour after hour, day after day, yes, year after year, and you Christian, saved from your sinful nature, made holy, fitted for God's kingdom and able to work for one who has loved you, washed you and died for you, how can you remain idle?

Do you not know that God has called you to be an active servant in His harvest field? God is looking for some sheaves to be gathered by you. He wants you to launch out into the deep and rescue the perishing ones. Start out this day and speak a soft and encouraging word to some fallen one, enter the service of your Master with boldness. But you say, How shall I go about it? Read your Bible daily, fast, before your Master, leaving self buried in the deep, calling mightily unto God asking Him to lead you, guide you, and direct you into all truth and righteousness. Tell Him that you are willing to do whatever He has in store for you. Let it be the offering of a cup of cold water to the thirsty, or feeding the poor, clothing the naked, visiting the fatherless and widows in their afflictions, praying for your ministers, filling your place in the church every Sunday (if you cannot preach you may be able to hear), enter the Sunday school where your work will be mapped out every

week and God will hold the picture of work before you, so that idle moments are impossible to approach. Remember that the wheels of the nations are whirling rapidly and are rushing us on to that Great Day, when that Great Judge will sit on the throne and we shall be judged according to the deeds done while here in the body. Your case will be the first one. Behold, the witnesses are ready to testify against you, the Judge ready to hear them. The first witness called, your next door neighbor, testifies that you had been a member and for some time a regular attendant of some Christian church; but when the church and Sunday school needed you most, you were careless and unconcerned in regard to work for the saving of souls, walking with the sinners without instructing them and therefore being a dark lamp to them, that words proceeded out of your mouth that were not wholesome to Christian life, the hungry were not fed, the naked not clothed, the afflicted not visited, and that you had been instrumental in different quarrels in your neighborhood, and therefore says you are not worthy or deserving the right to enter those pearly gates of New Jerusalem. The second witness, the Holy Ghost, testifies that He urged and pressed upon you at many times to go actively to work in regard to rescuing those perishing ones whom you could so easily reach, but you would not yield.

I urge you, my Christian friends, to live an active life for the cause of Christ, so that before the Judge will give your sentence, that young, pleasant, and perfect Man of 33 years, can arise holding His hands before the Judge showing the prints of the nails testifying that He has died and purchased you with His own blood, and you go free where some of your loved ones will meet you and greet you singing the songs of angels forever and ever more, Amen.

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LINES

on the death of Daniel Chold Powell,
who died Feb. 7th, 1898, aged 8
months and 20 days.

Our darling boy is gone—
That pleasant look and little smile
We never can forget.
Oh! may his life, his sickness, death,
Allure our thoughts to heaven,
That we may ever watchful be
While in his branches rest,
When we shall thus be called
To bid this world adieu.

Sleep on in thy beauty,
Thou sweet angel child;
From sorrow unblinded,
From sin undelivered,
Like the dove to the ark,
Thou hast flown to thy rest.
From this sinful world of strife
To the home of the blest.
Kings Co., Tenn.

MARRIAGES.

DETWEILER-CLYMER.—On the 30th of October, 1897, at the home of the bride (the home of Mrs. E. W. Swartz), in Bloomington, Ill., B. B. Swartz, son of B. B. Swartz, and Miss Mary E. Swartz, daughter of B. B. Swartz, were united in marriage by Rev. J. H. Swartz, pastor of the First Baptist Church, of Chicago, Ill., to Sister Mattie Clymer, of the first mentioned place. May God richly bless their joyful union, and may their lives be bright and shining lights in His kingdom.

MOYER-MOYER.—On the 25th of Dec., 1897, in Bloomington, Ill., B. B. Swartz, son of B. B. Swartz, and Miss Mary E. Swartz, daughter of B. B. Swartz, were united in marriage by Rev. J. H. Swartz, pastor of the First Baptist Church, of Chicago, Ill., to Sister Mattie Clymer, of the first mentioned place. May God richly bless their joyful union, and may their lives be bright and shining lights in His kingdom.

BAIR-HOSTETTER.—Mar. 22d, 1898, at the bride's home, by Rev. J. H. Swartz, son of B. B. Swartz, and Miss Mary E. Swartz, daughter of B. B. Swartz, were united in marriage by Rev. J. H. Swartz, pastor of the First Baptist Church, of Chicago, Ill., to Sister Mattie Clymer, of the first mentioned place. May God richly bless their joyful union, and may their lives be bright and shining lights in His kingdom.

HOSTETTER-HOSTETTER.—On the 22d of March, 1898, at the home of the officiating bishop, J. H. Swartz, near Fulton, Ohio, H. Swartz, son of B. B. Swartz, and Miss Mary E. Swartz, daughter of B. B. Swartz, were united in marriage by Rev. J. H. Swartz, pastor of the First Baptist Church, of Chicago, Ill., to Sister Mattie Clymer, of the first mentioned place. May God richly bless their joyful union, and may their lives be bright and shining lights in His kingdom.

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"Attend, young friends, while I relate
The dangers you are in;
The evil that around you wait,
While subject unto sin.
Although you flourish like a rose,
While in its branches rest,
Your sparkling eyes in death must close,
No more will they be seen."

CLIPP.—Conrad Clipp was born near Cassel, Hessen, Nassau, Germany, Oct. 10, 1831, died Mar. 18, 1898, aged 66 years and 3 months. He came to this country in 1853, residing first in Ohio then moving to Indiana, where he married Katherine Fletcher. To this union were born seven children, four of whom, with the wife, and eighteen grandchildren survive. He was a member of the Mennonite Church since 1851. He leaves a widow and eight children to mourn their loss. One daughter living in Iowa was unable to attend the funeral. He also leaves thirty grandchildren and five great-grandchildren. Funeral services by Jacob, from the First Baptist Church, on Feb. 27, 1898, at 2 p. m.

ZIMMERMAN.—On the 21st of December, 1897, at his home near Eberly's Mills, Cumberland Co., Pa., from effects of apoplexy, Emanuel Zimmerman, aged 70 years and 10 days. He was a member of the Mennonite Church since 1851. He leaves a widow and eight children to mourn their loss. One daughter living in Iowa was unable to attend the funeral. He also leaves thirty grandchildren and five great-grandchildren. Funeral services by Jacob, from the First Baptist Church, on Feb. 27, 1898, at 2 p. m.

SOLLENBERGER.—In Hamilton, Pa., on the 21st of March, 1898, of consumption, Barbara, wife of John Sollenberger, aged 60 years, 1 month and 21 days. She was a member of the Mennonite Church, and was buried at the Salem M. H., where services were conducted by Christian Byers and Christian Myers. Text, Phil. 1:3, J. S. BERKHOLDER.

MILLER.—March 26, 1898, near Shipshewer, LaGrange Co., Ind., Amanda, wife of J. Edwin Miller, aged 22 years, 6 months and 11 days. She was a member of the Mennonite Church, and was buried at the Salem M. H., where services were conducted by Christian Byers and Christian Myers. Text, Phil. 1:3, J. S. BERKHOLDER.

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WEAVER-HORNING.—On the 10th of March, 1898, at the home of the bride's brother, Isaac Horning, by Rev. J. H. Swartz, son of B. B. Swartz, and Miss Mary E. Swartz, daughter of B. B. Swartz, were united in marriage by Rev. J. H. Swartz, pastor of the First Baptist Church, of Chicago, Ill., to Sister Mattie Clymer, of the first mentioned place. May God richly bless their joyful union, and may their lives be bright and shining lights in His kingdom.

RIVER.—Near Letternenky, Franklin Co., Pa., on March 25, 1898, of consumption, Bro. Henry H. Rife, aged 7 years, 4 months and 8 days. He was born, raised, and lived on the farm where he died. He leaves an esteemed wife, one son and four daughters. He was a member of the Mennonite Church, and was buried at the Salem M. H., where services were held.

LEHMAN.—On March 10th, 1898, in Nappanee, Ind., of apoplexy, infant daughter of Albert and Alice Lehman, aged 11 weeks and 2 days. Funeral services by Jas. H. McGowan at the Mennonite M. H., 2 p. m. Text, 2 Sam. 12:23.

GO TO THY REST, FAIR CHILD.
Go to thy dreamless bed,
While yet so gentle, undelivered,
With blessings on thy head.
However painful it may be,
To know that thou art gone,
Thou wilt find it a relief,
These in thy heavenly throne.

FINAN.—On the 17th of Feb., 1898, near Anam, Johnson Co., Iowa, of catarrhal bronchitis, Edwin Edwin Finan, son of Peter and Annie Mary Finan, aged 3 months and 20 days. Funeral services at the Pleasant Hill M. H. on the 18th by Rev. Chas. W. Verry in German and by Rev. Teller in English. Text, Job 14:1-2. Buried in Deer Creek Cemetery.

**"Weep not for little Edwin,
His gentle spirit fled;
He is at rest in Jesus' arms,
Among the silent dead."
"Tis true we loved him dearly,
Yet Jesus loved him best;
He relieved him from his suffering,
And took him home to rest."**

YODER.—On the 15th of February, 1898, near Morgantown, Berks Co., Pa., of paralysis, Katie Yoder, aged 67 years, 11 months and 20 days. On the 15th she went to a neighbor's house, and about noon she suddenly fell off her chair, when kind hands helped her to the lounge; her tongue was paralyzed, and in about 15 minutes her eyes closed also. She was a daughter of John H. Yoder, deceased, of Spruce Hill, Juniata Co., Pa. She was never married. Four brothers and five sisters mourn her death. When about 7 years old she had scarlet fever, and lost her hearing. She was a member of the Anish Mennonite Church, and led a quiet life. She could not read, but we hope that by the grace of God she has found a home in the mansions above.

**Little Katie was our darling,
Loved of all the hearts at home;
But the angels came and took her,
And the angels coming quickly,
Gently whispered, Katie, come.**

**God His message sent to call her,
From her parents here below,
And she's gone to those fair mansions,
Where all our children go."**

BY HER AUNT, B. B. S.
I miss thee, sister dear,
From your old familiar place,
I do not hear thy footstep near,
Nor see thy cheerful face.
Thy room looks dark without thee,
How desolate every heart.
Oh, sister, hear thy voice again,
What joy it would impart!

**WE MISS THEE, OH, WE MISS THEE,
Whichever way we go,
The memory of thy kindness still
Will keep our hearts aglow.**

**Sweetly sleeps the precious sister,
All her toil and cares are o'er;
Freely from pain, and all earth's sorrows,
Now she rests on Canaan's shore.**

LINA.
BY.

BY.—On the 17th of March, 1898, in Rosedale, Waterloo Co., Ont., after an illness of many months, of paralysis, Mrs. Mary E. By, in the 11th year of her age. He was the son of Samuel Eby and was born Jan. 12th, 1825. He was

married to Maria Bauman, Nov. 11th, 1854. His wife died Nov. 11th, 1897. He was a member of the Mennonite Church, and was buried at the Salem M. H., where services were held.

MILLER.—On the 20th of March, 1898, near Walnut Creek, Holmes Co., Ohio, of consumption, Malinda Miller, nee Troyer, wife of John F. Miller, aged 21 years, 11 months and 21 days. She was born in German Township, Holmes Co., Ohio, March 29th, 1871. Lived in matrimony with her surviving husband 3 years, 11 months and 8 days. She leaves a sorrowing husband, 2 sons aged 1 and 3 years respectively, and a daughter and 1 brother. Deceased was a faithful member of the Anish Mennonite Church at Walnut Creek, Pa. Funeral services were held on the 23rd by J. S. Gerig in English and M. A. Mast and S. H. Miller in German, from John 11:25, 26.

On the 19th of March, 1898, near Lincoln, Lancaster Co., Pa., Katie, daughter of Samuel and Kate, aged 1 year, 11 months and 9 days. Funeral on the 22nd at the home of the deceased, by Bishop Hammerbeck, assisted by Bishop Christian Risher, John Myers and Bishop Jacob N. Brubacher. Text, John 16:22. Katie was a bright little jewel, and a comfort of home, but the parents can now think that she has a brighter and happier home. May they be reunited in heaven. May they be reunited in heaven. May they be reunited in heaven.

**"Once they had a darling Katie,
Full of sweetness, full of love,
But the angels came and took her,
And the angels coming quickly,
Gently whispered, Katie, come."**

**Tearfully we loved her,
And the form of darling Katie,
In our home no more is seen.
Little Katie was our darling,
Loved of all the hearts at home;
But the angels came and took her,
And the angels coming quickly,
Gently whispered, Katie, come."**

**God His message sent to call her,
From her parents here below,
And she's gone to those fair mansions,
Where all our children go."**

BY HER AUNT, B. B. S.
I miss thee, sister dear,
From your old familiar place,
I do not hear thy footstep near,
Nor see thy cheerful face.
Thy room looks dark without thee,
How desolate every heart.
Oh, sister, hear thy voice again,
What joy it would impart!

**WE MISS THEE, OH, WE MISS THEE,
Whichever way we go,
The memory of thy kindness still
Will keep our hearts aglow.**

**Sweetly sleeps the precious sister,
All her toil and cares are o'er;
Freely from pain, and all earth's sorrows,
Now she rests on Canaan's shore.**

LINA.
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BY.—On the 17th of March, 1898, in Rosedale, Waterloo Co., Ont., after an illness of many months, of paralysis, Mrs. Mary E. By, in the 11th year of her age. He was the son of Samuel Eby and was born Jan. 12th, 1825. He was

married to Maria Bauman, Nov. 11th, 1854. His wife died Nov. 11th, 1897. He was a member of the Mennonite Church, and was buried at the Salem M. H., where services were held.

SAYLOR.—March 14th, 1898, near Armbrust, Pa., Bro. Levi Saylor, aged 72 years, 11 months and 14 days. Buried on the 16th. Funeral services conducted by Jno. N. Durr, from 2 Sam. 15:23 (last clause of the Lord's prayer), and the bereaved wife and children, and may they be prepared when the messenger death comes, to say, "Here I am, Lord Jesus, receive my spirit."

ALLEBAUGH.—On the 3rd of March, 1898, in Hatfield Twp., Montgomery Co., Pa., of consumption, Sister Susan Allebaugh, aged 20 years and 19 days. Several weeks before her death she was baptized and received into church fellowship. She was buried on the 7th at the Main M. H., where Josiah Clummet conducted the services, from 1sa. 63:15-18.

HAGEL.—On the 3rd of March, 1898, near Culpville, Montgomery Co., Pa., Bro. Lewis Hagel, aged 75 years, 5 months and 29 days. He was buried on the 7th at the Main M. H., where Jacob Mensch conducted the services. Both of these funeral services were conducted at the same time, in the same place.

KREIDER.—Jan. 19th, 1898, in Witmer, Pa., Annie Kreider, aged 9 years, 11 months and 7 days. The deceased was a kind friend and a devoted Christian. She had a large circle of friends and relatives, and deeply felt her loss. The interment on Saturday, Jan. 22, at Mellinger's M. H., where the last rites were performed by the witness of a large concourse of friends.

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ORPHANS RESCUED

By The Home and Foreign Relief Commission

Ahmednagar, November 26, 1897.

Dear Brother Lambert:

By to-day's mail I am sending you some photographs to remind you of your visit to Ahmednagar. I hope they will reach you in time to be a Christmas card from us. Dr. Hume has been away from Ahmednagar most of the time for two months, so I have delayed getting the group until I might more readily explain them to you. No. 1 shows our friends, Mr. and Mrs. Haig, in the back-ground, and some of their agents and assistants about, and a group of children in their school, whom they have been feeding with the corn, rye, and leasus you sent to us. Many of these children would surely never have lived to be photographed, without that American grain. With Christian salutations from all the Ahmednagar circle, believe me, Sincerely yours, JULIA BISSELL.

The above is simply an extract, word for word, of the letter written by Julia Bissell, one of the active missionaries in India. The other photographs were similar to the one given herewith, and the letter is full of expressions of gratitude for the relief rendered by the Home and Foreign Relief Commission through its representative, Elder Lambert.

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MR. HAIG'S ORPHAN SCHOOL IN AHMEDNAGAR.

(PHOTO. NO. 1.)

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"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., MAY 1, 1898.

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ABRAHAM B. KOLD, Editor.

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EDITORIAL NOTES.

The religion that is not worth dying for is not worth living for.

The science that is "falsely so called," is the kind that is opposed to the Bible.

Six members were added to the Souderton congregation, Montgomery Co., Pa., recently.

The holiest Christians are the lowliest. Holiness rhymes with lowliness in reality as well as in poetry.

Our righteousness must exceed that of the scribes and Pharisees before we may expect to enter the kingdom of heaven.

Some of the providences and commandments of God are often read right only after the eyes have been washed with tears.

The sincere seeker after truth should not talk and act in a way that would lead people to believe that he thinks he knows everything worth knowing.

Hope is the most beneficial of all the affections, and does much to the promulgation of life if it be not too often frustrated; but entertains the fancy as an expectation of good.—BACON.

Righteousness, truth and purity are the three fundamental principles of religion. Where these are kept in view we need have no fear for the result. Good fruits will manifest themselves.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He has covered me with the robe of righteousness. Isa. 61:10.

Manual of Bible Doctrines.—Our new book on Church Doctrine by Pre. Daniel Kauffman, of Versailles, Mo., is completed and a number have already been sent out. In another column the reader will find a list of the contents of the book. This will be an excellent book for our people to read—not only our young people but also our older people. It deals with the principles of our religious belief, and the practices of the church. It will be sent to any address post-paid for 50 cents. Everybody should send for a copy, and read it carefully.

War.—From all sides comes the cry of war. The United States and Spain are practically engaged in war. Preparations are going on, troops are moving, battleships are in line and we have reports already of actual hostilities. O that the nations would use more pacific measures to settle their difficulties; that the time might hasten on, that truly swords should be beaten into plowshares and appears into pruning hooks, and the nations would learn the arts of war no more. War is always accompanied with death, suffering and distress in many ways, and brings us loss of life and property, destroys good morals and weakens the power of Christianity in different ways. Let every true Christian pray that peace among all the people may be cherished and nurtured and upheld until war shall be known only as an evil of the past.

Many "free-thinkers" evidently do not know that they owe their very freedom of thinking to the influence of the Bible whose doctrines and institutions they are trying to overthrow. If they do not believe this let them go to some country where the Scriptures are not known, and then see how long they will be permitted to think and act as they please. If the Bible is such a great hindrance to the highest grade of civilization, as some claim it is, why is it that there is no civilization worthy the name where there are no Bibles, and why do not skeptics withdraw to the

darkest heathen lands and there promulgate their fine "theories" and establish their "model society" with no Bibles to interfere? Apparently they have too much regard for their own personal comfort and safety to risk their lives in a region where the Bible has not at least tamed the ferociousness of the people.

For the Herald of Truth.
OUR RESPONSIBILITY.
BY J. F. FUNK.

There is a great responsibility resting upon every man and woman in the world; a responsibility which none can evade or escape, because it is laid upon us of God, our Creator and preserver, who shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

This responsibility is of the most vital importance unto us all, inasmuch as it concerns ourselves, in our relations to God, and embraces within itself the happiness or misery of our souls, for God will hold us accountable for all our actions, as already remarked.

There are positions of responsibility, and of great responsibility with regard to natural and earthly things. The cashier of a bank, the treasurer of a railroad company, or other corporation, and often the bookkeeper in a large mercantile house hold positions of great responsibility—thousands of treasure is under their control and the prosperity and comfort of multitudes may depend upon their honesty, their faithfulness, their prudence and attention. This responsibility may even extend to the life, happiness and comfort of millions of the human race. The governor of a state, the ruler of a country, especially under monarchical and despotic forms of government, where kings and princes rule with almost unlimited power, so far as the power of man extends—they have responsibilities resting upon them which would make other men tremble. Of course the power of God limits the power of man, but the monarch, in despotic forms of government, does very much as he pleases, and no other man has power to restrain him. Upon his word hangs the very life of his subjects; at his command millions perhaps will be called to arms, to go forth and scatter death, destruction and devastation over a happy, prosperous and peaceful people, over a thrifty, beautiful and fruitful country. His word will carry sorrow or joy, tears or gladness to many hearts. Life or death seem to be gifts at his disposal. John the Baptist was beheaded because of the rash promise of an imprudent, ungodly king. In like manner was Daniel cast into the den of lions, and the three Hebrews cast into a furnace of fire. Yet with all the responsibility which a human being can assume or be placed under, his responsibility does not compare with that which is laid upon us as Christian professors. The king and the emperor upon their thrones, in their glory, greatness and power, have no power over the human soul; they have power over the lives of their subjects; they have power over the country; but beyond that they cannot go; beyond that they possess no power. Christ admonishes us to fear not them which, when they have killed the body, have done all that they can do; but rather, says He, fear Him who has power after death to cast into hell, yea, says He, fear Him. Hence I say, we, my beloved friends, you and I, are laid under a responsibility that is greater than that of the king upon his throne. Why, do you say, how can this be? A poor frail mortal, in humble circumstances like I! Yes, my friend, the kings and great ones of the earth, as we have seen, rule only over earthly and perishable things; but upon us is laid the important duty of guarding our souls, of taking care of that part which is immortal, which shall live forever; we are to prepare and fit our souls for heaven, and we must give an account of our work; we are set over spiritual things. The world and all that is therein will perish, even these frail bodies of ours must decay, but the soul will never die; and the king upon his throne with all he has cannot purchase one soul. If the "ruler of Russia was to give all he had, his kingdom, power, glory, honor, wealth, subjects and possessions, cities and all—he could not purchase the soul of the most humble and despised Christian. Oh! my beloved friends, do we realize this great responsibility? Do we daily feel it? Do we daily pray for grace and strength, to be faithful, to be honest, to be sincere? O that we may but work out our salvation with fear and trembling.

WHAT IS OUR DUTY?

JOHN H. MOSEMAN.

The God of love sent His only Son into this world, to save fallen humanity; to be a friend, to the friendless; to be a help, to the helpless; and to die that we might live.

Christ, in speaking to His disciples, said: "If ye love me, keep my commandments; again He says: 'Ile that hath my commandments, and keepeth them, he it is that loveth me, and that the Lord thy God with all thy heart; and the second is like unto it, 'Thou shalt love thy neighbor as thyself.'"

Now dear reader, how much do you love yourself? How much do you love your neighbors who are dying without you? In Africa, China, India, and in Asia? How much do you love the Lord Jesus? Did you forget what He said to His disciples just before He ascended to heaven? "Go ye therefore and teach all nations?" Let us remember this is a command.

Some one says, "I could not go to China or India or any such place to teach or preach the gospel, I have a great deal of business to attend to, and circumstances don't allow me to go." What do you love most? The things of this present world or the true and living God?

The Lord said unto His disciples, "he that loveth the father, mother, son, or daughter more than me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

It seems there are so few brethren going to the foreign fields; most of the missionaries are sisters. Why is this? The brethren expect an extra vision from heaven, that they should go?

Peter evidently had forgotten the command, "go and teach all nations;" because eight years afterward it took a special vision from heaven, to show him that "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him."

We however need not expect any special vision or ocular demonstration from the skies. His word makes plain our duty, and as His children it is ours to say: "Lord, what wilt thou have me to do?" and then, when duty is made clear, to go and do it.

Lewistown, Pa.

SINS OF OMMISSION.

BY LIZZIE GINORICH.

The very thought of the judgment day must be a dreadful one to the sinner; but to the Christian that day will have no terrors; for, having "passed from death unto life" we "shall not come into condemnation;" but shall then receive our reward as a home in those realms of eternal bliss, being freed in the presence of our blessed Redeemer through whose atonement we are saved from our sins, and by His grace and the guidance of His Holy Spirit, we are striving to live lives that are holy and acceptable unto Him.

Let us picture to our minds the judgment scene! The *verme* need not strike terror into our hearts, for, it is not until the judgment hour has passed, not until the sentence has been pronounced, that the soul will receive its eternal re-

ward—eternal happiness, or eternal misery. In imagination we behold this scene of awful sublimity! A great white throne upon which is seated our blessed Redeemer (now no more a pleading Savior to be spurned, for the day of grace is over), now a stern judge around whom are gathered a countless host from every nation, from the most holy Christian to the vilest sinner, all awaiting their final sentence from the lips of the Judge, from whose presence not one can escape!

Why must they be judged? What charges are against them? Ah, "All have sinned and come short of the glory of God." Sin is the cause of all this. But, did not Christ die for sinners? That was indeed His mission in this world, but millions of souls for whom He shed His life blood, have neglected to accept Him as their Savior; and many, many more who had accepted Him omitted to do His holy will—and now await their final doom!

Let us listen to the words of the Judge as He pronounces the final sentence to each one. Does He accuse them of the many grievous sins they have committed in this world, as lying, stealing, etc.? No! We hear Him speak about feeding the hungry, clothing the naked, and caring for the needy, commanding those who have done these things, but, to those who have neglected to do so He says, "Inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto me. Depart from me, I know you not." Sins of omission, neglecting to do that which we know, as Christians, it is our duty to perform.

Sins of omission lead to sins of commission. Why? Because we are either growing better every day, or going the downward road; we cannot stand still while all the world is moving. It is by neglecting to do what we know is right, that we are led into, and do those things that are displeasing to God. "To him that knoweth to do good and doeth it not, to him it is sin—a sin of omission."

Let us take another look on the judgment scene. Do you not feel to weep while beholding that multitude of sinners—steeped in sin of the darkest dye? They have good reason to tremble as they await their awful doom, knowing what their sentence will be even before hearing it pronounced upon them, for they can trace their present condition back to that greatest of all sins: *omission* to accept Christ as their Savior. The gospel was preached to them, kind fathers, broken-hearted mothers, loving sisters and friends prayed for and pleaded with them, but they "put it off" and now it is forever *too late*! How eagerly they would accept Jesus now, but heaven's doors are closed against them. No loving Savior now heeds their earnest petitions. Sins of omission, my dear friend, will keep many a soul out of heaven!

Then we behold another class standing there, who had once lifted up their heads proudly, and declared they were "all right," and "better than most Christians." They live honest, upright, true, in fact many of them seem almost like Christians; giving their money for noble purposes, attending church services regularly, and yet, in doing all these things they neglected doing the "one thing needful," neglected their own souls' salvation.

"There is a way that seemeth right to a man," and resembles so closely the way that leads to God, that you can scarcely tell the difference sometimes, but, "the end thereof are the ways of death." How sad for these souls, and conscious of the many good deeds they have done, that after all this, they must share the same fearful doom of the vile sinner; because they lived for themselves, and died without Christ. So near, and yet so far from entering into the Kingdom! There is another host standing before the judgment seat, whose surprise and disappointment at their sentence will be even greater than that of those who neglected to accept Christ as their Savior. What a vast multitude of this class we find there! They had all professed faith in Christ at some time, had their life blood taken the vow to live consecrated Christian lives, united with the church, and observed many of the ordinances, and were connected with many so-called "Christian Societies," and yet they stand before the King with a feeling of condemnation because they now feel that they spent so much of their time in seeking pleasure, and gratifying their carnal desires, that they grew cold, careless, and almost indifferent to the cause of Christ. Let us listen as one of them relates her experiences, which will also answer for the thousands of others in like condition.

"I really intended to live a consecrated Christian life when I first started out in the Christian work, but I neglected to eat spiritual food—neglected to read my Bible,—there were so many other good books, and I thought the Bible was hard to understand, and I lost my interest in its pages—I associated with rather gay companions, making myself believe I could do them good, but I scarcely ever spoke to them about Jesus; I knew they were un saved but I never offered a really earnest prayer for their conversion, in fact I did not spend much time in prayer excepting to ask a few trivial petitions hardly expecting to have them answered. I went to church when I felt like it, not because I felt especially interested; I always tried to be there at communion time, because it was the custom. I sometimes offered a prayer in public, but it was only lip-worship. I knew I was not doing right, but I was too proud and stubborn to confess. I omitted to live a life separated from the world; I neglected—oh, so many opportunities I had of doing good. How many kind words I left unsaid, how many good deeds undone! I looked to the church to save me, believed that the minister told me. He said I could do as I please, go where I please, dress as I please—as long as the heart is right, all is right." I know now (and knew then), that my heart was not right with God, for the bond that had once so closely united my heart with His was severed; and this is what it all has led to! Ah, thousands have gone astray because they did not fully trust the Savior, in His strength alone we shall be able to stand in that great day.

The judgment day will reveal many things that the sincere child of God neglected to do, not intentionally, but often through want of better knowledge. We believe God overlooks and forgives our many failings and mistakes; for with all our sincerity and devotedness to His cause, we sometimes come short of doing His whole will.

But the judgment day has not yet arrived, and to-day the Savior is as lovingly and patiently waiting to welcome the sinner home as He has ever been. Will you, O sinner, again neglect this great salvation? *Neglect!* How much this word will mean to you some day, when too late, you would gladly accept salvation. Truly,

"Of all sad words of tongue or pen,
The saddest are, 'It might have been.'"

Dear Christian reader, let each one of us use these grand opportunities God gives us every hour, to the best possible good. Let us throw aside the "new resolutions" we have so often made (and as often broken), and, leaning entirely on the "Everlasting Arms," reach that higher plane of Christian living, yet ever growing more humble and submissive to God's divine will, knowing that "His grace is sufficient for us." It is after all not so much what we have done, as what, by God's grace, we strive to do, that will make us happy in the end; and what we might have done, but neglected to do, that will cause us eternal misery and regret.

Let us pray God to lift our hearts with the sunshine of His love, then do all we can to brighten and sweeten the lives of those around us.

"This world is full of beauty,
Like other worlds above;
And if we did our duty,
It might be full of love."
Elkhart, Ind.

FOR THE HERALD OF TRUTH.

BY A. K. KURTZ.

It is an established fact that there is no middle way between progression and retrogression either in the spiritual or material world. Strictly speaking, there is no such thing as neutrality. We are either for or against. We gather or we scatter; we learn or we unlearn; we gain strength or lose it. In nothing is this so palpably apparent as in our spiritual experience.

The fearful consequences of a retrogression in the spiritual life is plainly stated in the first part of the sixth chapter of Hebrews, from which may God in His mercy save us.

Spiritual growth is as necessary as the spiritual birth. What benefit could be derived from having children born into the world naturally, were they allowed to remain children in stature or intelligence? Great care is exercised in giving them proper food in order that they may grow to manhood and womanhood. We are also careful to train in such a manner that will develop their mental and intellectual faculties, which is as it should be, but is the same care and precaution used in the development of the spiritual mind of the babe in Christ as there is to promote growth in the natural child? There is certainly much to learn in regard to the proper training of the young convert. There is much room for prayerful study along this line, for the questioner has the young convert opened his eyes to the beauties of heaven until he is led, as it were, with Christ to the highest pinnacle from whence he is shown the vanities and the pleasures of this life, and if contrition for sin has not been deep enough to root out all love of vanity and pleasure of this life or sin in any form, we may expect instead of a healthy growth a gradual decline in the spiritual life.

Therefore the great and crying need of this time is thoroughness in the great work of repentance. There is need of a repentance so deep as will not be repented of. "All things must become new" in order to secure stability of purpose, "a holding out faithful to the end."

What a contrast between the child just learning to walk, scarcely able to sustain its own weight, and the man of muscle that toils all day long with no apparent feeling of fatigue; or the child who is just learning its letters, to the scholar who is master of half a dozen languages. But, says one, can there be such a contrast as this in the spiritual life? See 1 Cor. 14:20; Eph. 4:13 and other texts.

As there is a spiritual growth necessary, so there are also conditions of growth, viz., a hungering and thirsting after righteousness. The person that does not thirst for knowledge will never attain it, and this same rule will hold good in the spiritual sense. Much God desires our wisdom, our growth in divine life, in order that we may be useful in His service. He will not grant it against our desires, but must earnestly desire or covet good gifts before He will impart them and then we must be willing to use them to His glory. The man that hungers and thirsts after righteousness has the promise to be filled, not meaning that this filling will suffice for life, but the spiritually healthy will need the more of this righteousness of Christ, as the naturally healthy needs more natural food than the sickly person. Intellectual food does not satisfy the spiritual hunger. There is much scientific and philosophical food offered nowadays, but it is as so much stale manna to the soul that hungers and thirsts after the righteousness of God.

There is food that merely satisfies the wants of the body without containing the necessary elements of growth. So there is sustaining grace which we daily need to overcome the many trials and conflicts of life. But the truly spiritual has continued longing to be more perfect, more like his Master, and to this end daily seeks that food which not only sustains life, but will tend to bring him into still closer communion with his blessed Master.

Christ says, "When I am lifted up, I will draw all men to me." We sometimes liken ourselves as being enlisted under the banner of King Emmanuel, as soldiers battling for the right, but who is the standard bearer? It must be carried high so all around can see it. How can this banner be carried that all men may see it? Christ's power to save must be lifted high and faithfully proclaimed to bring conviction to the unsaved. Those that are saved and have hungerings and thirstings after righteousness and holy desires for Christ's holiness need to have Him lifted high in these attributes in order that they may grow and become strong in the Lord, and have soul food that will save them from falling away.

Wiletsville, Ohio.

FOR THE HERALD OF TRUTH.

BY RHODA WELLY.

This is a question well worth the consideration of every individual. Should there yet be one who has not yet stopped long enough to think for a few moments on this all important

question, "What are we living for?" let us stop now and meditate for a few moments at least.

We know that God has placed us here. Has He placed us here only to eat and sleep? Ah no! God created man in His own image, and has placed him upon this earth, to have dominion over the things of the earth, and to honor and glorify God.

Man is wonderfully created. For us to tell what any mind imagines, or to write exactly what goes on in any human soul, is to do a finer, grander thing than human ability has yet accomplished. The creation of man is something beyond the pale of human intelligence. Men are intelligent enough to invent many different kinds of mechanical devices, and any man who has made any machine, let it be what it will, surely knows where each part belongs, and when it is in action, what each part is doing. He knows all about it. God even knows a great deal better how everything is going on upon His earth. He knows what we are doing. Our every thought, our joys and our sorrows, and all our intentions are in full sight of His all-seeing eye.

God has given us this privilege. Each one can choose for himself what kind of a life he is going to live. We can choose to live so that we may prove a blessing to Him who has created us, or, we can choose to live a life of sin and folly. But let's remember that God has a great "book of memory," in which the deeds and actions, the thoughts and intents of each of us are recorded, not only for one day, but for every day of our lives.

Why do so many refuse to serve their Creator, and choose the vain things and perishable riches of this world, spending time and money in some dancing hall, or in some theater, or perhaps in some secret lodge where so many young men, and older ones as well, are found in some saloon which may lead them on and on, down to theft, shame, murder, death.

Many a one says, I shall enjoy myself while I am here, for I have but once to live. It is indeed true; we have but once to live, and once to die. And as a tree falls so shall it lie.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9.

These are the things which lead men away from God. These are the things which break down the building, which will cause it to fall in the day of His coming, when the storm winds of God's anger will overtake them, and they will realize that they were building on a foundation of sand, and not upon Christ, the unchangeable Rock.

As we live here so shall the just God judge us at that great judgment day. Let us then try to live such lives, that when our time is done upon earth, for Christ's holiness need to have Him lifted high in these attributes in order that they may grow and become strong in the Lord, and have soul food that will save them from falling away.

Where are you going to spend eternity? May the Christian be comforted, strengthened, and encouraged, by the many blessed words which are left here upon record for us. Let us not be afraid nor ashamed to let our light shine, that others may know that there is reality in Christianity.

It is joy to the Christian to know that there is a place prepared for every individual; a place where there shall be

no more sorrow and no more death; when all is joy and peace. Oh let us ever strive to reach that beautiful home above.

Wakarusa, Ind.

THE TRUE FOUNDATION.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

Our text speaks of a foundation. Every structure without a foundation is worthless, and every prudent man when he contemplates the building of a house, or any other structure, lays first a solid foundation, well knowing that this is the essential part of the building. When he has laid a solid foundation he builds on it with courage and satisfaction, knowing there will be no danger of his building falling, or being impaired by settling in the foundation.

In the text we are told of a foundation which is the foundation of God. It is the sure foundation; it will never settle; the building set upon it will never give way. Even though heaven and earth pass away, this foundation will stand, because it is laid by God Himself.

This foundation, however, is not made of earth or stone, or any material substance. It is the foundation which God has laid for our faith, for our salvation, for our hope of eternal life. The Savior Himself says, "Ile that heareth these sayings of mine and doeth them, I will liken him to a man which built his house upon a rock, and when the rains descended, and the floods came, and the winds blew, and smote upon that house it fell not, because it was founded upon a rock." The apostle, likewise, refers to the same foundation when he says, "Other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3:11.

What we look out into the Christian world at the present time we see that many are building their faith upon a foundation that will not hold them, because it is not built upon Christ. There are many men building on the sure foundation, and not on the solid rock. They claim they are building on the sure foundation, but are deceiving themselves. There is a vast difference between building on popularity and worldly honor or in building on the true foundation—Jesus Christ. The popular foundation is self-exaltation, pride, worldly honor, display and pleasure. These are the things which lead men away from God. These are the things which break down the building, which will cause it to fall in the day of His coming, when the storm winds of God's anger will overtake them, and they will realize that they were building on a foundation of sand, and not upon Christ, the unchangeable Rock.

In answer to the question so commonly asked, "What harm can there be in parlor and boarding school dancing?" we will give the words of Mr. T. A. Paulk, of the Christian Standard, a publication owned and edited by the Dancing Masters' Association of the Pacific Coast: "In these places," he says, "are taught the rudiments of an education which may make them graduates of the saloon or the brothel."

"I do not think that it *always* does, but I do say that it *often* does."

"I only wish that certain parents who think they are restricting their children to parlor dancing at home only," could have seen as I did, their girls, some of them but twelve or fourteen years of age, dancing in a public saloon, where so much had been spent on their education that the women had to hold their dresses up to keep them from getting soiled and wet as they danced.

"This is usually the result of teaching the child to dance and then to restrict it."

What can be the object of this Sunday school superintendent, but that his boy may learn to do as the world does, to mingle more gracefully in its society, to spend his evenings in that which they think is the queen of worldly amusements. If this be his object how can it be reconciled with the admonitions: "Be not conformed to this world," 1 John 2:15; "A friend of the world is the enemy of God," James 4:4.

The Bible clearly indicates that there is to be a dividing line between the world and the disciple of Christ. On which side is the dance?

Are the low cut dresses, bare arms and tightly clinging gowns, befitting the modesty of one professing to be clothed in Christ's robe of righteousness? Can the giddy music, the overheated room, the early morning hour and the embrace of the opposite sex tend to purity of thought? Is the position assumed in the waltz tolerated in any other place? Is a word in it all tending to temptation, if not actual sin, and how can a Christian pray "Lead us not into temptation," and then allow his children to go into the most captivating temptation ever invented?

Great as is this evil there seems to be almost no voice to speak out and warn against its bold effrontery. The Dancing School is not only tolerated but it is supported by a large portion of the church, while in many places Christian people open their parlors for private dances. I know of an Academy for young ladies, connected with whose Board of Directors are among the foremost Congregational ministers of Massachusetts, that allows the girls to have weekly dances among themselves. Though they come from Christian homes, and may have been taught by watchful parents, to look upon dancing as a sin of worldliness, yet in this seminary, which is one of our very best, they have every encouragement and means to learn to dance. This season there was only one student who had the courage to refuse. Another student declined to dance for some time, knowing that her mother, then in heaven, had been opposed to it, but finally she yielded to the solicitations of the other girls.

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THE FORMATION OF HABITS.

BY S. F. COFFMAN.

A young man came to me not long ago and asked me, "What are we going to do with this habit of careless talking?" This habit of careless talking is one that is formed in youth, and if allowed to develop, it will become careless, idle, foolish talkers in old age. How does this habit affect our Christian life? A great deal. There is a world of evil in this careless talk that is going on, so thoughtlessly indulged in sometimes by Christian people. Bad habits do have their effect on our Christian life. Maybe some of us are trying to stand against it, and in order to get rid of it we will have to do with it just as we must do to get rid of all other bad habits,—we must break it. Some say they cannot break their bad habits which they have formed in youth. Sometimes these very bad habits are the cause of making our Christian life far below what it might have been if these habits had not been formed, or if they would have been broken after they were formed.

If we do not take the word of God for our standard to go by, in our Christian life, our bad habits may become our standard. Let these bad habits be put away. Shall we excuse ourselves, and carry along with us that member of our body which is oftentimes such a detriment to others as well as ourselves. Let us get our tongues converted, let our talk be "always with grace seasoned with salt." Let us get rid of this habit of careless talking, as fast as God gives us grace. Most of us say many things that we could get along without just as well. Getting rid of this habit is part of the growth in grace.

For the Herald of Truth.

THE LIGHT OF NATURE AND OF GOD.

BY MARY A. MAST.

This beautiful Lord's Day morning as I am sitting at the window, beholding the beautiful sun rise, I am inspired with the greatness and the beauty of light in God's creation.

Nothing is greater and more beautiful than the light. Its benefits are manifest everywhere and are manifold. Without light we would have remained altogether in darkness. In fact, without light this world would not be a fit dwelling place for us; it is indeed a question whether we could live at all in this world, if the earth did not enjoy the light. The light is indeed beautiful and pleasant to us in every way. It is necessary to our health and to our happiness. It is necessary even to the growth of vegetation, fruits, trees, flowers, everything needs light.

The word of God speaks of another light, that is, spiritual light, the light of the Gospel, the light that brings to us the knowledge of God, the plan of salvation, the life in Christ, the blessedness that is prepared for us in the future world.

Then Jesus teaches us that He Himself is the great Light which came down from heaven to reveal His blessed truths to the children of men. He says, to His disciples, "Ye are the light of the world." We, as the children of God, and the followers of our Lord Jesus Christ, hold the same position to day as did the apostles in the days of Christ,

hence we are to be the light of the world in the present age as the disciples were in the former age.

The apostle John says, "If we walk in the light as life is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." John 1:7. Likewise Jesus also teaches us that, "A city that is set on a hill cannot be hid," neither do men light a candle and set it under a bushel, but upon a candlestick,.... "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

What is it then that the world must see? What will make known to the world who the children of God are? It is our work, our walk, our conversation, our conduct, and our behavior in every way, that tells the world whether we are walking in the light, or in the darkness of this world. Many professed Christians are seemingly groping their way along in the darkness of sin, and do not reflect the true light of God. They are not born of God, they have not the mind of Christ, none of that kind, devoted, submissive spirit that Christ everywhere manifested.

When we have these characteristics we will bear "fruits of righteousness," we will walk with Christ; we will set our affections upon heavenly things; we belong to the "household of faith;" we lead a blameless life, and our light will shine. We will visit the sick, and the fatherless in their afflictions; we will be doing good unto all men, and in all things we will seek to glorify God, who has bestowed upon us both natural and spiritual light.

Let us walk with God, always realizing His presence, knowing Him, and having His Spirit dwelling within us, believing that Christ is the great Light, and His word a lamp unto our feet, and a light unto our pathway. If we keep Jesus with us, the light of God's love will surely reflect from us, and we will not become stumbling blocks to others. May we all endeavor to show such a light that, by our good influences, we may turn many to righteousness, and like the stars in the firmament of God, be made to shine forever and ever.

Sterling, Ohio.

For the Herald of Truth.

IS CONSCIENCE A SAFE GUIDE?

In passing through this life of conflict and peril it is necessary that we have a guide that would mark out life's danger to us, and lead us into paths of right and safety. Our voyage across the sea of life may be compared to a ship sailing over the great ocean. For the ship a certain course is laid out which has been determined to be free from all dangerous rocks and shoals, and that a ship should be guided by the point of destination. So, too, there is a course laid out for man, which if he follows will bring him safely to the shores beyond. There are, however, known and unknown dangers on either side. As the ship, in drifting from its prescribed course, is liable to be driven from its path, if he follow not the channel of safety, is in danger of suffering shipwreck. In order that the ship may be safely directed, it has to be provided with a compass. The compass serves as the captain's guide and by this he may ascertain whether the ship is pursuing the right course or not. Of

how much greater importance is it that man has in his possession a compass or guide in crossing the sea of life. The Creator in His infinite wisdom has endowed man with this all-important faculty.

Knowing that man would be tempted and influenced by evil, God instituted the law of "thou shalt not" and implanted a moral guide in the sentient soul. This guide or "compass" is his conscience.

Now the question comes, is conscience a safe guide? This is a question which has already incited much controversy; it has been discussed time and again and still many do not know how to answer it.

The word conscience is derived from the Latin *con* (con) meaning with and *scientia*, and Webster defines it as the faculty, power or principle within us, which decides upon the lawfulness or unlawfulness of our actions and affections and instantly approves or condemns them. First let us see whether our judgment of right and wrong, whether our approval or denunciation of our inclinations and affections, in other words whether the dictates of our consciences are always correct. Right and wrong are principles that are utterly distinct and are eternally separated from one another. Upon the embracing and following of either of these great principles hang our eternal destiny. It behooves us therefore that we follow the right and flee from the wrong. How important it is then that we have a true guide, that dictates to us what is right and what is wrong so that we may live and act thereupon.

Shall we then look to conscience as the ultimate dictator of right and wrong? Is it expedient for us in printing the book of life whose pages stand out as our eternal monument to rely upon the voice of conscience as our moral guide?

If conscience is a safe guide, then, what conscience calls right is right, and what it calls wrong is wrong, moreover, every man's conscience would have to be the same because right and wrong are principles that never change. Why is it then that one man can perform a certain act without the slightest feeling of condemnation, or even with a feeling of content, whilst another, should he do the same, would be pricked to the very heart? For example: why is it that one man can conscientiously use tobacco, whilst another would think himself defiling the human body? Why does the heathen mother take her innocent babe and throw it into the mighty Ganges, imagining herself performing a sacred duty, whilst we in our land would deem it heinous murder? Why can one go out on the battle field and slay his fellow men, thinking he is meeting a solemn obligation, whilst another would shrink from the very thought of it, lest he hear the blood of his brother crying to a just God?

Conscience is the consciousness of the man that smokes tobacco is not a safe guide, because God says that we are not to defile the temple of the Holy Ghost. We say further that the woman that throws her child into the river, and he who slays his brother, have no safe guides in their consciences because God says: "Thou shalt not kill."

From this we see that it is a well-known fact, that the consciences of

people differ greatly and that what one looks upon as right, another pronounces wrong. We see therefore that a thing is not necessarily right because we think it is right. From the simple fact that the consciences of different people vary so greatly we conclude that generally speaking conscience is not a safe guide.

But you will say, what then will we have to go by, or if conscience is not a safe guide, what have we to do? What purpose could God have had in implanting this faculty in man if it is not a safe moral guide? The fact is, sin having entered into the world, and passed through all generations, that conscience has become darkened or perverted, consequently the moral standard our consciences would set up for us is defective and fallacious.

Conscience being perverted, shall we then disregard it and cast it aside? Verily no.

We cannot do without this moral guide. The sin-stained conscience though it may keep man from falling so low that he does not see anything higher above him any more, is by no means an infallible guide. As to how far conscience has been darkened and depraved by the fall, we are unable to say. That it has been corrupted by the inherited depravity of our nature admits of no doubt. Nothing pure can come out of something that is impure. We are born with perverted consciences.

David said, In sin did my mother conceive me. Excepting the lowly One of Nazareth there was never yet a child born into this world that was free from sin. If the child has had wicked and sinful parents we see these traits already cropping out in its infancy. Its thoughts are "evil continually" and it soon is engaged in every imaginable sin, with scarcely any hesitation or reflection. On the other hand if a child has had parents that lived devoted Christian lives we find it almost invariably good and quiet, and very susceptible of right and wrong. Of course through remote causes there are exceptions to these inferences, but as a rule we find them to be correct. The great differences in the nature of children explain why the moral standards our consciences set up for us, are so vastly different. So much light or truth as we have received, so much will be shown by the decisions of our consciences.

To show under what conditions we may rely upon the guidance of our consciences let us illustrate. What is the one indispensable condition of safely navigating a ship? It is that the needle of the compass be perfectly free to yield to the magnetic current. If the iron of the ship should perchance present such attractions as to sway the needle somewhat from its full surrender to the pole, and the captain would take the misdirected needle as his guide, immediate danger would accrue—the ship would miss the channel and sooner or later would meet with disaster.

"Christianity is not a drill; it is life, full, free, radiant and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of Perfection; not to weary his soul with rules, but to live in Christ as one breath with a friend. There is one way to complete manhood, and that is, fellowship with Jesus Christ."

Bro. Leaman left on Tuesday for a two months' visit at home and with friends. We miss him here, but trust that his visit may be a blessing to himself and all those with whom he meets. The recent city election brought with it a great deal of excitement. On Monday evening during our German meeting there was more noise outside of the

THE HARVEST IS NOW.

Did you think that it would be to-morrow
The harvest should be?
Did you dream that the words which you
bore
From far Gallilee
Are somehow for one and another,
But not just for you?

Are ye men for that good, willing brother,
That sister so true?
And so you pass lightly earth's sorrow,
And never sorrow?

That death waits for many to-morrow,
That death waits for you?
O, hark! how the chorus is swelling,
O, hark! what the voices are telling:
The harvest is now!

Do you hear but not heed to your Master?
Are you deaf to His call?
Do you gather your treasure the faster,
And cling to it all?

But one thing you fail to remember:
It is not your own.
The fullness of June and December
Are only a loan;

And you see not your absent Lord's sorrow
Our saviour's pain,
And forget that He cometh to-morrow
To reckon with you.

O, hark! how the chorus is swelling,
O, hark! what the voices are telling:
The harvest is now!

And what of the patient and weary
Who toil all alone,
And scan the cold skies, dark and dreary,
Where Christ is unknown?

Too long and in vain have they pleaded:
"The harvest is great,
O, send us the help that is needed,
It groweth so late!"

Then haste to give gladness for sorrow,
Come out of something that is impure.
A thought of "four months" or to-morrow,
The harvest is now.

O, hark! how the chorus is swelling,
O, hark! what the voices are telling:
It is now! now! now!!

—M. Carrie Moore, in *The Baptist Missionary Magazine*.

MISSION NOTES.

We are glad for these bright spring days; the children enjoy the sunshine and warm air. All things which we have been much in the house all winter they enjoy the sunshine and spring air.

The Sunday schools are somewhat smaller than formerly on account of nice weather for play; we hope however to keep at least the earnest ones. Last Sunday the school here numbered 110; and the school at Ryan's had numbered about thirty-five, the interest is being kept up very well.

The sewing school is full of interest and energy, the eager little workers keep the teachers' hands and hearts fully occupied.

We are always ready to see those whom we have learned to love move away from our neighborhood. Several families of those who worked with us faithfully for some time have, on account of work in another part of the city, moved away; still we believe that the dear Father can keep them there as well as here, and we commit them to His care.

The medical work is still being faithfully carried on, and many sick ones are helped, and with the helping of the body they are pointed to the great Helper of the soul.

Yesterday a large case of eggs came in from Sterling, Ill. This was a nice roll of home made carpet for our kitchen came from Pennsylvania.

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The recent city election brought with it a great deal of excitement. On Monday evening during our German meeting there was more noise outside of the

hall than inside; still amid all the din we rejoiced that we had something so much better than worldly leaders to rejoice over and to work for.

We need more real heart-felt loyalty to our King. May we be true to Him.
SISTER LINA.

GAY AND COSTLY ATTIRE.

(The subject remarks on gay and costly attire and the wearing of gold or other ornaments on the person, are taken from a letter written from India by the celebrated Missionary Adoniram Judson to the female members of Christian churches in the United States in the year 1817. Dr. Schaaf, in his *Encyclopedia of Religious Knowledge*, remarks of Dr. Judson: "He was one of the most heroic and devoted as well as one of the earliest missionaries which America sent forth to heathen lands. His name will continue to shine amongst the galaxy of apostolic laborers. He has merited and will ever continue to be known by the title of the Apostle of Burmah.")

DEAR SISTERS IN CHRIST:—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those whom of all others we desire to please.

In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the Gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display, which has, in every age, and in all countries, been a ruling passion of the fair sex, as the love of riches, power and fame, has characterized the other. The obstacles to the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner, which is too prevalent in our beloved native land. On our meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At this time I had not maturely considered the subject, and did not feel sure what grounds I ought to take. I apprehended also, that I should be unpopular and perhaps opposed by some of my coadjutors.

I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear ornaments, before they entered the chapel, and in a corner of their handkerchiefs and on returning, as soon as they were out of sight of the Mission house, stopped in the middle of the street to array themselves anew.

In the meantime, I was called to visit the Karens, a wild people, several days' journey to the north of Maulmain. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with overshadowing trees." But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. On one Karen lady, I counted between twelve and fifteen necklaces of all colors, sizes and materials. Three was the average. Brass belts above the ankles; neat braids of black hair tied below the knees; rings of all sorts on the fingers; bracelets on the wrists and arms; long instruments of some metal, perforating the lower

part of the ear, and reaching nearly to the shoulders; fancifully constructed bags, enclosing the hair, and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, constituted the fashions and the lot of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must fight or die. I considered the spirit of the religion of Jesus Christ. I opened Tit. 2:9, and read these words of the inspired apostle: "I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array."

Some of the Karen men had been to Maulmain, and seen what I wish they had not. And one day, when we were discussing the subject of ornaments, one of the Christians came forward, and declared that at Maulmain, he had actually seen one of the great female Karenesses, wearing a string of gold beads around her neck, and a pair of gold earrings. On arriving at Maulmain, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did, was to crawl out to the house of the patroness of the gold necklace. To her I related my adventures, and described my grief. With what tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and enquire, what is the real motive for wearing ornamental dress? It appears to be the desire of setting one's person to the best advantage, and exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? In such motives and sentiments conjoin with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company, as when quite alone, kneeling before God.

2. Consider the words of the apostle, quoted above from Tit. 2:9:—"I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." I do not quote a similar command recorded in 1 Peter 3:3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes, in nearly every instance, and in every case can be evaded, and every doctrinal assertion perverted, plainly and handsomely too, if we set about it in good earnest. But preserving the posture alluded to, with the inspired volume spread open at the passage in question, ask yourself, in simple and unadorned sincerity, whether the meaning is not just as plain as the sun at noon day. Shall we then bow to the authority of the prevailing usages and fashions of the age? If so, please to recollect, that you have said to the heathen; for the heathen can vindicate all their superstitions on the same ground.

23) they will cast a reproachful, triumphant glance at their old teachers, and spring with fresh avidity, to repurchase and resume their long neglected elegance;—the cheering news will fly up the Lah gyaing, the Laing-bwai, and the Sal-wein;—the Karenesses will reload their necks and ears, and arms, and ankles;—and when after another year's absence I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity, enthroned in the centre of the assembly, more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers.

And thus you, my dear sisters, sitting quietly by your firesides, or pairing devotedly to your place of worship, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds of this far distant land; and while you are sincerely and fervently praying for the up-building of the Redeemer's kingdom, are inadvertently building up that of the devil. If, then, the other hand, you direct your eyes to all meretricious ornaments, your sisters and daughters, who come hither, will be divested of course;—the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be pure also.

Dear Sisters:—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and enquire, what is the real motive for wearing ornamental dress? It appears to be the desire of setting one's person to the best advantage, and exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? In such motives and sentiments conjoin with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company, as when quite alone, kneeling before God.

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May 1, 1898.

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11. Indiana.
12. Indiana and Michigan District (Fall).
13. Illinois.
14. Missouri.
15. Kansas and Nebraska.
16. Nebraska German.
17. Minnesota District.
18. Minnesota District.

Monthly Calendar for May, 1898.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

☾ 6; ☿ 12; ♀ 20; ♀ 28.

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SUNDAY SCHOOL LESSONS.

LESSON VII.—MAY 8.

THE MARRIAGE FEAST.—Matt. 22:1-14.

[Read Chapter 22. Memory Verses 2-4.]

GOLDEN TEXT.—Come, for all things are now ready.—Luke 14:17.

INTRODUCTION.

TIME.—Tuesday, April 4, A. D. 30; two days after our last lesson, and three days before the crucifixion.

PLACE.—The temple at Jerusalem.

TEACHINGS OF THE PARABLE.—In this parable we see God in His grace bidding the rebellious Jews to the feast, and making them the preferred guests. This preference refers to the offer of the Gospel to the Jews after the crucifixion and resurrection; and foretells their rejection of the offer of grace, and the subsequent destruction of Jerusalem. The second division of the parable refers to the calling of the Gentiles, and the general acceptance of the Gospel by them.

DAILY READINGS.

M. (May 2.) The Marriage feast. Matt. 22:1-11
T. The Supper of the Lamb.

W. The white robe. Rev. 19:5-10
T. Whoever will. Rev. 22:13-21
F. Wily of invitation. Prov. 9:1-12
S. Folly of refusal. Prov. 1:30-33
S. Wicked excuses. Luke 14:15-24

LESSON VII.—MAY 15.

WATCHFULNESS.—Matt. 24:42-51. [Read Chapters 23, 24, and Rom. 14:1-13. Memory Verses 44-46.]

GOLDEN TEXT.—Watch therefore; for ye know not what hour your Lord doth come.—Matt. 24:42.

INTRODUCTION.

TIME.—April 4, A. D. 30, probably on Tuesday afternoon, the same day that Jesus had spoken the parable of our last lesson.

PLACE.—On the Mount of Olives, overlooking Jerusalem, as Jesus was on His way to Bethany.

THE HEARERS.—The discourse given in Matt. 24, 25 was spoken on the Mount of Olives to the circle of our Lord's disciples only. It consists of a series of prophecies relative to the destruction of Jerusalem and His second coming to judge the world, with parallels enjoining watchfulness.

THREE KINDS OF WATCHING.—(1) The watching of caution. The thief would find an easy entrance to an unlocked or unwatched house. For want of watching the property of the careless owner is stolen. This is one picture of the man who is not ready when Christ the Lord returns; for He says, "Behold, I come as a thief" (Rev. 16:15; 1 Thess. 5:2; 2 Peter 3:10). (2) The watching of duty. This we see illustrated in the school boy whose lessons are studied ready for the teacher's coming; the workman whose task is properly performed when the foreman's back is turned; the daughter who keeps everything at home in good order during her mother's absence. Thus the loyal servant of Christ must be about his Master's business because he expects His

return, and may look forward to the blessing and the reward pronounced on him "whom the Lord when he cometh shall find so doing." (3) The watching of desire. This feature of watchfulness is touched upon in the passage that immediately follows our lesson. Many Scriptures declare that the Lord is coming again. It is His will that His disciples should be looking for Him. Not, however, in fear and anguish, but with an earnest, loving desire to see Him.

TEMPERANCE.—As Christians we need to watch for the coming of our Lord; but we need to watch also our habits and lives, and those of others in order to do them good. In this sense the lesson applies forcibly to temperance. We should make an application of the lesson to this monster evil as well as to all evils that we may hope to be instrumental in correcting.

DAILY READINGS.

M. (May 8.) Warning. Matt. 24:1-14
T. Unexpected. Matt. 24:32-44
W. Watchfulness. Matt. 24:42-57
T. Ready and not ready. Matt. 25:1-13
F. Expectation. 2 Peter 3:8-14
S. Watch and pray. Mark 13:28-37
S. Hold fast and repent. Rev. 3:1-6

SOME BE'S FOR YOUNG CONVERTS.

VERTS.
Be sure of your conversion.
Be watchful and prayerful.
Be faithful and steadfast.
Be happy, carry rays of sunshine into both home and church.

Beware of your religion becoming a mere habit.

Be terribly in earnest.
Be filled with the Spirit.
Be always inwardly sweet.

Be not too fond of the pleasures of the world.
Be conscientious and severe toward yourself, but lenient and courteous to others.

Be not in too great haste to reform the church.

Be a pillar, not a sleeper, in the church.

Be loyal to all the interests of the church; take them up; advertise them.

Be on hand to welcome others to the church.

Be at home in the church—a part of it.

Be above slighting others and of being slighted.

Be reverent and respectful in the house of God.

Be a necessity to the church. Work in the rear as cheerfully as in the front.

Be truly great by being the servant of all, not of a certain class only.

Be a bearer of burdens, not merely a fifth wheel.

Be a supporter of the church—intellectually, spiritually, financially.

Be in touch with all the benevolent institutions of the church.

The first great lesson a young man should learn is that he knows nothing, and the earlier and more thoroughly this lesson is learned, the better it will be for his peace of mind, and his success in life. A young man bred at home, and growing up in the light of parental instruction and fraternal pride, cannot readily understand how it is that every one else can be his equal in talent and acquisition.

CORRESPONDENCE.

CLARK CO., OHIO, APR. 11, 1898.—We have again been encouraged and admonished by ministering brethren of our duties in the work of the Lord. How much good we may do if we are faithful and consecrated to the Lord's service. Our Sunday school opened the first Sunday with twenty-three scholars, and the second Sunday with twenty-eight scholars and five teachers. We did not have any Sunday school before this, as we felt there would be too few who would take an interest in the work to carry it on successfully, but we found out differently when we gave it into the hands of Him who directs all things to His glory. We hope our localities who may hold this view will cast away all fear, and take hold of the work with earnest hearts, and God will bless them in their efforts, and enable them to do good to many who would otherwise not have the opportunity of attending Sunday school.

COR.

ALBANY, ORE., APR. 15, 1898.—Our Sunday school was organized in January, when Christian Kennel and Daniel Erb were appointed as superintendent, and assistant superintendent. Recently also seven souls were baptized, and received into church fellowship. May God bless them that they may be faithful to walk in the narrow way, in the strength of the Lord Jesus Christ. Four sisters were also received into church fellowship by letter, from the churches to which they formerly belonged. Also a brother who is a deacon—whom we hope he may fill with credit to himself and the church. There is in our congregation a growing interest, and the New Year been visited by Bro. Grooms, aged 19 years, having been called home. One member was received into church fellowship April 9th.

PAULINE, NEB., APR. 13, 1898.—Bro. S. P. Coffman came into our midst the latter part of February, and held meetings for two weeks. We enjoyed a season of spiritual refreshment, May God bless the young brother in his work. Our little congregation has since the New Year been visited by Bro. Grooms, aged 19 years, having been called home. One member was received into church fellowship April 9th.

FROM STRANG, ILLINOIS, APR. 18, 1898.—On the 11th of April 1898, we were again visited by the brethren J. M. Numemaker of Roseland, Adams Co., Neb., and Ammon E. Stutzman of Lund, Decatur Co., Kans. The brethren held six well attended meetings, at each meeting proclaiming the Word unto the saints and sinners. We were admonished by the brethren to walk in Christ's footsteps and be sincere in our faith towards God. May God give the dear brethren strength so that they may be ever faithful to Him and continue in proclaiming the truth. We feel very thankful to God and the brethren. May they come often to visit the congregations that are scattered all over the country, especially the small congregations.

COR.

LORETTA, SOUTH DAK., APR. 18, 1898.—A kind greeting in Christian love and peace, to all the readers of the HERALD OF TRUTH. We have recently been blessed with a fine rain, which moistened the earth and revived vegetation. The wheat was suffering from the drought, but we hope by the divine blessing, we may be favored with the early and the latter rain in such an abundance that a good harvest will be produced. We had our Easter services and Bro. H. P. Unruh preached to us the word, setting forth the redemption of the human race through the death and sufferings of our Lord Jesus Christ. We hope God's abundant blessing may be upon what he presented to us on that occasion. On Easter Monday in the afternoon, we held a missionary meeting, in which three of the teachers of the Sunday school gave addresses, after which Bro. H. P. Unruh also addressed the meeting and a collection was held for the missionary cause. It would also be our wish and desire that Bro. Lambert might visit us, and tell us about matters in India. Bro. H. P. Unruh may have help in his ministerial work,

as Bro. H. C. Unruh will return home to assist him. We trust the work of the Lord may be prospered, and that many souls may yet be brought from darkness to light and from Satan to God.

COR.

LARNED, KANSAS, MAR. 25, 1898.—Bro. J. M. Weaver of Harvey Co. arrived in our midst and remained till April 4. During his stay he preached ten times, showing forth the way of eternal life, teaching the necessity of a full consecration. The meetings were well attended, with the exception of the last, when it rained. We have had no meetings by visiting brethren for some time, which made this visit all the more pleasing. We feel very thankful to God and the dear brother, but are very sorry that he did not stay longer as we think his work was not done yet, but we still look to God for the best. There is a question in my mind sometimes whether we are justifiable in going to a place and getting sinners to see their condition and then leave them to grow cold again, as we believe the oftener they refuse the help they get. We are getting along as usual; folks in general are well and enjoying the healthful breeze which these high western plains afford. May we ever enjoy the blessings of God which He gives us continually. God bless us all, especially those who go out to preach the gospel.

D. S. KING.

NORTH LAWRENCE, OHIO, APR. 17, 1898.—We reorganized our Sunday schools for the summer. At Pleasant View, on the 20th of March, Bro. David Eschliman was elected superintendent; Bro. Aaron Eberly, assistant Supt.; Bro. Martin Hollinger, chorister; and Bro. David Senger, secretary. We had an average attendance of 70 during the first quarter of 1898, which was the highest for the last year. The school shows a slight increase for several years. On Sunday, April 10th, the Sunday school at Martin's church was again opened, Bro. Daniel Buchwalter, superintendent; Bro. Aaron Eberly, assistant Supt.; Bro. Abram Hunsberger, chorister; Sister Anna Hunsberger, assistant chorister; and Sister Sadie Metzler, secretary. We have also had a few meetings by Bro. George Lambert, which were very interesting and highly appreciated by all who attended them.

RUDY SENER.

HARPER, KANSAS, APR. 1, 1898.—The following is a report of the amounts received from the brethren and sisters of the different congregations for our new house of worship:

Minnie A. Rupp, Shilohmstown, Pa., 8.00
A sister, Millersville, Pa., 1.00
Leah Horning, Shambaugh, Iowa, 1.00
Jacob Kinsinger, deacon, Cruger, Ill., 20.00
Peabody Cong., Peabody, Kans., 6.00
Jacob Harnish, East Petersburg, Pa., 11.00
Jacob Erb, deacon, Pa. congregation, Newton, Kans., 41.51
Jacob J. Musser, Sonnenberg, Dalton, Ohio, 32.50
R. C. Dacon, West Liberty, Mont., 19.91
J. C. Driver, deacon, Versailles, Mo., 13.00
H. S. Nisley, Krebill church, Florin, Pa., 20.00
H. G. Good, Iowamansville, Pa., 2.50
Geo. B. Landis, deacon, Canton, Kans., 12.65
E. R. Eberly, Ayr, Neb., 15.15
S. M. Rutt, Millersville, Pa., 16.50
Jos. S. Shoemaker, Freeport, Ill., 35.00
M. E. & R. B. per G. L. Bender, 10.75
M. E. & R. B. per G. L. Bender, 12.32
Michael Horst, bishop, Orrville, Ohio, 25.75

mitted into church fellowship with us. After this fourteen others made their covenant with God and sealed it with water baptism. Some of these are yet young in years, and it has added great responsibilities upon the parents and the church, but may we all look to Him from whence cometh every good and perfect gift, for grace that these lambs in the fold may be cared for in the best possible manner. God forbid that any of these converts should ever turn back into sin and deny the Lord. On the next morning after a very interesting Sunday school session at which many from other districts were present, we partook of the emblems of the broken body and the shed blood of Him who died on Calvary. These meetings have indeed been very encouraging and we have reason to believe that many are determined, by the help of God, to put forth still greater efforts in the future for winning those yet outside the kingdom. Remember the work at Holde-man's at the throne of grace.

JACOB K. BIXLER.

THE above amounts have been received during the last year for the purpose of building a church house at Pleasant Valley three miles east of Harper, Kans. We wish to acknowledge the liberal contributions made by our brethren who have helped us to a good comfortable house of worship where we now meet every Lord's day for public worship and Sunday school both of which have increased some since we have our new house. There are more and better accommodations for the congregation. We wish to express our heartfelt thanks to every donor and our prayers are to God that He may bestow His richest blessings upon all. God grant that this house may ever be used to glorify His holy name. How pleasant it would be if all the donors could meet with us and worship together for a season, but how much happier if we can all meet in that heavenly mansion above where we can praise our Father forever more. Brethren, pray for us that we may ever walk with God. We remain yours in Christian love,

J. S. HUNTSBERGER } Building Com.
A. GERBER }
J. G. WENGER }

TISKIWA, BUREAU CO., ILL., APR. 13, 1898.—Our communication is a sad one. On the 14th of March last, we received the following message: "Mena-ha, Minn. John Berkey shot himself, this morning, and is dying." This was our son John. He had gone to Hubbard Co., and taken up a claim and was doing well. Our first thought was, "Oh, if only our first child died in the Lord."

In deepest grief, and with a prayer for our dear one I hastily prepared myself for the journey that evening, but had to wait at Tiskwa, until 2:40 the following morning, reaching St. Paul at 6 P. M., where I had to stay all night. By the kind assistance of the officials I secured a trip permit to Menaha. I left at 8:30 A. M. on the 16th for Park Rapids, 210 miles distant. Through the conductor I learned that my son was dead. Arrived at Park Rapids at about 6 P. M., and took a lively rig for thirty miles still remaining between me and my boy; as I could not go that evening, I sent a letter home giving what details I had picked up on the way. Next morning I was conveyed to Hubbard, where I was met by John Miller, a dear friend of ours, John and he had been keeping house together. From him I found that the fatal shot was accidental, and that under the circumstances I could not take my son home. So we made arrangements to bury him on the following day. We then continued our way fifteen miles further to Miller's home. After dinner at a neighbor's house, we went to where my son was, to find a son thus suddenly taken away in the very prime of manhood and strength, and among strangers, and yet not strangers for these people had done all they

could to keep the body until I came, having packed it in ice. For the sake of our many friends I will give these further particulars.

My son John was trapping, and on the morning of the 14th of March he went out to look after his traps. When he was about four miles from home he shot a prairie chicken. As the bird fluttered, he struck at it with the gun, the muzzle pointing towards him, in some manner the gun went off, the charge entering the right side under the ribs, and taking an upward course. He was one mile from the nearest house, and nearly a mile from the road. With great difficulty he made his way to the road, dropping down many times from sheer exhaustion. A man soon found him lying by the roadside, and by the aid of one of my son's acquaintances they got him to the house and sent for the doctor about fifteen miles distant. After a hurried examination, the doctor said, "I have no hope for you, young man!" So John made ready to depart saying, "I know my father will be here as soon as he can. Bid all my relatives and my many friends good-bye, and tell them I love them all, and God loves me better; I must go." The rest of his time he spent in prayer. So ended this promising young life, on the 14th of March about 6 P. M. On the 17th of March towards evening, we brought him to John Miller's home, and the next morning a small number gathered to take the remains to the graveyard, near Hubbard, about fifteen miles distant. The funeral cortege, though small, was a sad one, and many tears of sympathy were shed. It seemed that the deceased had made friends wherever he went. Mrs. Thompson, of the M. E. church, officiated. Deceased had been baptized on confession of his faith about four years ago while in Nebraska. JOSEPH BURCKEY.

LINES
In memory of Mr. John Burckey who departed this life March 14, 1898.
Our dear friend has left us,
We'll see his face no more;
For he is sleeping, sweetly sleeping,
O'er the bright and golden shore.
We'll miss him, oh we'll miss him,
As the days go gliding by;
We never for one moment thought
That John was soon to die.
To die in life's morning,
With the future so bright and clear;
How can we hurt sorrow
O'er him we held so dear.
Our God knoweth what is best,
And doeth all things right;
So we must be reconciled;
His soul has taken flight.
Death is silent reaper,
May take us unawares;
The strong as well as weak
Are caught within his snares.
He has left the cares behind
Of those who sail on life's troubled sea.
So farewell our friend John,
And thy friends go live with thee.
We are sure they will meet thee,
Though you sleep beneath the sod,
They will meet thee and will love thee,
When they go to meet their God.
BY TWO BROTHER FRIENDS.

McALISTERVILLE, PA., APR. 15, 1898.
—At the meeting of the Lancaster conference it was arranged that Bro. Isaac

Eby was to instruct and baptize a number of converts that had made application during the winter and spring. On the 11th of April the day appointed, he came to us filled with the love of God to do the Master's work. In the afternoon instruction meeting was held, and the same evening he preached for us. On the morning of the 12th, long before the appointed hour for services, the people of the different sections of Juniata, Perry and Snyder counties came to send wedding their way toward the Delaware M. H. to witness the ceremonies of receiving penitent believers into the visible church. May their Christian life be as fair and lovely as the morning they made their people vow to love and serve God evermore. J. K. HOOLEY.

SUNDAY SCHOOL ITEMS.

McALISTERVILLE, PA., APR. 15, 1898.
—Our Sunday schools are all at work again with more zeal than ever. Following are the superintendents of the different schools in our district: Lost Creek, S. D. Kauffman and G. Istra; Rockland, J. K. Hooley and Albert Weidman; Lauvers, Samuel Kousen and John Gingham; Delaware, Amos Winey and Joe Wert; Richfield, Simon Graybill and Caleb Graybill. We ask an interest in the prayers of all lovers of the cause that all work may be done to the honor and glory of God and to the upbuilding of His kingdom. II.

GHEISTOWN, CAMBRIA CO., PA., APR. 8, 1898.—Our Sunday school has chosen the following officers for the coming year: Sup't, Bro. D. S. Yoder; assistant, Sup't, Bro. M. L. Luther; Sec., Wm. C. Harshberger; assistant Sec., D. H. Yoder; Treas., A. C. Weaver; No. of teachers, 13. We feel thankful for the blessing we have received from God's hand in the past. Our prayers are that God may bless us in our work in the coming year and that all the workers may look to Him for direction in this important work. Let us do our very best. Let us try and encourage one another, and pray for one another, for there is a great work before us to do, for the vineyard truly is great, but the laborers are few.

ALICE WINGARD.

NEWVILLE, PA., APR. 26, 1898.—The Diller School will hold their annual Conference at Walnut Creek church, Holmes Co., Ohio, May 6th and 27th. Persons coming from the East on the Pittsburgh, Ft. Wayne & Chicago R. R., will stop off at Canton and take the Cleveland, Canton & Southern R. R. to Sugar Creek. Such can correspond with David Beachy, Sugar Creek, Ohio. Those coming from the West on the Wheeling & Lake Erie R. R., should stop off at Navarre and change to the C. & S. R. R. for Sugar Creek. Those who wish to take the C. & C. R. R., and go to Millersburg should correspond with Fred Mast, Berlin, or Moses A. Mast, Walnut Creek, Ohio.

All are cordially invited to attend and assist in advancing the cause of Christ. C. Z. YODER, COR. SEC. Wellersville, Wayne Co., O.

CONFERENCES.

McALISTERVILLE, PA., APR. 15, 1898.
—At the meeting of the Lancaster conference it was arranged that Bro. Isaac

Ministers, deacons, brethren and sisters from abroad are heartily invited to be present.

Bishops are requested to meet on Wednesday at 2 o'clock, P. M. Questions for discussion should be presented to the bishops by Wednesday noon, June 1st.

Those coming on the Wahash R. R., will please write to A. R. Zook, Topeka, Ind. Those coming on the Lake Shore will please write to J. Kurtz, Ligonia, where you will meet at the station. J. KURTZ, Ligonia, Ind.

The Annual Conference for Ontario will be held (D. V.) in the Wideman meeting house near Markham, York Co., Ont. Conference to commence on Thursday the 25th of May 1898. Brethren and sisters from other conference districts are heartily invited to be with us during these exercises that by meeting together we may be strengthened and measures taken to extend the borders of Christ's kingdom. Markham on the Grand Trunk R. R., is the nearest station.

The Annual S. S. Conference for Waterloo Co., Ont., will be held at the C. Eby church on Whitman day, May 30th. All welcome.

The Mennonite S. S. Conference for the State of Ill., will be held on the 25th and 26th of May, 1898, in the Amish Mennonite church near Metamora, Ill., and the Church Conference will be held on the 27th in the Union church near Washington, Ill. The time and location have been so arranged that brethren and sisters coming in from other districts can conveniently attend both conferences.

The brethren both at Washington and Metamora extend a cordial invitation to all such who can to attend. Those coming in over the C. & A. R. Y., will stop at Metamora, and those arriving over the T. P. & W. will stop either at Kruger or Washington. Arrangements will be made to meet passengers at either of the places named.

All questions for consideration at the Church Conference should be sent or handed in to the secretary on or before the 26th of May.

J. S. STICKMAKER, SEC.

The Amish Mennonites of Ohio and Pennsylvania will hold their annual Conference at Walnut Creek church, Holmes Co., Ohio, May 6th and 27th. Persons coming from the East on the Pittsburgh, Ft. Wayne & Chicago R. R., will stop off at Canton and take the Cleveland, Canton & Southern R. R. to Sugar Creek. Such can correspond with David Beachy, Sugar Creek, Ohio. Those coming from the West on the Wheeling & Lake Erie R. R., should stop off at Navarre and change to the C. & S. R. R. for Sugar Creek. Those who wish to take the C. & C. R. R., and go to Millersburg should correspond with Fred Mast, Berlin, or Moses A. Mast, Walnut Creek, Ohio.

All are cordially invited to attend and assist in advancing the cause of Christ. C. Z. YODER, COR. SEC. Wellersville, Wayne Co., O.

Conference in the Eastern District, including Bucks, Berks, Chester and Montgomery counties, Pa., will be held

at the Franconia meeting house, near Souderton, on the first Thursday in May.

SEMI-ANNUAL.

The Semi-Annual Conference of Virginia will be held on the second Friday and Saturday in May 1898, at the Brennaman church, Lower District, Rockingham Co., Va. Brethren and sisters from abroad are heartily invited to attend, especially ministers and deacons. Persons coming by rail will be met at Linville Station, if they will inform Jacob Gell or Isaac Berry of their coming. Their address is Edom, Va. S. M. BURKHOLDER.

FROM THE ORPHANS' HOME.

ORRVILLE, OHIO, APRIL 20, 1898.
As some time has passed away since anything special has been heard from the Orphans' Home, I will endeavor to write again, and inform all who are interested in the work, how we are doing, how many children we have, and what the needs of the Home are.

I. We are getting along with the work as well as can be expected under the circumstances. We have three sisters working in the Home at present. Anna Garber, from Goshen, Ind., is our matron, and seems to be well liked by the children. She does her work well though comparatively young, and cares well for the children. Sarah Stauffer, from North Lima, Ohio, and Martha Beutler, from Wakarusa, Ind., attend to other work pertaining to the household of the Home, and their devotion to, and sacrifices for the Home are commendable. I am sure none of them work in the Home for the money that is in it, as neither of them get much compensation for their services.

These sisters, though poor, are very rich in good works, and are appointed to show to sympathize with the poor children. I am constrained to say to their praise, that if all the members of the Mennonite family would, for one year, do as much for the Home as they do, it could at once be brought upon good footing, and be made self-sustaining. However, we are here by the letters we receive from different quarters, that the Home is gaining friends, who have given it many words of encouragement. But with all this, we have seasons of trial and hours of darkness to pass through, as well as others who have started out of works of benevolence. Some have done the Home harm and injustice by raising or helping to spread "false reports" concerning the work; surely, "The tongue is an unruly member, full of deadly poison," especially so in the "fault finder," and "backbiter." Some time ago, some one moved by these "flying reports" wrote us a very unkind letter but did not sign his name to it. In our judgment, such actions proceed not from charity.

It is not true what Solomon says (Prov. 18:13), "He that answereth a matter before he heareth it (both sides), it is folly and shame unto him?" A certain writer says: "There is no work that is subject to more abusive criticism than the charitable works of our land." However we feel to say with Christ: "Father forgive them, for they know not what they do." But as we have wisdom and grace we mean to press on through evil as well as good report.

2. There are now in the "Home" fifteen children; the youngest of whom is one year old, and the oldest thirteen

years. Eight of these are old enough to go to our public school. The children seem to take an interest in the "Biblical Object Lessons" that are given them every evening. We still have room for more children.

3. From time to time we receive letters of inquiry: "What do you need in the Home?" We can use anything in the Home that is commonly used in a family of children. Cloth for garments, or bed clothes for common sized beds; shoes and stockings of all sizes for children; or as said above, any thing that is needed in another family can be used here. But the special thing that is needed to carry on such a work successfully is, money. Money, by the thousands, is going out of our land for relief in foreign lands (in which work we not only rejoice, but help in the same), but we must not forget our own institutions that are yet in their infancy and of which we have so long felt the need. There are many poor children in our land that need looking after, which we hope can be done as the work goes on. But it will require means, with consecrated helpers, to enlarge the work. The question in many minds may be: "Do you intend to will or deed you farm to the church, and in this way make it secure to the church?"

A few words of explanation: Our proposition was, and is yet: That, when enough money is sent in to pay for the buildings that are on the farm, forty acres of good land will at once be deeded and the amount asked does not exceed \$2500, however that would not cover the actual cost. But some one will say: "I thought you were going to give everything to the Home?" We say, we would gladly do so, had we no family of our own; but they too must be provided for as the Apostle says (1 Tim. 5:8); and we had to put up buildings to make room for the children; in fact we began the work before we were in a state to begin such a work, but as we were urged to "begin the work at once by faith," we have done so in hopes of a hearty support, and co-operation in the work, and as we were not permitted, when we brought this matter before the conference, to burden the church with the expenses connected therewith, we have not felt free to press the work in making special efforts to raise the funds needed, but have held the matter continually before the Lord and say: "These (children) all wait and are dependent on Thee." But as it has been previously announced in the Herald of Truth, that Bro. G. L. Bender intends, about the 1st of May, to start out to solicit funds for the "Old People's Home" I will take the liberty to say that if any friend inclined to make themselves responsible for any amount as a freewill offering, while Bro. Bender is among you, if he will reach us, and will be thankfully received.

Quite a number have become liberal donors, a sister in the West sends us over \$500, as the proceeds from the "Sunday eggs," during the last year. A number are beginning to lay by the "Truth" of their income for the cause of Christ. O let us fill God's storehouse with meat; then will life open the windows of heaven, and pour out a blessing that there shall not be room enough to receive it! Yes, that will fertilize our lands as nothing else will.

Mal. 3:8-10. DAVID GARKER.
Orville, Ohio.

PRAYER.

Lord, what a change within us one short hour spent in Thy presence will avail to make. What heavy burdens from our bosoms take, What parched grounds refresh as with a shower!

We kneel, and all around us seems to lower: We stand and all—the distant and the near—We rise out in sunny outline, brave and clear.

We kneel, how weak! We rise, how full of power! Why therefore should we do ourselves this wrong?

Or others, that we are not always strong: That we are ever overcome with care; That we should ever weak or restless be, Actions, or troubled, when with us is prayer And joy and strength and courage are with Thee!

When hearts are full of yearning tenderness For the loved absent whom we cannot reach By deed or token, gesture or kind speech, The spirit's true affection to express, When hearts are full of innermost distress, And we are doomed to stand inactive, Watching the soul's or body's agony Which human effort helps not to make less, Then like a cup capacious to contain The overflowing of the heart is prayer: The longing of the soul is satisfied: The kneading of anguish blended are; And through we have not ceased to yearn or grieve Yet we may learn in patience to abide.

—R. C. TRENCH.

DOUBLE MINDEDNESS.

BY DAVID B. GARTER.

Ye cannot serve God and mammon, Matt. 6:24. A double minded man is unstable in all his ways. James 1:8.

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve the Lord. Josh. 24:15.

And Elijah came unto all the people, and said, How long have ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word. 1 Kings 18:21.

I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. Rev. 3:15.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. James 4:8.

Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it. He went up to my couch. Gen. 49:4.

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls. A heart they have exercised with covetous practices; cursed children. 2 Pet. 2:9, 14.

Let thine eyes look right on, and let thine eyelids look straight before thee. Prov. 4:25.

For the Herald of Truth.

A NOTE OF WARNING.

BY A. NETZLER.

We believe the time has gone by when the saloon, theater, hall-room and dancing hall are the most dangerous traps set before the non-resistant denominations, because they are much more generally denounced by clergy and press than multitudes of other enticements of the world that invite the Christian to become partakers in their sinful indulgences, and which are not so generally looked upon as evils, and

therefore far less guarded against. Many who could in no wise be induced to frequent these first named places, who look upon them with disdain—have no scruples against mingling with some other societies of a no less questionable character.

We are living in a fast age, an age of rapid advancement, not only in moral and even religious achievements, but the social and mechanical advancement of the world are the host of those whose chief delight it is to be amused with the pleasures and comforts of this world. One stage after another is reached in the scenes of the material world and the masses seem to be satisfied to feed on the husks from which the swine eat. Food for the spiritual man becomes loathsome as the natural man gains the ascendancy and the taste for that which is pure has become perverted.

Organizations are multiplying at a lively rate. Some of these assume the character of secret societies, others aim to advance the cause of agriculture; some again to promote social and moral attainments, and still others to promulgate the Christian religion, while the real object of the majority of them is either carnal amusement or worldly gain. When these associations meet some minister of the gospel is generally utilized in the opening exercises, who by invoking divine blessings upon the proceedings, give it a religious tint, after which, no doubt, Satan is often permitted to rule supreme. Even the farmers' institute, which was once so popular and numerous are drifting into line with these unrighteous entertainments. Here meet all classes of people listening to an earnest appeal for divine guidance after which comical songs, foolish stories and general hilarity characterize the proceedings, and serve to make them more popular and entertaining. We know of an instance where even a leading church member of one of the popular denominations who is now serving his twenty-sixth year as Sunday school superintendent strongly and persistently advocated card playing and other amusements of a like nature; and yet this was called a very good farmers' institute.

True Christian religion is not child's play. We want to look to Christ our pattern, and ask Him to help decide questions about which there may hang a doubt as to their propriety for us to practice. If we can take Christ with us and have Him remain with us we may know we are not out of place. But let us seriously consider if He and the apostles were on earth now, would they find them attending such places? That settles the question for us at least.

We have sometimes seen a rather muddy stream of water flowing onward in its course with here and there a little brook, bright and sparkling, flowing into its channels. These little streams with water pure as crystal did not serve themselves, but the clear water became contaminated like the stream into which they flowed, the moment they entered it.

Just so with the Christian who unites with these worldly organizations, or even with some of the so called Christian societies which practice things contrary to Bible doctrine. While they may aim to purify these societies, the moment they affiliate with them their Christian character will become be-

smirched. So long as there are cattle and swine wallowing at the fountain head of the stream the water will be impure. First have the swine driven out of the fountain head or else stay out of the stream altogether.

Be not unequally yoked together with unbelievers and ungodly people, but be a separate people, a peculiar people, a light to the world. Much of this so called union work which must be performed by uniting with the masses, and is controlled by the popular current, serves only to drag us down to a level with them; and as a hood follows the mother hen so our young people are apt to follow us if we drift into the popular current. Thus our beloved Mennonite Church will be drawn away gradually from the doctrine of non conformity, non-resistance, and other principles she held dear since she was founded.

While most of this so-called "union work" may stand the gospel test, it is often a part of it is unscripural. If we are practically connected with it our children will naturally be led to accept the whole as gospel truth, and then perhaps we wonder why they are drifting away and connect themselves with other denominations, while the fact is we have led them there. Christ and the apostles, though preaching against sin and denouncing evil everywhere, and among all classes of people, never identified themselves with any outside organizations adrift in their day. If they found any followers well and good; if they found "one casting out devils in His name" they forbade him not. Luke 9:50. If any would not accept their teachings they would go their way and preach unto others, but never would they count themselves with any sect or organization outside of their own belief in church in order to reform or purify it!

Let the gospel stand upon its merits, and whosoever is connected unto it let him join in with its promoters to promulgate it and declare it unto others.

CIVILIZATION AND WAR.

Under the above caption the editor of the L. A. W. Bulletin of Boston, Mass., roundly scolded the so-called patriots who, in the face of boasted 19th century civilization, and in the name of Christianity, are thirsting for the blood of Spain. Although the paper is not religious, it is one of high moral tone, and the editor is not ashamed to express boldly and somewhat bluntly the inconsistencies of many people. There is so much practical common sense that we give the article verbatim:—

For nineteen hundred years, what we are pleased to term civilization has boasted of the remarkable spread of Christianity.

Being good to those who despitely use us has been held up to Sunday-school children as being the acme of perfect living.

Thousands of ministers all over the world have been preaching for hundreds of years that we should love one another.

On the supposition that we do not need them, that our shiploads of sinners have been sent to the heathen—so-called—to teach them the beautiful theory of turning the "other cheek."

We take great pains to advise our children not to fight; we pass laws to prevent men, who are fit for nothing

else, from punching each other for the gate money which, incidentally, comes from "civilized" men.

Individually, we are supposed to be exemplary citizens; to love that which is right; to try to get on with our neighbor as we would have him do to us.

And yet, as the teachings of the noble Nazarene have become wider spread, we appropriate larger and still larger sums for the making of mammoth cannon, for the improvement of projectiles, for more destructive powder, and in training young men in the use of all these damnable and inhuman evidences of our savagery.

When other nations have made improvements in "shooters" we have taxed ourselves for heavier armor-plate to protect our "other cheek," and still heavier guns with which to puncture the cheek of the other fellow.

To a man from Mars, who had just been here long enough to get our theory, it would appear that the demand for war would naturally come from the un-Christian element, and that from ten thousand pulpits would ring out in no uncertain tones the cry for peace on earth and good will to men.

"Peace on earth and good will to men," we would expect to see the followers of our meek and lowly Savior using every effort to induce the "other element" to abandon its warlike position and do what could be done for harmonious prosperity.

But no! The gamblers—especially those who gamble on the price of bread and other necessities—have used every argument in their power to prevent war, while a great many of the "Christian" ministers have raised their voices for "blood," and, in a few instances that we know of, men who from their pulpits have condemned the practice of carrying a license to church instead of on a carriage on Sunday, pretend to believe that this country should plunge into a bloody war with Spain to "avenge" the death of the men who lost their lives in Havana harbor. If the past nineteen hundred years of peaceful teaching has resulted in hundred-ton guns and corresponding armor, what a glorious state of things awaits our grandchildren's grandchildren!

"If my enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head," seems to be accepted as a "theory," but when an opportunity arrives to apply it to a "conquered," we find many of the very men who are looked to as leaders in these matters arrayed in favor of an "eye for an eye and a tooth for a tooth."

What may we expect of the "un-thinking throng" when newspaper editors and others who have the public ear will persist in this insane talk of war and the implements of war?

How lugubrious he was not wanted as governor of Illinois because he was an "infidel," and one of the reasons why Mr. McKinley was voted for was that he is a Christian gentleman, and yet his attempt to settle with Spain on the humane and Christian-like basis was received in some quarters with derision.

A good way to prevent unnecessary war talk would be to fix things so that the man who did most to that direction should be obliged to stand in the front ranks in case war was actually begun; for it has been observed that the loudest talkers do not usually make the best fighters.

And, besides, in the language of Deacon Easy, "for them that really want a war, that's what they oughter get."

THREE-FOLD DUTY OF THE CHURCH.

BIBLE READING GIVEN AT THE SCOTTS-DALE, PA., MENNONITE CHURCH, APRIL 8, 1898, BY BRO. A. H. LEAHY.

I. HOLY LIVING.

1. Rom. 12:1. God wants holy people for His service.
2. 1sa. 24:34. Only those with pure hearts can worship Him acceptably.
3. Heb. 12:10. By suffering for Christ's sake we are made partakers of His holiness.

What is true of the church is true of the individual. The church is to be the bride of Christ and as such she must be blameless. Some one says, "I went to look for the church and it was in the world. I looked for the world, and behold, it was in the church."

We must be separated from sin and separated unto God.

II. WITNESSING.

1. Rev. 1:5. Christ the true and faithful witness.
2. Matt. 25:1. Faith witness.
3. Acts 1:8. Apostles witness.

The church is too formal—"having a form of godliness but denying the power thereof."

To be faithful witnesses we must be filled with the Holy Ghost. Without the Holy Ghost we may witness as Peter did—dishonor Christ.

We should witness for Christ wherever we are—in the home, in the workshop, in our business—as well as in the church on Sunday. May we all be faithful witnesses!

III. PRAYER.

1. Where to pray. a. Matt. 6:6. In secret.
- b. Acts 1:14. In public.

It has been said that the secret prayer chamber is the best commentary.

2. How to pray. a. Jude 20. In the Holy Ghost.
- b. Jas. 1:6. In faith.

To have power with God we must pray in the Holy Ghost. Without this our prayer will not accomplish much.

3. When God answers our prayers. a. Is. 65:24. Immediately. Before we ask.
- b. Luke 18:7. Sometimes after delay.

c. Acts 12:5-16. After we ask but before we expect an answer.

MOTHERS, WHERE ARE YOU LEADING?

Some twenty-two years ago I was born, the oldest of a family of four. My father was a successful farmer, and his attention he gave to his work prevented him from looking after family details.

Mother did not hesitate to assume the reins of family government and was ambitious to have as accomplished children as father's ample means allowed. In my later teens, at my own request, I joined an unpretentious church, and in my early manhood, did a great amount of good in the different departments of the church of which my parents were indifferent members.

Our home, since then, was a happy one; many a gathering of the best and purest of the vicinity afforded, met here and spent many happy hours, and my state was indeed an enviable one. At the indirect suggestion of my mother I sought popularity and am now sorry to say, found it. Being one in the race for popularity I drifted through Sunday school theatricals, church suppers, charity balls, and even parties, into a state of heart far from the one I left, and to-day the awful conviction, "Lost and who is to blame," stands out with unmistakable distinctness. Brother has drifted into utter godlessness and out of our once happy family only one has an abiding faith in Him who alone can help in this our hour of affliction.

Mother is lying at death's door with a full knowledge of this state of affairs, and has the hope that through her death, the door of grace will be reopened to her unhappy family. In the name of a mother who has possibly seen her mistake too late, I appeal to you, mothers, where are you leading your families? Religious usefulness, or popularity, which? LEAH.

Modern Discovery and the Old Testament. Thanks to the excavator and the decipherer, the ancient Oriental world, in the midst of which the books of the Old Testament were written, and of which they speak to us, has been, as it were, discovered from its grave. In Egypt, in Assyria, and in Babylonia marvelous discoveries have been made which carry us back almost to the beginnings of civilization in Western Asia, and illuminate or complete at almost every point the biblical story. It is more especially from Babylonia that the light has come during the last ten years.

Thousands of inscribed clay tablets have been discovered in the latter country which relate to the daily life, the trade, and the ordinary business affairs of its inhabitants. Many of these belong to an age far anterior to that of Abraham; many others are dated in the reigns of kings with whom he was contemporary. Amraphel of Shinar has been found, like Chedorlaomer of Elam, of whom we read in the fourteenth chapter of Genesis, and we even possess the letters of Amraphel, written with his own hand or else dictated to his secretaries. In fact, we already know as much about the social life and habits of the Babylonians of that age as we do about those of the Greeks in the age of Pericles. The life lived by Abraham and his contemporaries in "Ur of the Chaldees," the ideas that influenced them, the beliefs they had, are all beginning to be revealed to us as in an open book.

Not is this all. We have learned from the Babylonian records that Canaan, "the land of the Amorites," as it was called, had been conquered by the kings of Egypt, and that before the birth of Abraham, that colonies of "Amorites" were settled in Babylonia itself, where they carried on work and enjoyed the same rights and privileges as the other inhabitants of the country, and that in the reign of Amraphel, Palestine and Syria were still provinces of the Babylonian empire. The Babylonian language was known in Canaan, just as Hebrew "the language of Canaan," was known in Babylonia, and that the dead.

Babylonian writing and literature, law and religion were familiar to the populations of the Mediterranean coast. The age of Abraham was a literary age, and intercourse was close and frequent between the civilized nations of Western Asia.

First and foremost, accordingly, among the aids to a study of the Old Testament we must rank a knowledge of the results that have thus far been won from monumental research. Every year they are growing and accumulating, casting fresh light upon the biblical text, modifying old misconceptions of it, clearing up obscure points, and confuting the assertions of a hasty and one-sided skepticism. Chedorlaomer and his allies have stepped forth into the clear light of history, the name of Jerusalem proves to have been known long before the days of David, the Mosaic age has been shown to have been one of the highest literary activity, and the name of the "Israelites" later found with on the monument of an Egyptian king whom the Egyptologists had long since identified with the Pharaoh of the Exodus. The stones are, as it were, crying out and bearing witness to the records of the Old Testament, and any system of biblical criticism or interpretation which refused to listen to their testimony must stand self-condemned.—A. H. Sayce, in "Light from the Monuments."

MARRIAGES.

LEHOLD-BRENDL—On the 30th of November, 1897, by Bishop Jacob Wagner of Wellesley, John Lehold to Mary Bender of South Easthope, Ontario.

WAGLER-LITWILER—On the 1st of January, 1898, by Bishop Jacob Wagner of Wellesley, John Wagner to Leah Litwiler, both of Wilmet, Ontario.

BOSHART-KENNEL—On the 16th of January, 1898, by Bishop Jacob M. Bender of South Easthope, Menno Boshart of Thurman, Colorado to Anna Kennel of Wilmet, Ontario.

JANTZI-GINGRICH—On the 23rd of January, 1898, by Bishop Nicholas Naffziger of Mornington, Simon Kropp of Wellesley, to Barbara Albrecht of Mornington, Ontario.

KROPP-ALBRECHT—On the 23rd of January, 1898, by Bishop Nicholas Naffziger of Mornington, Simon Kropp of Wellesley, to Barbara Albrecht of Mornington, Ontario.

GINGRICH-SOMMER—On the 11th of November, 1897, by Bishop Jacob M. Bender of South Easthope, John Gingrich to Anna Sommer, both of East Zorra, Ontario.

ROPP-JANTZI—On the 16th of November, 1897, by Bishop Jacob M. Bender of South Easthope, Menno Ropp to Magdalena Jantzi, both of East Zorra, Ontario.

BOTH-GINGRICH—On the 23rd of November, 1897, by Bishop Jacob M. Bender of South Easthope, John Roth to Catherine Gingrich, both of Wilmet, Waterloo Co., Ont.

LEIS-SCHWARTZTRUBER—On the 15th of March, 1898, by Bishop Jacob M. Bender, of East Zorra, Menno Leis of Ontario, Joseph Leis of Wellesley to Magdalena Schwartztruber, of East Zorra, Ont., Canada.

GASCHO-LEIS—On the 22nd of March, 1898, by Bishop Jacob Wagner of Wellesley, Joseph Gascho to Catharine Leis, both of Wellesley, Ontario.

PHINSA-RANKEN—On the 10th of April, 1898, by Bishop Jacob M. Bender, of East Zorra, Menno Phinsa and Sister Maria Ranken, both of East Zorra, Ontario, to Anna Ranken. They were married at their wedding. The day was also the day that Christ rose from the dead.

DEATHS.

MILLER—On the 2d of April, 1898, in Locke Township, Elkhardt Co., Ind., Daniel J. son of William and Fanny Miller, aged 11 months and 8 days. Buried on the 3rd at North Union. Services were conducted by Benjamin Burkhardt and Amos Mumm. May God bless and comfort the bereaved parents.

BURKHOLDER—On the 13th of April, 1898, near Scotland, Franklin Co., Pa., Frederick, son of Samuel W. and Mary Burkholder, met a horrible death. After dinner Freddie and his father were going to the field to sow oats. The boy was mounted on a spirited mule, and the animal became frightened at a bag of oats which they were going to take along to the field, but the father caught the mule and quieted him. Then Freddie thought he could handle him, but he had not gone far until the animal became unmanageable and threw the boy off. The boy fell in the trace of the harness and in this way with his head striking on the ground, the animal ran more than a fourth of a mile to the field, and back again to the barn where the animal was caught and the almost lifeless body of Freddie was released by his grief-stricken parents. Holy breathers were called to the scene and the body was laid to rest in the Miller graveyard. She was a faithful member of the Amish Mennonite Church to the end. Well might she say: "I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

STAHLY—Christian Eli Stahly was born March 7th, 1874, was united in marriage to Amelia Maurer December 23, 1896. To this union one child was born. Christian took sick with Bright's disease and quick consumption. He was very sick for several weeks. His last words were: "I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Oh, we think we hear dear Freddie's Footsteps coming to the door. Then we tearfully remember Freddie dear may no more.

MELINGER—Elizabeth M. Greider was born Oct. 8, 1828 near Salunga, Lancaster Co., Pa. She was married to Daniel H. Melinger Nov. 14th 1850. He died March 9th 1898, near Stephentown, Frederick Co., Va., aged 69 years, 5 months and 13 days. She was a member of the Amish Mennonite Church, but he was not. He regretted his past life and wished to live longer to live for Christ alone. During the first part of his sickness he found sweet peace with God, then he said it does not pay to live for the world. He was a severe sufferer at times but during his suffering he said Christ suffered more than he. The last night when he was in great pain, he asked those around him to sing, Jesus, Lover of my soul, let me to Thy bosom abide. He died the next day, March 19th at 4:30 P. M. He leaves a sorrowing wife and one child, parents, three brothers and seven sisters to mourn their loss. One sister has gone before, J. H. King and Peter Schantz conducted the funeral services from 1 Peter 1:24, 25.

BENDER—On April 8th, 1898, near Beaver Crossing, Seward Co., Neb., Elmer, son of Emanuel and Luise Bender, was born June 6th, 1897, aged 10 months and 2 days. He was a loving, bright little boy. He was laid to rest in the Pleasant View graveyard near Milford.

"Dear parents, calm the heaving breast, The Saviour called him home; Grieve not your darling is at rest, Beyond this bright beam dispel the gloom. That fills your throbbing breast; 'Twas Jesus kindly hands he took, And called him to his rest."

GRANDFATHER D. BENDER.

SNYDER—Bro. George Snyder was born Aug. 21, 1822, died Apr. 1, 1898, aged 75 years, 6 months and 11 days. Buried in the Lost Creek cemetery, Juniata Co., Pa. Funeral services by Wm. Graybill and Samuel Garman. Text, Rev. 2:10. "Him faithful unto death, and I will give thee a crown of life."

A precious one from us has gone, A voice we loved is hushed. A place is vacant in our home, Which never can be filled.

Dear father, you are lonely now, Since she is gone and left you here, But live for Christ and you shall be, With your child in eternity. Brothers and sisters, do not mourn. She longed to be at rest; How happy, happy she must be, Safe on her Savior's breast.

MILLER—Nancy Miller, nee Yoder, was born in Somerset Co., Pa., Oct. 24th, 1818. In 1836 she was married to Joseph D. Miller of the same county. In 1843 they moved to Cambria Co., Pa., and from thence, in 1846 to McKays Co., Ind. In 1871 they moved to Hickory Co., Missouri, where her husband died Sept. 20, 1875, aged 58 years, 9 months and 8 days. In 1883 she returned to Lancaster Co., Ind., and lived with her son, Miller, until Oct. 18, 1897, when she went to visit her daughter, Mrs. Moses J. Miller, where she took sick and after eighteen weeks of patient suffering she quietly passed away, March 9, 1898, aged 82 years, 4 months and 17 days. She leaves eight children, three sons and three daughters, sixty-one grandchildren, eighty-eight great-grandchildren and one great-great-grandchild to mourn their loss. Ten grandchildren and twenty great-grandchildren have preceded her to the grave. The entire number of her descendants is 136. Funeral services were conducted at the Shore church by Rev. D. J. Johns from 2 Timothy 4:7-8. Her remains were laid to rest in the Miller graveyard. She was a faithful member of the Amish Mennonite Church to the end. Well might she say: "I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Other rest, thy toil and cares are o'er; Rest until we meet up together to part no more.

CLEMMER—On the 25th of March, 1898, in South Union, Montgomery Co., Pa., of consumption, Sister Laura Virginia Clemmer, aged 28 years, 7 months and 21 days. Buried on the 26th at 4 P. M. She was married to Jonas Clemmer; to this union were born three sons and one daughter. One son preceded her. Buried on the 25th in the Souderton graveyard. Funeral services by Christian Albrecht and M. H. Moyer. Text, 1 Peter 4:18. "He was patient in suffering, and died in peace. God comfort the bereaved family."

NAFFZIGER—On the 5th of April, 1898, near Conoverville, Woodford Co., Ill., of kidney and liver troubles, Peter H. Naffziger, aged 73 years, 4 months and 5 days. He was born in Germany, and in his childhood came with his parents to Canada, from whence he moved to Butler Co., Ohio, and afterward to Woodford Co., Ill. On the 26th of January 1851 he was married to Magdalena Engel. This union was blessed with ten children; five of the six surviving children were present at the burial in the Hubbard graveyard on the 7th. One son is in California. Funeral services were held in the Conoverville M. H. by Joseph Stueckey in German. He was a member of the North Danvers Mennonite congregation, and leaves many warm friends.

LEATHERMAN—On the 5th of March, 1898, near Lexington, Bucks Co., Pa., of the infirmities of old age, Sarah Leatherman, wife of Bishop Samuel Leatherman, aged 89 years, 6 months and 8 days. Buried on the 6th at Lexington. Funeral services by John Walter and Josiah Clemmer from Rev. 11:13.

MUSELMAN—On March 12th, 1898, in Franconia, Montgomery Co., Pa., of consumption and heart disease, Bro. Samuel Muselman, aged 26 years, 2 months and 18 days. Buried on the 17th at Franconia M. H. Funeral services by Bro. H. Moyer and Josiah Clemmer from Ps. 37:37.

MOYER—On the 25th of January, 1898, in Souderton, Montgomery Co., Pa., of diptheria, Sophia Moyer, aged 6 years, 9 months and 12 days. Buried on the 26th.

MOYER—On the 4th of February, 1898, of diptheria, Anna Moyer, aged 10 years, 10 months and 5 days.

SCHLATTER—On the 10th of March, 1898, near Noble, Washington Co., Iowa, Sister Magdalena Schlatter, aged 76 years, 10 months and 12 days. Buried on the 11th in Sommer's graveyard. Funeral services by S. Gerig in German from 1 Peter 4:18. Text, Rom. 5:5-12 and John 5:25-29. Texts, Rom. 5:5-12 and John 5:25-29.

LAANTZ—On the 27th of March, 1898, near Emma, Ind., Treva Laantz, aged 13 months and 11 days. Buried on the 28th in the Union graveyard in Clinton Co., Ind. Services by Amos Cripe and D. J. Johns.

Little Treva, we are lonely, Since thou'rt gone from us away, But we'll trust in God to meet thee, In that land of endless day.

JUTZL—On the 26th of March, 1898, at Topping, Ontario, Catharine, daughter of Samuel and Barbara Jutzl, aged twenty years, 1 month and 12 days. Buried March 31st at Pool. Funeral services were held by Christian Zehr and Jacob M. Bender.

FRIEDL—On the 22d of March, 1898, in Bridgetown, Bucks Co., Pa., of convulsions, Sallie, daughter of Bro. and Sister Enos H. and Lizzie Friedl, aged 18 months and 11 days. Buried on the 24th at the Souderton M. H. Funeral services by Henry Rosenberger at the house, and by Josiah Clemmer at the meeting house on March 10-22.

BRECKY—On the 2d of April, 1898, in Souderton, Montgomery Co., Pa., of consumption and the infirmities of old age, Bro. Joseph Brecky, aged 80 years, 1 month and 10 days. His wife died 28 years and 11 months before he died. He was laid to rest on the 7th in the Franconia graveyard. Funeral services by Josiah Clemmer and M. R. Moyer. Text, John 16:33.

FRY—Samuel Fry was born near Chambersburg, Franklin Co., Pa., July 1, 1827, and died April 28, 1898, aged 70 years, 9 months and 7 days. He was married to Anna Long, who preceded him about 15 years. The surviving children are Mary Weaver, Christian, Amos, Jacob, Clonora Lehman, and Lina Lehman, with whom he lived his home for the last four years. He was buried on the 10th, at the Chambersburg Mennonite meeting-house. Funeral services by Henry Briner, Philip H. Jarrett and Peter Wade, from Rev. 3:20, 21, 22.

BIXLER—Near Scotland, Franklin Co., Pa., Sarah H. beloved wife of Samuel Bixler, Jr., died April 2, 1898, aged 88 years, 10 months and 22 days. She was a Christian woman, and was loved by all who knew her. She leaves a deeply bereaved husband and two children, five grandchildren, one brother and six sisters, to mourn their loss, but we believe our loss is her gain. Funeral was held April 10th. Services were conducted by B. G. Huber and D. J. Peters from Philippians 1:21-23.

"Human hands have tried to save thee, Tender care has been in vain, Holy angels came and bore thee, From this weary world of pain."

BRECKY—On the 14th of March, 1898, in Souderton, Montgomery Co., Pa., of a gunshot wound in the abdomen, John Brecky, son of Bishop Joseph Brecky of Tiskia, Harris Co., Ill., aged 29 years, 11 months and 12 days. Buried on the 15th in the Hubbard Cemetery. Funeral services by Bro. Thompson of the M. H. Church. On account of the distance from home none of his relatives but his father was present at the sad burial. He ceased leaving his parents, five brothers and two sisters besides many other relatives. He was a loving and kind man; death; yet they are consoled by the hope that he was ready, for he told those who stood around him that he was ready to go. He was going home to God. JOSEPH BRECKY.

MOYER—On the 25th of January, 1898, in Souderton, Montgomery Co., Pa., of diptheria, Sophia Moyer, aged 6 years, 9 months and 12 days. Buried on the 26th.

MOYER—On the 4th of February, 1898, of diptheria, Anna Moyer, aged 10 years, 10 months and 5 days.

SCHLATTER—On the 10th of March, 1898, near Noble, Washington Co., Iowa, Sister Magdalena Schlatter, aged 76 years, 10 months and 12 days. Buried on the 11th in Sommer's graveyard. Funeral services by S. Gerig in German from 1 Peter 4:18. Text, Rom. 5:5-12 and John 5:25-29. Texts, Rom. 5:5-12 and John 5:25-29.

ORPHANS RESCUED

By The

Home and Foreign Relief Commission

Ahmednagar, November 25, 1897.

Dear Brother Lambert:-

By to-day's mail I am sending you some photographs to remind you of your visit to Ahmednagar. I hope they will reach you in time to be a Christmas card from us. Dr. Hume has been away from Ahmednagar most of the time for two months, so I have delayed getting the group until I might more readily explain them to you. No. 1 shows our friends, Mr. and Mrs. Haig, in the background, and some of their agents and assistants about, and a group of children in their school, whom they have been feeding with corn, rye, and beans you sent to us. Many of these children would surely never have lived to be photographed, without that American grain. With Christian salutations from all the Ahmednagar circle, believe me,

Sincerely yours,

JULIA BISSELL.

The above is simply an extract, word for word, of the letter written by Julia Bissell, one of the active missionaries in India. The other photographs were similar to the one given herewith, and the letter is full of expressions of gratitude for the relief rendered by the Home and Foreign Relief Commission through its representative, Elder Lambert.

Never
Before
have we
offered a
book that
sells like
INDIA,
The
Horror-
Stricken
Empire.



MR. HAIG'S ORPHAN SCHOOL IN AHMEDNAGAR.

(PHOTO. NO. 1.)

Agents are donating from 10 to 25 per cent. of their profits to the Orphan relief fund. This added to the 25 per cent. donated by the publishers will create a fund that will feed, clothe and educate hundreds of orphan boys and girls who were left almost starved and entirely destitute by the great famine in India.

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MENNONITE PUBLISHING COMPANY,

318-320 Main St., Elkhart, Ind.

HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., MAY 15, 1898.

VOL. XXXV. No. 10.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

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EDITORIAL NOTES.

Reason alone will not prevent a man from doing some very unreasonable things.

True love is inventive; it is always trying to find new ways to manifest itself.

Religious guides are necessary in order to meet the demands of both society and human nature.

Subtle (cunning) skeptics frequently make use of very subtle (thin) arguments when trying to defend the position they take against the Christian religion.

To accuse others will not excuse us. While a man is judging his neighbor he is generally pronouncing judgment upon himself; because he is almost always guilty, to a greater or less extent, of precisely the same things that he condemns in his neighbor.

Too Wise.—It is not wise for those who live in glass houses to throw stones. Some one may throw back a stone, and break it to pieces. It is not wise to accuse others of doing things that we do ourselves, or to condemn others for faults which are very glaringly developed in ourselves. The apostle Paul says, (Rom. 2:21), "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?"

The Programme of the ninth annual Mennonite Sunday School Conference for Canada is before us. This conference is to be held at the usual time (Whitmonday), May 30th, at the C. Eby M. H., Berlin. The names of many of our well known Sunday school workers in Canada appear on the program and no doubt all who attend will be benefited.

The remark is frequently heard that there are many proud hearts hid away underneath plain garments. No doubt this is true, but this does not prove that there are, on the other hand, many humble hearts beneath gaudy apparel; and even if there were, it would not justify the wearing of gaudy clothing, as long as the Bible teaches us to wear modest apparel.

Do not Speak Rashly.—It is not a good thing to speak rashly, or to make great promises for the future, or declare things that shall come to pass, upon our own authority; it sometimes costs too much to make them good, and brings us into inextricable difficulties. Better speak with prudence and moderation of the past and present, and leave the future in the hand of an all-wise and omnipotent God, who will make all things "work together for good to them that love Him."

General Conference.—The committee on arrangements, appointed by the Preliminary General Conference Meeting held last November in Allen Co., Ohio, have decided to hold the first General Conference at the Holieman meeting house, near Wakarusa, Elkhart Co., Ind., on the 2d of November 1898. As there are now a number of district conferences, to be held within the next several weeks, we trust all these will interest themselves and appoint their delegates to meet with the General Conference as above stated.

Manual of Bible Doctrines.—Our new book on Church Doctrine by Pre. Daniel Kauffman, of Versailles, Mo., is completed and a number have already been sent out. In another column the reader will find a list of the contents of the book. This will be an excellent book for our people to read—not only

our young people but also our older people. It deals with the principles of our religious belief, and the practices of the church. It will be sent to any address post paid, bound in cloth, for 60 cents. Bound with cloth back and paper sides 50 cents. Every member of the church should have a copy. This is an excellent book; it is the only book of the kind, and in fact the first book issued by our people in this form, and we do especially recommend it to the careful perusal of every member.

Church Building Fund.—Most of our readers know that with other branches of benevolent and Christian work, the Evangelizing and Benevolent Board also have a Church Building Fund, and any one who feels to give to this cause can send it to the Evangelizing Board and it will be applied as the donor may direct, or where special direction is not given it will be applied as the Board may deem best.

Our Religion.—If our religion is to benefit us it must possess some virtue, it must possess some power over us. There is a kind of religion that the prophet speaks of and it is very fashionable to-day. "This people draw nigh to me with their mouths, and honour me with their lips, but their heart is far from me." Matt. 15:8. Such a religion will not make us any better, and is consequently worthless.

The teaching of the gospel of Jesus Christ directs His followers to true wisdom and true manhood in every way. Humility is one of the Christian graces. Meekness teaches true modesty. Mercy reaches out her hand to help the needy and the distressed. The peacemaker manifests the true spirit of love, and brings joy and gladness to hearts otherwise unhappy and miserable in the extreme. Cultivate all the virtues of the Bible, but especially in this time of political excitement and war, let every true child of God remember not to return evil for evil, but to overcome evil with good.

The Church in Shelby Co., Mo.—Bro. L. J. Johnston, of the above church, has sent out letters for help to pay their church debt. They have built a house

28x42 with a 14 feet ceiling, and aside from the work, most of which the members did, the house cost \$680.00, and a debt of \$335.00 remains. They have sent out letters to a number of the churches, and have also received some help. Some to whom the letters were sent, not knowing the condition of the church, wrote for information. It is for this reason that we give this notice. Their membership numbers thirty-five, and most of the brethren there are not yet out of debt, so they appeal to the brotherhood for help. The congregation is under the care of Daniel Kauffman as bishop.

A mission meeting was held at Berne, Ind., April 18th to 24th, and as part of the work was to consider the matter of mission work in India, the members of the Home and Foreign Relief Commission received a cordial invitation to attend on the 21st inst. As the president and vice-president were away, it remained for the secretary, Bro. D. F. Jantzen, and the treasurer, Bro. A. C. Kolb, to represent the Home and Foreign Relief Commission at this meeting.

The members of the Mission Board met the brethren at the depot at Berne upon their arrival at 8 A. M. to consider the matter of co-operation in the mission work in India. Our representatives however could not speak for the many congregations who had united their efforts for the relief of the famine-stricken in India, because the Home and Foreign Relief Commission, as the center of the work, consisted simply of private individuals. The Board therefore adopted a resolution expressing the wish that the Home and Foreign Relief Commission would call a meeting early in August instead of in May, as had been previously decided, and invite all the churches in the Mennonite denomination who are interested in mission work in India to send representatives to this meeting to discuss this important subject. Many have said, "We have co-operated in supplying the people of India with bread for the temporal body; should we not labor together to bring them the bread of heaven?" An official call will soon be made through our various papers to prepare for such a meeting, that it may be a truly representative

one. God grant that the meeting may be so ordered that it will be a rich blessing to our denomination and to India. In the meantime let the matter be brought before God in earnest prayer.

For the Herald of Truth.
POINTS FOR REFLECTION.

BY DANIEL KAUFFMAN.
"Our citizenship is in heaven." How many of us are loyal to our country.

Some people have a wrong idea about giving. They figure out how much it will take to keep people from thinking them miserly; then they reluctantly hand over enough to make the hat jin giving. This is not giving at all. It is buying public praise.

Two hundred and sixty-six sailors lost their lives in the terrific explosion of the battleship "Maine." This explosion ignited a blaze which promises to wrap the world in the horrible flames of war. A thousand times two hundred and sixty-six souls have since that time gone down to their graves under the condemnation of sin; yet we hear little about it. When will people learn to awaken to the real danger?

One of the greatest obstacles to success in the spiritual work is ambition. Ambition is always selfish, never generous. It seeks the aggrandizement of self at the expense of others. It is much worse to have an ambition to be a famous preacher than it is to have an ambition to achieve fame in worldly matters; for that is prostituting a much higher calling to personal aggrandizement. Let ministers get rid of all ideas of their own greatness. Let them throw away all ambition. Let them work disinterestedly for the glory of the cause, no matter if it does make them unpopular. Let them refrain from passing adverse criticisms on their own efforts, and then wait in breathless suspense to hear some one else dispute the point. There is no man living whose fame is essential to the success of the cause.

In many places where series of meetings are held, it takes a week or ten days to work up an interest among the members. Where this is the case, there is something wrong. Members should be active all the time. Spasmodic religion has never made anybody holy. It is the continual "growing in grace" that makes the strong Christian worker. Let our daily prayers, our continual study of the Bible, our meditations on our duties to God and man, never be neglected. Let the principles of our Lord Jesus Christ shine out in our every day life, and when our evangelists come around we are ready to go on with effective work right from the beginning.

In a recent article of the HERALD OF TRUTH, Bro. D. H. Bender sounded a note of warning with reference to the position of the Independent in religion and our attitude toward the same. His remarks were timely, and I hope the readers of the HERALD may re-read the article and study well its contents.

Christ certainly knew that church organization was a good thing, or He wouldn't have instituted it. He gave the keys of the kingdom of heaven into the hands of His followers, and for my part I cannot see where the Independent who stands aloof from the church can find any of the promises in the Bible that are for him. In our Savior's final commission, He told His followers to teach "all nations" to observe "all things" which He had commanded. How can we observe the "all things" if all are to remain independent of Christ's organization?

I believe that we ought to do our Christian work through our own Christian organization, and through the instrumentality of those who acknowledge themselves a part of this organization. It is never wise to seek or to accept the assistance of any one who refuses to be bound by the rules and regulations of any church organization. Anarchy in religious work is worse than anarchy in civil government.

For the Herald of Truth.
THOUGHTS OF HEAVEN.

BY ELIZA BETZNER.
No more pleasing subject than "heaven" can be presented to our consideration. To this we will all agree. When we think of heaven there at once rises up before us a vision magnificently beautiful, and of endless duration. The theme is so supremely beautiful that we wonder if our faint conceptions can bear any resemblance to that holy place as we shall find it when we shall have passed through the deep shades. However this may be, we learn from the "sacred pages" this beautiful truth: all the grandeur and magnificence that belong to the "city of God" which we cannot comprehend while we belong to the terrestrial, are prepared for us, those glorious regions we shall be permitted to inhabit when our earthly house of this tabernacle is dissolved, and the unseen "glories" we may behold when the "mists have rolled away." When we think of heaven we think of a place so pure that nothing that defileth or worketh abomination is permitted to enter in—we think of a place that has no need of sun or moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof. We think of heaven as a place where God dwells and where Jesus lives to intercede with the Father for the sins, the follies and the shortcomings of His younger brothers and sisters who have just gained their final triumph. We think of heaven as a land of pure delight where we will meet our friends—our loved ones, who have, one by one, been carried away by the angels and laid safe in the arms of Jesus. We think of heaven as a place where there shall be no more pain, no more sorrow, no more tears, no more sighs, no more death—where partings are unknown, and as I heard an aged saint say the other day, we think of heaven as a place "where we shall not grow weary;" for the former things are passed away. We think of all ages will rest in the shade of the tree of life and walk along the pure river of water of life, clear as crystal. We think of heaven as that place to which through the atoning merits of our dear Savior we may go if we will live in holiness and pilgrims upon the earth, and join

again those for whose delightful society we so much long, and where we shall remain in unbroken happiness with Jesus and the white-robed peers. Finally we think of heaven as a prepared place for a prepared people.
Breslau, Pa.

For the Herald of Truth.

A WARNING VOICE.

BY LESLIE SWINK.

O, sinner, hear the warning fair,
And for your dying hour prepare;
Return to Jesus Christ and live,
And He will life and pardon give;
Remember now your dying day,
And seek salvation while you may;
Forsake your sins and folly too,
Or they your hopes will overthrow.

May these stanzas remind us that we must prepare for the dying hour. We must meet the messenger of death, and after death there is no more time to repent. How many young people we see in blooming health and beauty, who are called by the Holy Spirit to repent, and to be washed in the blood of Christ, but they do not heed His voice; they go on in their sinful path, striving only for worldly enjoyment and pleasures, and at last death takes them into eternity unprepared.

Dear young people, prepare your souls before it is too late. Remember after death it is too late for repentance. If we make a mistake in our natural work, it matters little; but when we make this mistake with reference to our eternal interests, and are called into eternity unprepared, we suffer an irreparable loss.

The apostle says, "Love not the world, neither the things that are in the world," that is, the lust of the eyes, the lust of the flesh, and the pride of life, which are not of God, but of the world, and will unite us for the kingdom which He has prepared for us above.

How often do we see persons uniting with the church, and professing themselves to be Christians, but their hearts are still full of sin, selfishness, pride, and the vain things of this world. Many discard the prayer-head-covering, and instead have a display of vanity and pride that is altogether inconsistent with their profession. It is to be feared that if Jesus would come into our midst, in our houses of worship, He might speak as He did once in the temple at Jerusalem, when He said, "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves."

Remember, dear friends, there are only two ways pointed out to us in the Scriptures. One is called the narrow way, and there are few that find it; this narrow way, however, leads to life eternal into that world where there is everlasting joy and peace; where a mansion has been prepared for every one that serves the Lord in sincerity and truth. The other is the broad way that leads down to everlasting misery and destruction, and at the last day Satan and his children shall be bound with those that serve him on the earth, and shall be cast into the lake that burns with fire and brimstone, which is the second death.

Christ said, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Let us remember to have our lights burning bright and clear. Let us be humble and lowly,

faithful and true; let us ask Jesus in prayer to cleanse our hearts from all sin, and all them with love and peace. Prepare this day; to-morrow it may be too late. Let us not forget when we retire in the evening for our night's rest, that our Heavenly Father should be thanked for the many blessings bestowed upon us during the day, for protecting us from harm and dangers; and to our daily work, let us first bow down on our knees, and ask Him to be with us during the day that we may not stray aside into sin and danger; but that His Spirit may abide in our hearts, and guide us into all truth.

Let me repeat that after death there is no more time for repentance. To day you are well and blooming in health and beauty, to-morrow you may be sleeping in the grave.

Although you flourish like a rose,
While in its branches green;
Your sparkling eyes in death may close,

No more will they be seen.
In silent shades you must lie down,
Long in your grave to dwell,
Your friends will then stand weeping round,

And bid a long "fare-well."
In vain they'll mourn, your days are past,
Alas, those days are gone;
Your golden hours are spent at last,
And never to return!

O, come this moment and begin,
While life's sweet moments last,
Turn to the Lord, forsake all sin,
And He'll forgive what's past.

My dear friends, let us now forsake all our sinful ways, let us love one another as Christ loved us, let us seek for the Kingdom of God and His righteousness, let us lay up for ourselves treasures in heaven where thieves cannot break through and steal, and where rust doth not corrupt, a treasure in heaven that fadeth not away. "Except ye become as little children ye shall not enter into the kingdom of heaven."

We must love and serve Him from our hearts. We must follow in the footsteps of Christ, or we will never reach heaven. Read the word of God, many shall strive to enter in the narrow gate, but shall not be able to find it, because they love the world more than God.
Dublin, Bucks Co., Pa.

For the Herald of Truth.

ELECTRICITY.

BY ISAAC L. KULP.

When our Savior traveled on earth He used natural things to bring out spiritual bearings—just such things as the people were acquainted with. The writer believes if Christ were here to-day He would use our modern improvements for the same purpose.

Some time ago the writer was in an establishment where electric batteries had been manufactured. The electric current was explained to me to a certain extent. In connection with it the idea struck me how like unto the great power of God is electricity. Electricity is a power that can be applied; it can be handled. But just where the great power is electricians confess they do not know. How like unto the Spirit of God is electricity.

The Spirit of God is likened unto the wind; we can feel it and we can hear it, but we don't know from whence it cometh, neither do we know whither it goeth. Electricity is the great power of the present time. It has two currents, positive and negative. Unless we have the benefit of both poles to whatever machine we desire to run we get no results at all. We get just as much power as the dynamo will afford, and no more.

God is the power that runs all the spiritual machinery. There are also two currents necessary to get the desired power. Christ is our interceder on the right hand of the Father, and the Holy Ghost on the other hand is the comforting Spirit. Unless we grasp these two powerful currents our work will not amount to much spiritually. Sometimes we have complaints and often feel them. That spiritual power then is not present as we would prefer. It is simply because we are not in touch with both currents (Christ and the Holy Ghost). Let us strive to get our Pentecost and then we will be led into all truth, and the truth will make us free.

In Luke's Gospel (24:49) we read: "Behold I send the promise of my Father upon you, which signified the Holy Ghost. The disciples however were to 'tarry at Jerusalem until they were endued with power from on high.' In the second chapter of the Acts we read how the Spirit on the day of Pentecost was poured out. He came as a rushing mighty wind. Lord help us that all Christian people would tarry at Jerusalem until their Pentecost would come. Then we would not need so much time for the gratification of the carnal desires.

The first of the Holy Ghost would burn up all idle thoughts. In fact every thing contrary to gospel teaching would disappear. We would not need to try to carry our trials and difficulties ourselves any more. We simply bring these things in touch with the powerful machine of spiritual electricity, and trust God to do the rest. When we look at the work in this light, we need not wonder that three thousand souls were added unto the church in one day in the apostles' time; again we need not wonder that so little is accomplished in our modern times, since so many people claim that those things only happened with the apostles; and yet Paul writes to the Hebrew church (13:8), "Christ the same yesterday, to-day and forever." This will take in yesterday as the past, to-day as the present, and forever would reach us. Hence the same Spirit as a comforter to His children is for us to-day and through all ages, according to Paul's utterances. We however do not understand the workings of the Spirit any more than electricity. But we should strive to receive our Pentecost and come in contact with that great power by the two currents—Christ and the Holy Ghost, the abiding Comforter.

Now we take Christ for our guide and counsellor we should be of one mind and keep within the limits of His kingdom, and be bound together as one body, desiring to bear each other's burdens, as Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ."

Again speaking of the relations of the spiritual body, we may notice for an illustration the relation of the members of our natural body, how the members sympathize with one another. When one suffers they all put forth their strength and effort to bring them back to their natural state. So the true Christian should always be ready to do his duty and help his fellow servant that falters in the way. This is required of the followers of Jesus.

We find some Christian professors who do not possess that which is an evidence of close relationship with the church of Christ, and by which we may become helpful in the promotion of the kingdom. To do this we must give ourselves earnestly and zealously to the study of the gospel. The more we study the gospel the more spiritual we become, and if we are spiritual we will always be ready to help one another and to do what our hands find to do.

We are not to help the faltering only, but he ever ready to stand by those who are called to lead the flock. In our relation to the church we are under obligations to the church. First we have promised before God and man that we would renounce the devil and live for Christ alone. Then our duty toward the church and God would be to obey that. Then if we have the love of God in our hearts we will not only obey but that will be our delight, and we can say as did the Psalmist: "But his delight is in the law of the Lord, and in his law doth he meditate day and night."

We must remember that the carnal mind is not subject to the law of God, neither indeed can be. So it takes a new heart, created in Christ Jesus, to perform those duties. Paul says, "Not forsaking the assembling of ourselves together as the manner of some have, but exhorting one another and so much the more as ye see the day approaching." And it would be our duty to always be present at all meetings in our home church, so that we need not continually miss the absent ones.

To be of one mind means a union, and where there is union there is love, or affection, such as Paul had when he said that he was persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature should be able to separate us from the love of God which is in Christ Jesus our Lord. Such affection flows only from the true love of God. There are two kinds of affection, natural and spiritual. Natural affection comes from natural things, and spiritual affection from the spiritual relations we have with God, such as Daniel and the Hebrew worthies had when they refused to eat of the king's meats. They would stand for the truth when no one else would.

By SALOME DETWILER.

The church is a religious body of which Christ is the head.

Our duty is that which we owe and should perform one to another.

For the Herald of Truth.

RULES FOR DAILY LIFE.

Begin the day with God;
Be ready to rise at prayer;
Lift up thy heart to His abode,
And seek His love to share.

Open the book of God,
And read a portion there,
That it may hallow all thy thoughts
And sweeten all thy care.

Go through the day with God,
Whatever thy work may be;
Where'er thou art—be home, abroad—
He still is near to thee.

Converse in mind with God;
Thy spirit heavenward raise,
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God;
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie down at night with God,
Who gives His servants sleep;
And when thou tread'st the vale of death
He will be guard and keep.

Johnston, Pa. C. B.

NOTES BY THE WAY.

To those of our friends who felt the poor attempt at an account of our trip to the Southland last summer a painful infliction upon their patience and a misuse of valuable space in the HERALD, we fear the following lines will be equally distasteful. On the other hand, however, we hope that the many who expressed their appreciation of our previous effort will read this account with pleasure and profit. The old adage says, "Many men of many minds;" this adage might also be changed into, "Many mouths of many tastes." When we sit down to a table loaded with the bounties of God's hand, and are invited to eat of the same, not all will enjoy the same kind of food. But because one loves eggs more than beef, or another finds it better for his health to eat vegetables instead of meat, or bread instead of pie, no one would think of condemning the whole dinner or him who has provided these gifts, simply because there are some things on the table which do not appeal to the appetite or agree with the stomach of one or another of the guests. We find it the same in the work of preparing reading matter for the HERALD, in this distinction, however, that in the eyes of some, every reader has a perfect right to denounce that which does not suit his individual tastes, regardless of what the taste or the needs of others may be. Hence, if at the request of our brethren, we go to see if we can find a place that will be suitable for establishing a colony for our people and report the result of our investigations, we feel that those who have made the request are entitled to some consideration, and that those who have plenty and to spare, and have no thought of changing their present place of residence, should simply leave that part of the HERALD to those who are benefited by it, and will satisfy and edify themselves if it results in the publication of these men as known as soldiers by their uniform. More than that, their uniform tells the world to what nation they belong, under what flag they expect to fight, to what government they have virtually given their lives. They would then, if we should by no means hinder that which is for another's good, when we are not harmed thereby.

Bro. J. S. Lehman and the editor left Elkhart on the morning of the 19th of April for the South. We had left on the same errand a few weeks before, but on account of high water on the Ohio and its tributaries, we were unable to go farther than Indianapolis, from which place we returned the day after we started. On the present trip, as we reached the banks of the Ohio, near Valley Junction, on the Big Four Ry., we could still see very plainly the enormous amount of damage which the devastating floods had wrought. Fences and buildings had been torn away, and been carried down stream; boats had been torn from their moorings, and were now left high and dry in the fields along the river. It was no uncommon sight to see house-boats, which are so numerous on the Ohio, many hundred feet away from the stream. We reached Cincinnati at 6 P. M. and at 8 P. M., we left for the South over the Queen and Crescent Road, on their superbly equipped train known as the "Cincinnati & Florida Limited." It is but justice to the Queen & Crescent Company for us to say that they are in every sense a valuable, faithful, up-to-date servant of the public. We found the officials, as well as the employees of this road, uniformly courteous and obliging. Their treatment of the passengers was all that could be desired; in fact a more gentlemanly corps of railway employees, from the conductor down to the colored porter, we have never met. This is in marked contrast to the method of treatment that is accorded to passengers on some roads that we might mention. It pays to be courteous; tyranny and impertinence always receive their own reward in the end.

The Queen & Crescent takes the traveler through some of the finest scenery this country affords. The train passes through at least 25 tunnels from Cincinnati to Chattanooga, Tenn. As one travels through the rugged scenery which meets the eye between the two cities just named, the question repeatedly arises, What Hand has shaped all these wonders? Who has scooped out these valleys, and heaped up these mountains, carved out these frightful precipices and yawning abysses, and the answer comes back, "In the beginning God created the heavens and the earth," and if God's hand could shape and carve and build all these wonders, what must God Himself be?

We arrived at Chattanooga on the morning of the 20th. As we emerged from the train we at once realized that something unusual was going on, nor did it take more than a second glance to ascertain what that unusual thing was. Soldiers and officers were seen all about, and the subject of almost every conversation was WAR. Chattanooga had been made one of the headquarters, for the assembling of troops, and in consequence of this there were already encamped on the old Chickamauga battle field over 9,000 troops of U. S. regulars. The thought came to us, these men are known as soldiers by their uniform. More than that, their uniform tells the world to what nation they belong, under what flag they expect to fight, to what government they have virtually given their lives. They would then, if we should by no means hinder that which is for another's good, when we are not harmed thereby.

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May 15,

whenever opportunity affords itself. If we neglect to do this we will be held responsible, for the crown is only promised at the end of a faithful life.
Lima, Ohio.

WHY AM I A WORKER IN THE YOUNG PEOPLE'S MEETING?

BY SAMUEL HONDERICH.

The question before us is rather a personal one; one that comes right home to ourselves. It does not say, Why is this or that person a worker, but, "Why am I a worker in the Young People's Meeting?"

It is an important question, and should be prayerfully considered. In the few thoughts that I wish to present I shall not endeavor to give a direct answer to this question; but it shall be my object to present why we, as Christian professors, should be engaged in this work. If each one of us considers this question we can readily see whether we have the right motive or not.

One of the first thoughts that presented itself to my mind on this subject was this, "Am I a worker?" Should we be called workers at all when we take into consideration the little we have done, and the great amount of work we have left undone? Does it not seem to us that the Father did not forsake Jesus, we would sometimes feel to exclaim, as did Jesus on the cross, "My God, My God! Why hast thou forsaken me?"

We notice in the life of Jesus that He had human sensibilities; and was susceptible to temptations. So we see that while here upon earth He shared with us the essential qualities of our nature, and can come into close touch with our human needs, and sympathize with us.

"Have we trials and temptations, Is there trouble anywhere? We know our every weakness, Take it to the Lord in prayer." Let us strive each day to be more like Jesus. He will help us bring all things into subjection; and whatever or wherever our lot may be, with me say, "Thou shalt guide me by thy counsel, and afterwards receive me into glory."

Then the question arises, Am I a true worker? The question for us to consider is, Why should I be a worker at all?

Did you ever consider what prompted you to work in this way? Or is it possible that we have been workers here altogether, without even thinking why? It is the motive and not so much the act that is recorded for eternity. It is the motive that we have in working, and not the amount of work that we do that determines whether it will stand in our favor or against us in the day of judgment.

What prompts us as young people to work in the Young People's Meeting? Is it because it is called Young People's Meeting? And does that little thing, and that all the workers, too, must be young people? Is this our only motive in working here? Is the spirit that prompts us in this work? I hope not; although I fear that this is too often the idea that is taken from the name, and no doubt on this point many of our dear friends are out of place, and refrain from going there and working with the younger people in their meetings of this kind. Perhaps some other name might make them feel more at home.

This, however, should not keep any one from going to and taking part in these meetings even if they are older in years. The young people and the old people should never be separated in their practices and interests in the church, but they should always work together. The young people should attend the meetings of the old people, and the old people the meetings of the

young people. They should talk together, they should pray together, they should sing together, they should work and worship together; all their interests should be united and identical. In this way, and in this way alone, can the church be made to prosper. The idea of a Young People's Meeting may often times prompt the mind to think of a separating of interests in the church, and this should never be. Every effort that is put forth in the church, should be made in perfect harmony, and with perfect good feeling to all the members, for the young and old. Union of feeling, union in practices, union in effort, union in all things; one heart, one soul, and the glory of God, the unity of the Spirit, the edification of the church, and the salvation of souls should be held permanently before the minds of the people in all their efforts to do good.

THE EFFECTS OF HABITS FORMED IN YOUTH UPON THE CHRISTIAN LIFE.

DISCUSSED AT THE S. S. CONFERENCE AT BERLIN, MAY, 1897, BY NOAH STAUFFER.

I believe I will begin my talk by giving you a little of my personal experience, perhaps it will do some one good. It is in connection with the habits formed in youth, and how they affect the Christian life afterwards. I do not want to boast of myself in this, but a good many of the young folks are encouraged in the same way that I was, I spent many an hour reading. When I think back to the many Sundays I spent at home reading, when the other young men and boys went to the woods or other places to pass away those precious hours, there came back to me memories of the many times when we had company at our home, when perhaps a number of boys of my own age were there, and when I held a conversation with them, and it did not agree with me, I would go away by myself and read; and they would go away and think hard things of me because I did not talk with them.

Parents should be very careful of their influences. You can influence your children for good by giving them the right kind of literature to read. Fathers should be very careful what they allow their children to read. A friend once gave me a book to read; he wanted it to help me, no doubt, and after I had read a good deal of it I found it was written by an infidel; but I read it to the end. The illustrations and thoughts that were brought out in this book were so plausible, that they would command the interest and careful attention of every one who read it. And the arguments were so reasonable and plausible to my mind, that I read it at that time; and that was all the I had for that book. But the impression it left upon me is there yet to press upon me.

And many times comes up in my day, and many times for a moment, one from going to and taking part in these meetings even if they are older in years. The young people and the old people should never be separated in their practices and interests in the church, but they should always work together. The young people should attend the meetings of the old people, and the old people the meetings of the

After I was saved through the atoning blood, I saw things differently. I saw that that book was altogether wrong; and knowing the influence it had over me is one great reason why I so often speak to young people on the importance of good literature. Some times fathers and mothers do not care to read very much themselves, but the inclinations of their children run that way, and I would say to you, young people, read only good books, and the probabilities are that you will improve your Christian life, and your devotion to God, and will raise the standard of Christian life higher, and your influence will be a help to all with whom you associate.

A certain writer has well said that children are like wax. You take a handful of wax and make any impression on it you please, and it will stay there; if beautiful it will stay there, if bad it will stay also. This also applies very well to the Christian life. If you throw out good influences you can expect good results; if evil, the results will show it. But when does this take place? I would say to all young unconverted people, get converted early. How early? This question is looked at differently by different people. Some children understand the plan of salvation much younger than others; some have been converted at a very early age and have become great Christian workers; but see that you are converted early, and then read the Bible and other good books; read the writings of wise men; good, solid, reading matter, and make that become part of your life. We have too many of those books (and they are being extensively read by our young people) that come in line with the gospel in many ways, yet there is nothing substantial about them; they are only story books, which often lead those who read them to other story books, and after a while it gets to be one of these "yellow-backed" dime novels, detective stories, highway robbers, etc.

It seems to me that in our Sunday schools the children would not need to have books given them as prizes every year. I believe if we would explain to them about the thousands of other little children who have no books at all, they would gladly give up their prizes once in a while and use that money to send books to those who have none. In this way the children here can help other little children. This would teach them a lesson of unselfishness, and help to plant into their hearts the habit of giving to the others, and would help many others of the rising generation to form good habits, which they would otherwise not have the opportunity of doing.

Anything which leads us into the right direction will be for our good, and habits formed in youth will have an unlimited influence upon our Christian life, and to those of you, dear friends, who have not yet started in the right direction, I would say, Get into the right channel as quickly as possible. Do not waste any of your life in sin and folly. You Sunday school teacher, get your class influenced with the beauty of the Christian life, impress them with the thought that they can become useful men and women, by using their influence to build up Christ's Kingdom. O, we want to get up higher in the Christian life. We do not want to throw any reproach upon the beautiful lives of

those Christians who lived in the past; we want to follow their examples of humility and willingness to serve God. Let us look back to the time of the apostles; many of the people started out in their youth, and led exemplary Christian lives. Let us do likewise.

I will only touch on the subjects of what kind of books we should read. There are many good books on the different sciences written by men who have made science their study, and I believe we can get some grand thoughts from these books; then there is history both sacred and secular, and especially church history. * Auto biographies of noble Christian men and women who have lived in the past, etc. Fathers and mothers should make wise selections.

Give your children some time to read. Do not have them work so hard all day that they will be too tired to enjoy reading, and whatever you do, do not discourage them when they have a taste for reading, making them leave their book every time they begin to read, asking them to do some little errand which might as well be done some other time. A minister of the gospel had a mother who was always much aggravated when her boy sat down to read, and always had some work for him to do just as soon as he started to read. He said he would be able to go out in the field to find a chance to read. That young man is now a useful, noble worker in the vineyard of the Lord.

Above all do not neglect to read the Book of all books—the Bible. Read it carefully, prayerfully, and make it the guide of your life and actions. Become well acquainted with its teachings, and live up to them. You will find in the Bible a whole library of the best books of every kind; read them, ponder over them, accept all their teachings, and you will form only habits that will be safe for others to imitate, and your life will be prepared for your work here on earth, and also ready for the mansions above.

Strasburg, Ont.

* And with this Mennonite Church history and the faith and doctrines of our own church.

FORGIVE AND FORGET.

O! forgive and forget, for life is too fleeting To waste it in brooding over wrongs we have met;
It is better, far better, to smother our anger, To teach the proud heart to forgive and forget.

In the path we must tread, leading down to the valley Are crosses and trials to lift and to bear, And the challenge of life, from which we are free.

O! bear to our lips drops of sorrow and care, But life is so short be it sunshine or shadow, That we can not afford to brood over a wrong.

Let us lift up our burdens, and hear them to end, We'll lay them down shortly, it cannot be long.

Then forgive and forget—let the friends you love loudly Prove themselves false, and unworthy of trust.

Do with them kindly, for they are but mortals, Erring like us, for we too are but dust.

Do with them tenderly, pity their weakness, We know every heart hath its evil and good, We'll have one Father in heaven, hence be brothers.

Then let us forgive and forget as we should, Suggested by L. M. J.

Be constantly on the lookout for something to do—winning souls for the Master and God.

carnal, but are mighty for the pulling down of the stronghold of Satan. The sword which Christ gives us is the mighty word, His shield and defence is faith, His shoes, the preparation of the Gospel of Peace, His breast plate, righteousness, and the mission of His warriors is that of conquest. If the civil government provides its soldiers with uniform for the sake of distinction, it is unwise for the followers of the Lord Jesus Christ to appear in such a way that they may be distinguished from the world which lieth in sin, and which is in the hand of the enemy—Satan? And if the soldiers of this country need to be united, and of one mind, to win, how much more do the followers of the Lord Jesus Christ need to be of one mind and of one heart, mustered in and ready at all times to go forth and do battle at the command of the great Captain and Leader. These were the thoughts which occupied our minds as we waited at the depot for the departure of the train which was to carry us on southward to the vicinity of Atlanta, Ga.

A. B. KOLB.
(Conclusion in next Number.)

HOW HABITS FORMED IN YOUTH AFFECT THE CHRISTIAN LIFE AFTERWARDS.

BY NORMAN STAUFFER.

It depends a great deal on the culture and training of the child as to what habits it forms, let it be the mind it will. The habits formed in youth are those most likely to stay. All evil habits will, at this period of our life, find a lodging place in our character, and will be developed there. The wise man, Solomon, says, "Rejoice, O young man, in thy youth." etc.

It will depend a great deal on the habits formed in youth as to the future welfare of our souls, and in order to form habits that will be a benefit to us we must again take the advice of Solomon, when he says (Ecc. 12:1), "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Now a few words about the formation of these habits.

1. How they are formed.—They are very easy to form, indeed almost before we are aware of it they have been formed. We soon have habits formed in us that will be for good or evil. Good habits have been the means of leading to higher and better things; while evil habits lead into the opposite. If we take heed we can form habits that are good; careless, bad habits will be the means of taking us down to destruction.

2. The development of these different habits.—Youth is the springtime of life. In spring it is necessary for us to sow our seed if we expect to reap a harvest. When the Sunday school teacher teaches his class he is sowing the seeds of the word of God, and these will form habits right there. He tells them about their souls. The future of our never-dying soul will depend on how we spend our youth, while the habits we form in youth. We do not sow all kinds of seed in spring, some kinds are sown in the fall. Some people neglect to sow good seed in the springtime of life, and try to put out

some seed in the autumn of life, but it is dangerous to put it off.

When our youth is followed up by old age, every one of us, as one by one we step "over the line" into the other world, must expect to reap what we have sown in our life time here. It depends a great deal, and rests largely with the parents as to what habits are formed in their children. It depends so much on how they use their influence with them in their daily life. One thing parents should not do is to talk about this and that church member as not showing the true light in the church, especially when their children hear it. They should be consecrated and sincere, and they may expect their children to form like habits, and follow in their path, and become even better and purer than they if they from youth formed good habits; for when bad habits have once been formed, they are a part of us, and it is very hard to break off a bad habit in old age that has been formed in youth, even though men try ever so hard; it takes much grace from God, and much prayer and watchfulness on our part. This is one great reason why we should first of all "seek the kingdom of God" in our youth, so that we may form only good habits, and become holy and consecrated workers in the cause of Christ.

Breslau, Ont.

FOR THE HERALD OF TRUTH. CROSS AND CROWN.

BY ADA V. SHANK.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

There is a cross for every one of God's people to bear, and a crown to be obtained in the end, if we only hold out faithful; for the crown will not be obtained in the beginning or middle, but at the end. If there were no cross there would be no crown.

Christ says, "He that taketh not his cross and followeth after me is not worthy of me." The question now comes to us, how can we follow after Christ? We must take Him as our only true pattern; He is the only one worthy of imitation. We must take the Gospel of Christ and make use of its means of salvation and grace, and be willing to obey all its commands.

It is not until we realize that the finger of God is upon every life that yields itself to His Divine direction, that there is an inseparable link that binds Creator and creature into one life. Then we can truly say "Christ liveth in me," and, "For me to live is Christ." Now let us not measure our lives by any one else, but take the Bible, and "search the Scriptures daily," to see whether these things are so,—take the Bible as our standard, and weigh ourselves in its balances.

While passing through this life we, who want to live the life of a Christian, need not expect to be free from trials, and temptations more or less. But then we know that the Christian life is not as difficult as some may think, although some shrink from making any attempt to live for Christ, they dread the consequences of denying themselves of the pleasures of this life. Let us remember that we will more than make up for those fleeting pleasures in accepting Christ and His offered mercies. "Let us count all things loss for Christ's

sake," for, after we have become reconciled to God, we will not become weary in well doing, and if we do not do so well every time, we will try to do better next time, and grow stronger in His strength; and though life's pathway may be crossed by storms, trials, and perplexities of various sorts, they will only develop and strengthen our faith, and make us grow stronger in the spiritual life. We know "A cloudless sky can never produce a good harvest," and "Into each life some rain must fall, may be crossed by storms, trials, and perplexities of various sorts, they will only develop and strengthen our faith, and make us grow stronger in the spiritual life. We know "A cloudless sky can never produce a good harvest," and "Into each life some rain must fall, may be crossed by storms, trials, and perplexities of various sorts, they will only develop and strengthen our faith, and make us grow stronger in the spiritual life. 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THOSE FILTHY FEET.

BY R. K. KESLER.

"The disciples' feet are filthy from the walk on the long way, and are not fit to be put upon the sofas on which they are to recline at the meal, and so Jesus washes their feet and gathers them up in the towel to dry them."—*Dr. Talmage.*

PETER—"Lord, dost thou wash my feet?"

JESUS—"What I do thou knowest not now, but thou shalt know hereafter."

PETER—"Thou shalt never wash my feet."

JESUS—"If I wash thee not, thou hast not part with me."

PETER—"Lord, not my feet only, but also my hands and my head."

JESUS—"He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." (Silence.)

JESUS—"Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord: neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them."

Now dear readers, you have two very striking pictures before you. Aside from your knowledge of the Bible, would you suspect they were drawn from the same incident?

The author of the first sees a great amount of filth on the disciples' feet from their long walk,—Bethany to Jerusalem.

The author of the second account walked the same way and at the same time. Why, do you suspect He would wash the filth from the disciples' feet and leave them unwashed, especially since he was giving an example? Really, do you think there were any sofas in that upper room? And if so, would the disciples have been so untidy as to soil them with their filthy feet? If they would not, Jesus knew it. Then, why wash to keep them from soiling the sofas? Besides, if He wash them, to cleanse from filth, why was not Judas clean after washing? And, further, if they were any kind of protection to their feet,—even sandals,—when these were removed, how much filth do you really imagine was clinging to their feet? And would they really begin wearing sandals at that season of the year, April 6 or 7, when it was so cold as to render a fire necessary when Jesus was on trial?

Peter, you know, denied Christ, when he and others were standing around a fire to warm themselves. Lastly, do you really believe the facts are represented in the first picture, or must we "look to Jesus, the author and finisher of our faith?" Then, "if ye know these things, happy are ye if ye do them." "For I have given you an example that ye should do as I have done to you."—*Gospel Messenger.*

For the Herald of Truth.

CLOSE COMMUNION.

The editor of a prominent Unitarian periodical recently made an interesting statement concerning the communion.

He stated that although other denominations hold the Unitarians to be unson in doctrine and too much inclined towards liberalism, yet the members of the Unitarian organization are admitted to the communion in those denominations which have what is generally called open communion. If they say, as any of them would say, that they love Jesus.

Whatever may be said in favor of such practice, it is certainly not the manner in which Christ and the apostles intended that the communion should be kept. It might indeed be difficult to find a Unitarian (or any so-called liberal, for that matter) who would say, when asked, that he does not love Jesus. They hold that Jesus was a good man; why should one not love Him? But what a difference between loving Jesus as a mere good man who lived 2,000 years ago (some of them do not even believe in the immortality of the soul) and loving Him as the first disciples and all true Christians did and still do, as the only begotten Son of God who accomplished the work of atonement and redemption, whose blood cleanseth us from all sin, as our personal, living Savior.

But, says one, the intending participants of the communion are in all churches previously warned to examine themselves. It is, however, an utter impossibility for a man who does not believe in the Lord Jesus Christ to examine himself in the sense as the apostle meant it. The apostle's teaching in regard to the communion, as found particularly in the first epistle to the Corinthians, can not easily be mistaken. He admonishes the brethren first to examine into the condition of the church in general and if any member should have fallen into grievous sin (as had indeed been a case in the Corinthian congregation) to excommunicate such a one and not admit him to the communion until he might repent (Chapter 5). Besides this the apostle shows it to be necessary that every member examine himself in particular, and, if any one should have failed in anything, to make his heart as pure as much as he may be able, and only then appear at the table of the Lord. The word of Paul, "Let a man examine himself," has not reference to such whom the church may have found to have fallen into sin or to be unson in faith.

The present writer has been grieved as he recently became somewhat acquainted with the ways of a so-called liberal church, where unbelief instead of faith is the watchword. A Christian congregation would be committing a great wrong by admitting a member of such a church and there are, alas, many of them in our country—to the table of the Lord.

J. H.

Madison, Wis.

For the Herald of Truth.

THE POWER OF THE SPIRIT.

BY G. W. NORTL.

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. 5:16.

The power of the Holy Spirit is an active power, being the Spirit of God. He is omnipotent. Paul says, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary one to the other; so that ye cannot do the things that ye would." They that are led by the Spirit are made free.

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CLOSE COMMUNION.

The editor of a prominent Unitarian periodical recently made an interesting statement concerning the communion.

"But the fruit of the Spirit is love, joy, peace, longuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." Gal. 5:16-26.

Now, there is a life that is a perfect life, which is perfect peace, joy and love, and this ought to be the aim of every child of God, this should be the standard of every Christian; we should not rest until we have attained to that position. This is God's standard, where He wants all His children to be.

These nine graces, mentioned in this chapter of Galatians, can be divided in this way: Love, peace and joy are all of God. God looks for that kind of fruit from His children, and if the Holy Spirit has its full way of power, and is operating within us, we are bearing just such fruit. Without that, it is impossible to please God. Above every thing else He wants us to possess love, peace, and joy.

Then the next three graces are these: Longuffering, gentleness, goodness. These are manifested toward men, that is, in our outward life, towards those we come into contact with continually. The next three are these: Faith, meekness, temperance. These are in relation to ourselves. In this way we can take the three divisions and they are of some help to us.

We can possess all these things by receiving Christ into our hearts; for when Jesus comes into our hearts by faith, then the Holy Spirit is in power, and if we have the Spirit, we also have the fruit.

If the whole church of God would live as the Lord would have them live, Christianity would be the mightiest power in the world. It is the want of power, and the low standard of Christian living that causes us so much trouble. The Spirit is quenched so much that it deadens the power thereof. There are a great many stunted people in the church; their lives are stunted, their nerves are deadened so that they are altogether unstrong, and it is no wonder that the Holy Spirit loses its power, and our Christian professors are so mixed up with the world. What we need is the true religion that is taught in the word of God.

It seems to me there is not enough spiritual zeal manifested in the church. It seems to me the professed followers are standing too much in the way of sinners; so much so that it is hard to get the Gospel car to move on in a great many places. Sometimes we wonder why we do not have more accessions to the church after we have had continued meetings, when the minister has earnestly presented the word of God, and pleads with sinners to come to Jesus. But if we have to have so many festivals, church fairs, and parties, and other amusements to attract the world to the church, I think we have Christ on the outside and the world inside. Then the Holy Spirit can not take up His abode in sinners.

Also when we dress in such a way that the world will notice that we are ahead of everything in style and gayety, and have everything that the world can have, or even tries to have, when we meddle with all these things, we are

sure to grieve the Holy Spirit, and what does Paul say (Eph. 6:30, 31) "And grieve not the Spirit of God whereby we are sealed unto the day of redemption. Let all bitterness, and wrath, and clamour, and evil speaking be put away from you, with all malice." I think if we search the word we will find something in the churches of to-day that grieves the Holy Spirit, and is taking away the power of the Holy Spirit. We want more Holy Ghost religion, and if we have that then the power of the Holy Spirit will move us to active, earnest effort, and will fill us with the Holy Spirit—with God's love, so that we will be able to do good to all men and especially unto them of the household of faith.

Kokomo, Ind.

For the Herald of Truth.

CO-OPERATION OF THE TEACHERS AND SUPERINTENDENT.

BY JOHN GEHMAN.

We all know that it is absolutely necessary that the teachers and superintendent work harmoniously together, in order to have a successful Sunday school.

When two or more are engaged in any work, and there is a conflicting spirit in one of them, it will not be a successful work.

We see a number of people on a boat. We notice they are plying only one oar, and the boat keeps going around one way, but makes no progress; then they take the other oar, and the boat goes around the other way, but still no progress is made. Then they use the two oars at one time and soon they are far out on the water. So in the Sunday school; if we work together we will have progress.

The disciples of Christ were sent out one by one, but two by two. Why were they sent out in this way? Could they not have been preached to more people if they had been sent out separately? I believe they were to co-operate, and help and encourage each other. Let us have unity.

In Matt. 23:35-40 we read of how the work goes where there is no co-operation: when Christ suffered such agony in the garden of Gethsemane, those who should have been with Him to watch with Him all through those weary hours, were sleeping!

It is not only necessary that there should be co-operation between the teachers and the superintendent, but also among all the members of the church. They ought to be at least able to "watch and pray" for one another. In 3 John we read, "that we might be fellow-helpers to the truth."

In Haggai 2:4 God says, "Be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts." I am a Sunday school is not to be carried on only by the teachers and superintendent. Every member in the church should take an active part in this grand work.

Some people say they have no desire for Sunday school work. But remember, no one should be idle in the Lord's vineyard. He says, "All the people of the land should work." Not just the few. God wants all His children to do their part in His cause. We must have co-operation with the Holy Spirit must manifest itself in all the workers; and if His Spirit does not first of all manifest itself in the superintendent, the spiritual life of that school is at a low ebb. In

his manner of doing things, the methods with which he works, and his life must be pure, otherwise it will not be spiritual. With the teachers it is the same way. The teacher that lives one thing on Sunday and another thing on Monday will be a failure as a teacher, no matter how eloquent he may be.

I do not underrate the power of the divine truths once lodged in the heart, but if the life of the teacher does not correspond with his teachings, no matter how many good things he has taught his class, no matter how he may be thrilled and enraptured them at the time, yet because he does not live out these principles himself, there will be no fruit to reward his labors. Circumstances that even divine truths cannot overcome are the actions, conversation, and daily life of the Sunday school teachers and superintendents. The right kind of a teacher will live such a life that will lead his class heavenward, and if this is not the case, his teachings will not be for good. Let us all stand together and work for God.

Freeport, Ont.

WITHDRAWALS FROM ROME.

Mention is made in the Second Month number of the *Converted Catholic* of the conversion and coming away from the Roman Church of a young Irish priest, who had been chaplain to the Foxford Convent in Ireland. He had received a liberal education at the ecclesiastical institution of Maynooth, and held successive appointments as priest in several parishes. The account says that he "attributes his change of faith to no human influence; it seems to have been the work of the Spirit of God alone. For some years past he has been troubled in his conscience about the doctrine of transubstantiation, in his heart of hearts unable to believe that the host which he elevated, and to which the people bowed down, was, as his church taught, the literal body of Christ. Nor could he believe in the assumed power of absolving from sin, etc." Some books which he obtained were helpful in confirming him in taking the important step of separation. The bishop of the diocese, on two occasions, having sent a deputation in order to induce him to return, he sent a courteous but decided response, that his action was final, especially dwelling therein on his awakened apprehension of the great error of the "sacrament of the mass," with its gross teaching of the literal eating of the flesh and drinking of the blood of the Lord.

A second account of recent withdrawal from Rome, contained in the journal above referred to, is that of a young Spanish priest of the island of Porto Rico, in the West Indies. At the local Roman Catholic seminary where he was entered at the age of thirteen, he pursued a five-years' ecclesiastical course, "without," he says, "there entering my mind a single thought that would lead me to doubt the truth of my religion, to the study of which I had been dedicated, in order that in the future I might become its minister and defender." With subsequent knowledge, however, "doubtless innumerable," he continues, "entered my mind and sadness took possession of my heart. I studied more and more, trying to quiet the voice that was crying from the depths of my heart, 'This system,

this dogma, this which we are studying, is false! This is not the truth! This is not the religion of Jesus Christ!' Nevertheless, at the age of twenty-two, his studies were finished, he was ordained a priest, and continued in the unsatisfactory service two years; but, early last autumn, having received orders to enter upon clerical duties in a new parish, he declined to accept it, 'because,' he says, 'I had formed the firm resolution to retire from Porto Rico for another country, and declare my emancipation from the errors of Romanism and my desire to embrace the Gospel faith.' Once a priest and out of the seminary, I dedicated myself earnestly to the study of the Scriptures, and aided by the grace of the Holy Spirit, for which I continually prayed, my eyes were opened to the light of Truth and my soul to hope. What comfort possessed my heart from that happy moment!" The latter remark is made by him in briefly stating the reasons that led to his conversion.

Still a third reiteration of the errors of the papacy is detailed more at length than either of the foregoing, in the paper entitled "Professor Bunkofer's Declaration to the Public," dated in the Seventh Month last, from Wehrheim, a walled town in Baden, and at the gymnasium whereat the then priest Bunkofer was an instructor. In a letter addressed to the archiepiscopal chapter of Freiburg, he had announced his abandonment of the papal church, a step which, he says, "Was the final result of a hard mental and moral conflict during half a lifetime, by which I have been forced to tear down stone after stone of a structure which, during the first half of my life, had been erected upon exclusively Romish, and, therefore, insufficient foundation principles." Beholding how the Roman Church, infected with Vaticanism, had in so many instances expelled the Spirit of Jesus from the clergy, the people becoming "estranged, in the liturgical services, from the language of the heart in their intercourse with God," the offered prayers, even the funeral services, "performed in a strange, unintelligible language," a steadily growing externalism in the practice of devotions; the practice of indulgences, and "degeneration of the implied degradation of the idea of God," the inconsistencies of the doctrine of priestly confessions, and the confusion in the estimation of degrees of sinning—the great evil of "mortal sin" being incurred "by either eating flesh on Friday or omitting mass on Sunday"—such doctrines, he concludes, "by their repulsive obtrusiveness, harm religion beyond estimation, and are powerless to impose upon any man who, from time to time, lifts his gaze toward the stars to listen to their sublime preaching of 'Our Father who art in heaven.'" Having referred to "the great sin of 1870 . . . its absolutism being getting servile, and its infallibility being getting a lie," this protestant says, "The Vatican sect presumes that it is impossible to withdraw from the Romish Church, except for reasons of lust and ungodliness. This delusion is connected with the monopoly of the Holy Trinity, which the church of the pope pretends to own. But I testify before God that my renunciation has been the result of long, deep and painful examination, and I cannot yield any one the right to misjudge this declaration." J. W. L., in *The Friend*.

IF I WERE YOU.

If I were you, I often say
To those who seem to me so wise,
I'd always look before I leaped;
I'd always think it over twice.
And yet I can but have a sigh;
For, after all, I'm only I.

If I were you, and half as vain,
Amidst my folly I would pause
To see how dull and light a fool
I am. I should be very becoming
(And were I heave a pitying sigh)—
I am not you; I'm only I.

I'd never discuss, if I were you,
The fallings of my fellow men;
I would respect their virtues, first;
And scan my own shortcomings then.
But, though all this is good and true,
I am not you; I'm only I.

If I were you, no selfish care
Should chase my chery smile away;
I'd scatter round me love and hope;
I'd do a kindness every day.
But though I sometimes really try,
I am not you; I am but I.

I would not be so very quick
To take offense, if I were you;
I would respect my neighbor, and
Whatever others say or do.
But, ah, I can not rise else than
That you are you, and I am I.

If I were you, no worthy cause
Should ever suffer or have need;
I'd even take the foremost part
In church—I really would, indeed.
Alas, and no one tell me why
I am not you, instead of I.

In short, if I were only you,
And could forget that I was I;
I think that little cherub wings
Would sprout upon me, by and by.
—George H. Murphy, in *Rough Monthly*.

MAN'S INHUMANITY TO MAN.

It seems to the writer that the following thoughts must have been inspired of God as they seem to have been penned in the hour of calm, cool and solitary pondering under the shadows of life as they were cast from a periodical of the day, and the writer would be quite worthy of a place in the *HERALD OF TRUTH* as they were in line with its motto, "Peace on earth, good will to men."

The weakened flickering of the dying embers cast grotesque shadows around my solitary form as I sat one winter's evening in my lone cabin. I had been reading the columns of a newspaper. Many a plaintive story it unfolded until my very heart felt heavy—heavy with remorse at the conduct of my own species. "How can human beings be so cruel?" I murmured mournfully.

"Ah how can it be permitted in this late decade of the nineteenth century? But no answer came to explain the matter—and the wind outside seemed to sob the sad refrain, the old, old theme, 'Man's inhumanity to man makes countless thousands mourn.'"

Such doctrines, he concludes, "by their repulsive obtrusiveness, harm religion beyond estimation, and are powerless to impose upon any man who, from time to time, lifts his gaze toward the stars to listen to their sublime preaching of 'Our Father who art in heaven.'" Having referred to "the great sin of 1870 . . . its absolutism being getting servile, and its infallibility being getting a lie," this protestant says, "The Vatican sect presumes that it is impossible to withdraw from the Romish Church, except for reasons of lust and ungodliness. This delusion is connected with the monopoly of the Holy Trinity, which the church of the pope pretends to own. But I testify before God that my renunciation has been the result of long, deep and painful examination, and I cannot yield any one the right to misjudge this declaration." J. W. L., in *The Friend*.

Every Christian makes an impression by his conduct and witnesses either for one side or the other. His looks, dress, whole demeanor make an impression on one side or the other. He cannot help testifying for or against religion. He is either gathering with Christ or scattering abroad. Every step you take you tread on chords that will vibrate to all eternity. Every time you move you touch keys whose sound will re-echo over all the hills and dales of heaven and through all the dark caverns and vaults of hell. Every moment of your lives you are extending a tremendous influence that will tell on the immortal interest of souls all around you. Are you asleep while all your conduct is exerting such an influence? Are you going to walk on the streets, take care how you dress. What is that on your head? What does that gaudy ribbon and those ornate buttons upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care, you might just as well write on your clothes, no trust in religion. It says, give me dress, give me fashion, give me flattery and I am happy.

The world understands this testimony as you walk the streets. You are living epistles known and read of men. If you show pride, levity or bad temper and the like it is like tearing open the wounds of the Savior. How Christ might weep at the hanging up His cause to contempt at the corners of the streets; only let the women adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair or gold or pearls or costly array, but which becometh women profeing godliness with good works, only let tell on the world, heaven will rejoice and hell groan at their influence. But, oh, let them display vanity, try to be pretty, bow down to the goddess of fashion, fill their ears with ornaments, and their fingers with rings, let them put feathers in their hats and clasps upon their arms, leave themselves up till they can hardly breathe, let them put on their round tires and walk mincing as they go and their influence is reversed. Heaven puts on the robes of mourning and hell may hold a jubilee. You spirits and deportment produce an influence on the world against religion. How shall the world believe religion when the witnesses are not agreed among themselves and the sum of their testimony is, there is no need of being pious. Oh how guilty perhaps, hundreds of souls will meet you in the judgment and curse you, if they are allowed to speak, for leading them to hell by practically denying the truth of the gospel.—*Selected.*

Be constantly at your post in the church. God ordained the church, and it should take precedence of every human organization.

men, who in order to secure it will brave every danger and even destroy their fellow-creatures? Where is the man who would share his strength, his sympathy, his mornel, his covering with a brother or sister in distress? Bring him forth and attract the multitude to him; point him out for truly is a Christian.

DRESS.

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CONFERENCES.

ANNUAL.

The Amish Mennonite Conference of Indiana will be held on Thursday and Friday, June 2nd and 3rd 1898, in the Maple Grove M. H., Haw Patch, Ind.
Ministers, deacons, brethren and sisters from abroad are heartily invited to be present.

Bishops are requested to meet on Wednesday at 2 o'clock, P. M. Questions for discussion should be presented to the bishops by Wednesday noon, June 1st.

Those coming on the Wahash R. R., will please write to A. R. Zook, Topeka, Ind. Those coming on the Lake Shore will please write to J. Kurtz, Ligonier, where you will be met at the station.
J. KURTZ, Ligonier, Ind.

The Annual Conference for Ontario will be held (in V.) in the Wideman meeting house near Markham, York

Co., Ont. Conference to commence on Thursday the 26th of May 1898. Brethren and sisters from other conference districts are heartily invited to be with us during these exercises that by meeting together we may be strengthened and measures taken to extend the borders of Christ's kingdom. Markham on the Grand Trunk R. R., is the nearest station.

The Annual S. S. Conference for Waterloo Co., Ont., will be held at the C. Eby church on Whitman day, May 30th. All welcome.

The Mennonite S. S. Conference for the State of Ill., will be held on the 25th and 26th of May, 1898, in the Amish Mennonite church near Metamora, Ill., and the Church Conference will be held on the 27th in the Union church near Washington, Ill. The time and location have been so arranged that brethren and sisters coming in from the districts can conveniently attend both conferences.

The brethren both at Washington and Metamora extend a cordial invitation to all such who can attend. Those coming in over the C. & A. Ry., will stop at Metamora, and those arriving over the T. P. & W. will stop either at Kruger or Washington. Arrangements will be made to meet passengers at either of the places named.

All questions for consideration at the Church Conference should be sent or handed in to the secretary on or before the 29th of May.

J. S. SHOOKMAKER, SEC.

The Amish Mennonites of Ohio and Pennsylvania will hold their annual Conference at Walnut Creek church, Holmes Co., Ohio, May 16th and 27th. Persons coming from the East on the Pittsburgh, Ft. Wayne & Chicago R. R., will stop off at Canton and take the Cleveland, Canton & Southern R. R. to Sugar Creek. Such can correspond with David Beachey, Sugar Creek, Ohio. Those coming from the West on the Wheeling & Lake Erie R. R., should stop off at Navarre and change to the C. C. & S. R. R., for Sugar Creek. Those who wish to take the C. A. & C. R. R., and go to Millersburg should correspond with Fred Mast, Berlin, Ohio, or Moses A. Mast, Walnut Creek, Ohio.

All are cordially invited to attend and assist in advancing the cause of Christ.
C. Z. YODER, COR. SEC.
Wellersville, Wayne Co., O.

The first Mennonite Sunday school conference for the state of Iowa will be held at the Union (Werry) M. H. near Kalona on May 31st and June 1st. Sunday school workers and all friends of the cause are earnestly invited to attend.
J. W. ZERNIE.

The Annual Conference of Ohio will be held on Thursday and Friday, May 19 and 20, 1898, in the Martin M. H. in Wayne Co., Ohio. The bishops are requested to meet at 9 o'clock Thursday morning to arrange the work. All are requested to meet at 10 A. M. for public worship. Conference proper will begin at 1 P. M., Thursday. The nearest R. R. station is Orrville, Ohio. By notifying Michael Horst, Jesse Good or Solomon

Plank of Orrville, you will be met at the station and conveyed to the conference. Ministers and deacons as well as brothers and sisters from abroad are earnestly invited to be present. It is to be hoped that every minister and deacon in the state will be in attendance. Questions for discussion must be submitted to the bishops before Thursday May 19th, 1898.

SEMI-ANNUAL.

The Semi-Annual Conference of Virginia will be held on the second Friday and Saturday in May 1898, at the Breuneman church, Lower District, Rockingham Co., Va. Brethren and sisters from abroad are heartily invited to attend, especially ministers and deacons. Persons coming by rail will be met at Linville Station, if they will inform Jacob Geil or Isaac Berry of their coming. Their address is Eldon, Va.
S. M. BURKHOLDER.

THE GENERAL CONFERENCE.

At the Preliminary Meeting of the General Conference held near Elkhart, Ohio, Nov. 11th and 12th, 1897, it was decided to call a General Conference of the congregations in the United States and Canada, comprising the sixteen or more conferences represented by the HERALD OF TRUTH, and a committee was appointed to decide upon the time and place of holding said conference.

After considerable correspondence and mature deliberations it was decided to hold the first General Conference of the Mennonites of the United States and Canada at the Holdeman meeting house, near Wakarusa, Elkhart Co., Ind., beginning on Wednesday, Nov. 2d, 1898.

According to the decision of the Preliminary Meeting, each of our District Conferences is to appoint one minister to represent it on a committee, which committee is to meet the day before the meeting of the General Conference for the purpose of making full arrangements for conducting the same, including the consideration of questions to be brought before the General Conference.

It is to be hoped that all our conferences will respond promptly to this call; that the necessary delegates be selected and that everything be done to make the first General Conference a profitable one.

It is no longer a question as to whether a General Conference should be held. That question was settled when the call for a General Conference was made.

But now that the call is made the real work begins. The General Conference is not to be considered simply as a gathering place for those of similar religious inclinations, but it should be regarded as a meeting of far reaching importance and influence; a meeting similar to that held by the holy apostles as recorded in Acts 15, having divine sanction, and composed of our foremost workers, selected by their respective conferences.

It is this meeting which is to consider those vital questions which affect the unity, purity and prosperity of our beloved brotherhood in general, which, to be rightly settled, must receive the prayerful consideration of a whole united church.

That there is sufficient Christian grace in the hearts of the members of

our dear church to hold a meeting of this kind was amply demonstrated at our late Preliminary Meeting, where everything was conducted on the principle of Christian love. Trusting that this same spirit may be manifested in our General Conference, that the time and place selected may be satisfactory to all our congregations, that every lover of the cause will use his utmost endeavor, by prayer and other means, to make this General Conference a profitable one, so that when the time comes all our conferences will be fully represented, that as a result of this conference our church may be in better shape for effective Christian service, we subscribe ourselves.

DANIEL KAUFFMAN, } Committee.
DANIEL BENDER, }
DANIEL J. JOHNS, }

FROM HOME MISSION.

"Have you got any shoes?" asked a bold little voice at the door as Sister Melinda and I were busy with the morning work. On looking up from my ironing I saw standing by the door in the hall a wee boy of perhaps three years.

His voice and manner showed such perfect confidence in the propriety and success of his object that we could not keep from smiling at his courage, and it was with rather forced gravity that we listened to the old story that papa had no work, and my shoes are torn, and mamma said: Maybe you could give us shoes.

Imagine you mothers, who are so earnestly trying to teach your children lessons of thrift and self-respect, the influence such experiences must have on the young mind.

So often the first thing thought of is to get something for nothing or rather for the asking.

We know of children who beg from morning till night. Many times must they repeat the request and ask for help.

How can children with such home influence ever become self-respecting, self-supporting home makers?

We believe begging to be a demoralizing business at its best, and while it is true that "the poor ye have always with you," yet we cannot believe that it is right to help every one who comes along, as in some cases one would only help along their shiftlessness. We believe that the dear Father will direct in this as in all our matters.

In the above named case we happen to know that the mother resorts to the whisky bottle when she can get it; so while we feel sorry for the child we do not deem it best to supply the asked for shoes now even if we had them.

It is our fortune or misfortune to look behind the scenes in many of these cases and we find that so much of this misery is brought on only by sin.

Is it any wonder that our hearts ache when we think of all this sin and sorrow? What shall be done? Nothing but the power of God can change these lives, but oh, it takes so much teaching before they even begin to realize their need.

Pray for your workers here, that Christ may be faithfully lifted up.

We praise God for the blessings we have realized in the work here. We praise Him for the souls who are so earnestly seeking light and for the dear

ones who have given themselves to Him. May He keep them.

Of late the work has been hard, especially in the meetings. Bro. Leaman is still away; Bro. Coffman and Sister Mary are at Cullom for a visit, so our force of regular workers is diminished by half, and for the past few evenings the disturbance was quite bad. It seems sometimes Satan makes special efforts to overthrow the work, and it saddens us to see how these poor souls yield themselves as tools in Satan's hands.

Bro. Fitzwater of the Brethren Church, preached for us this evening. Sunday schools are bright and interesting.

Sewing school is prospering very nicely, and we are encouraged, for we realize that the Lord is richly blessing the work with the children.

The medical work continues as usual; there is considerable work in this line, and Dr. Whitmore is kept busy whenever he is here.

A number of friends have kindly remembered us of late, among them Sister Miller of Tub, Pa., Sister Brenne-man of Ohio, Bro. D. E. Y. of Ohio, also Sister Ellen Garner of Ohio.

We thank the kind friends. May our Father give us wisdom to use these means aright.

The other evening a very nice box of provisions and clothing came from friends at Litz, Pa.

May God bless the kind donors.

"There are lonely hearts to cherish, While the days are going by; There are weary souls who perish, While the days are going by."

May we ever help them be the prayer of your

Mission Workers,
SISTER LINA.

THE SUNNY SIDE.

Some one has said that "there is a sunny side to everything except sin." The saying is true, and we have only to observe things in the common way to be convinced of it.

Even sorrow and afflictions have a sunny side, for out of them come the sweetest and brightest blessings that we ever find in this world. We may not always see the sunny side to things, yet it is there, right in the path of duty and right.

The world is full of sunshine, and it will peep through the darkest clouds that at times cover our life sky. Let us watch for it, just as we do for other precious blessings, and then keep in its pathway of brightness.

By keeping upon the sunny side we see only beauty and brightness, and the shadows cannot touch our lives. More than this, the sunlight itself creeps into our souls, and we may become sunny people also. A sunny spirit is full of love, sweetness and purity, and is more desirable than great riches. Sorrow cannot chill the pulsing happy inner life that is crowned with God's precious sunlight. Not even for a moment can the soul light be put out from the temple filled with sunshine.

So let us all keep upon the sunny side of life, of the world, and above all seek to walk in God's sunlight. Then our lives will be bright and true, and will shine out in the world to lead others to the Savior.—Mrs. M. A. Holt, in Christian Work.

SUNDAY SCHOOL LESSONS.

LESSON VIII.—MAY 22.

THE DAY OF JUDGMENT.—Matt. 25:31–46.

[Read Matt. 25 and Rev. 20:11–15. Memory Verses 34–36.]

GOLDEN TEXT.—He shall reward every man according to his works.—Matt. 16:27.

INTRODUCTION.

TIME.—April 4, A. D. 30, probably on Tuesday afternoon the Lord spoke these words.

PLACE.—On the Mount of Olives, as Jesus with His disciples stopped on the way from Jerusalem to Bethany.

CHRIST THE JUDGE.—In verse 34 Jesus calls the Judge "King," but already, in verse 31, He has applied to Him His own specially adopted name, "the Son of man." And so it would seem that as man, and not as God, Jesus will be our judge. "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22), "and hath given him authority to execute judgment because he is the Son of man" (John 5:27). And Paul told the Athenians that God would "judge the world in righteousness by that man whom he hath ordained."—R. R. Doherly.

WHO WILL BE JUDGED.—"There is a school of Christian philosophers who hold that this passage describes the judgment of the heathen world, and not of the professing Church." But the essentials of this passage apply to us all. Whether the redeemed spirits that have long been in paradise are, or are not, to be summoned to the bar of the Son of man is hardly a question of "practical interest." We think, however, of the roll call at the great day as omitting no name, from Adam downward. (Rev. 20:12, 13.)

THE TESTS THAT WILL BE APPLIED.—There must be tests at the last that will show to all what each heart is like. From Matt. 12:36, 37 we learn that our words will be one test. James 2:10 gives another, works. From Rev. 20:12 we learn that both these shall be adduced.

"Taking the perfect law of God, we may arrange its requirements into four divisions: (1) what we ought to do to God; (2) what we ought not to do to God; (3) what we ought to do to man; (4) what we ought not to do to man." In all these ways will the test be applied.

NOT A PARABLE.—"This lesson is not a parable, but a picture and a prophecy. It does not liken the kingdom of God to anything, but describes the literal Son of man, in His literal person, at His literal coming to a literal judgment, in that language and picture form which can most vividly and truly express to us the great reality."—Peloubet.

DAILY READINGS.

M. (May 16) Reward and punishment. Matt. 25:14–30.

T. The day of judgment. Matt. 25:31–46.

W. Equal judgment. Ezek. 18:25–32.

T. Righteous judgment. 2 Thess. 1:1–10.

F. Known by fruit. Matt. 7:13–23.

S. Responsibility of knowledge. Heb. 10:23–31.

S. True judgment. Rom. 2:1–11.

LESSON IX.—MAY 29.

THE LORD'S SUPPER.—Matt. 26:17–30.

[Read Matt. 26; Mark 14:12–26; Luke 22:7–20; John 13:1–20; 1 Cor. 11:23–34. Memory Verses 26–28.]

GOLDEN TEXT.—As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.—1 Cor. 11:26.

INTRODUCTION.

TIME.—Thursday evening, April 6, A. D. 30.

PLACE.—In an upper room in Jerusalem.

MEANING AND PURPOSE OF THE ORDINANCE.—(1) It is a memorial of the death and suffering of Christ—the body and the blood (1 Cor. 11:24, 25). (2) It is the symbol of the unbroken spiritual union and fellowship between Christ and His church and between the individual members of Christ's body (1 Cor. 10:17). Its purpose is to enable us to realize more vividly the love and sufferings of Christ for us, and as a consequence to lead us to a fuller consecration to Him, and at the same time bind us in a more tender love and a more intimate spiritual relation to one another.

THE PASSOVER AND THE LORD'S SUPPER COMPARED.—The Passover was a memorial that called to the mind of every devoted Jew the wonderful episode in the early history of his nation. "Every time the feast was eaten, the youngest child of the family was taught to ask the meaning of it, and the father of the family told the story of deliverance from Egyptian oppressors." The Lord's supper is also an historical memorial. It reminds us as often as we eat the bread and drink the cup of the humiliation and suffering of Jesus and His wonderful work of redemption when He gave His body and blood a sacrifice for the sins of the world; and of the blessed union of the believers in one body in the most intimate fellowship on earth and their final fellowship in the heavenly banquet of which the saints of all ages shall be partakers.

DAILY READINGS.

M. (May 23). Preparation for the Passover. Luke 22:7–16.

T. The Lord's supper. Matt. 16:17–30.

W. Gethsemane. Matt. 26:36–46.

T. Betrayed. Matt. 26:47–54.

F. The living bread. John 6:47–56.

S. Life laid down. John 10:11–18.

S. The life come. 1 Cor. 11:23–26.

LESSON X.—JUNE 5.

JESUS'S CONDEMNED.—Matt. 27:11–26.

[Read Matt. 27:1–34; John 18:28–40. Memory Verses 21–24.]

GOLDEN TEXT.—Christ Jesus came into the world to save sinners. 1 Tim. 1:15.

INTRODUCTION.

TIME.—April 7, A. D. 30. The arrest of Jesus was about one o'clock, Friday morning. The trial before the high priest between this and morning, and the trial before Pilate after sunrise.

PLACE.—Jerusalem; the Palace of Caiaphas and the Judgment Hall of Pilate.

THE SIX SUCCESSIVE TRIALS.—Before Annas. This was probably



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about two o'clock in the morning, at the house of Calphas, situated in the south-western part of the city. Here Christ was brought for a preliminary examination. (2) Before Calphas. This was probably a continuation of the first examination at the same place (John 18:13-24; Matt. 26:57, 58). (3) Before the Sanhedrim. The first meeting of this body appears to have been an irregular one at the house of Calphas, when that part of the trial took place which is described in Matt. 26:59-66. Here also took place Peter's denial of his Master. Later, probably about five o'clock in the morning, at a regular meeting of the Sanhedrim in the hall of their usual meetings, formal sentence was passed upon Jesus. It was illegal to try any person before this court during the night. (4) Before Pilate. Pilate "marveled" at the silence of Jesus, and it must have been strange to him that the Jew wanted a man killed for (as they said) "forbidding to give tribute to Caesar." In his perplexity Pilate took Jesus into the judgment hall and examined him privately (John 18:33-38). (5) Before Herod. When Pilate found that Jesus belonged to Galilee he sent him to Herod, who found no fault in him, but mocked him and returned him to Pilate. Some time must have elapsed before he returned in charge of Herod's guards. (6) Again before Pilate. In this time Pilate probably made inquiries about him, and, bearing of his popularity, concluded that the chief priests were jealous of his influence, and had "delivered him for envy" (verse 18). Hence his effort to release him by giving choice between him and Barabbas.

DAILY READINGS.

M. (May 30). Smitten and afflicted.
T. Jesus condemned. Matt. 27:1-14
W. Jesus condemned. Matt. 27:15-26
T. Herod's mocking. Luke 23:1-12
F. Condemned though faultless.
Luke 23:13-26
S. "Behold the man." John 19:1-7
S. Behold your King. John 19:8-16

A SONG OF TRUST.

I cannot always see the way that leads
To heights above,
I sometimes quite forget I lead me on
With hand of love;
But yet I know the path must lead me to
Immortal land,
And when I reach He's summit I shall know
And understand.
I cannot always trace the onward course
My ship must take;
But, looking back and I behold afar
His shining wake
Illumed with God's light of love, and so
I onward go,
In perfect trust that He who holds the helm,
The course must know.
I cannot always see the path on which
He builds my life,
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me till I quite forget He knows
And overrules,
And that in all details, with His good plan
My life agrees.
I cannot always know and understand
The Master's ways,
I cannot always do the tasks He gives
In life's hard school;
But I am learning with His help to solve
Them, one by one,
And when I cannot understand to say,
"Thy will be done."
—Gertrude Benedict Curtis, in *Adventurer*.

CORRESPONDENCE.

JOHNSTOWN, PA., APR. 25, 1898.—Stahl church in this vicinity had a special session of rejoicing recently. On the 20th of March Levi Sala was baptized and received into church fellowship. This brother has been a cripple all the days of his life; he is nearly 40 years of age. The only work he is able to do is to churn butter. When he comes to church he must be carried from the wagon into the church and back again. On the 17th of April four others were added to the church by baptism. May a kind heavenly Father help them to prove faithful. In all these accessions to the church we can truly feel that our prayers are answered. Brethren, let us continue, for there are yet many who need salvation. LEVI BLANCH.

CANTON, KANSAS, APRIL 27, 1898.—I feel so glad for the many encouraging thoughts given in our *HERALD* of *WOMAN OF CHURCH*, and hope our dear editors will be kept in good courage to continue on with them. It seems to us eternity alone can fully reveal the great comfort and consolation they have carried forth to brethren and sisters and their dear children at home and abroad. In the *WOMAN OF CHURCH* for the 17th of April I noticed at least two edifying little articles about the hawk and the lark and the two letters handed to the clerk that was sent to Philadelphia. The latter part of last month I was with the dear brethren near Neutral, Kansas, in Cherokee Co., where Bro. A. D. Kaufman and Bro. Andrew Shenk of Missouri had held meetings, but I did not get there in time to meet them as I had hoped to do, my health and strength not remaining so good as when I left home, so I also felt it a duty to return sooner than I had expected to do. The brethren in Cherokee Co., Kansas were indeed very kind and obliging and I was sorry to leave them as soon as I did, but the daily rains which were so beneficial to the spring crops there were not the safest and best just then for our health and strength. We noticed that the good cause of our dear brotherhood about Neutral, Kansas and we hope it will continue prosperous as it appears now to be, since Bro. Kuhns and the deacon, Bro. Mishler, can hope for help regularly from the brethren Joseph Weaver, Andrew Shenk, D. Kaufman and others from Missouri, which will make the work there the more successful we trust. The good work still seems encouraging in the Pennsylvania Cong. in Harvey County. Since our return to where we now live near Canton, Kansas, Bro. Geo. R. Brunk has preached twice for the Springfield and West Liberty, Kansas, and the subject of non-resistance. One man present at these meetings said such sermons ought to be preached oftener and the Gospel given in the way it was by Bro. Brunk, in every city and village in the country, to show that Christians will not fight and kill their fellowmen. The apostle Paul says, "Be subject to the powers that be," but in the same chapter he warns us not to kill any person. "Thou shalt not kill." Rom. 13:9. To pay tribute or taxes seems allowable in this chapter, but not to kill any one.

DENVER, WYOMING CO., VA., MAY 1, 1898. Perhaps a few words from this settlement or colony may be interest-

ing to the readers of the *HERALD*. There are now nine families of our people here, and some twenty-two or twenty-three members. We have church services and Sunday school every Sunday, and Bible Reading in the evening. Our services to-day were at Pre. Hahn's house, and were much enjoyed. Three sisters from Knox Co., Tenn., who are here on a visit, were also present. None of us have very far to go to the church services, as we live close together. We hope our spiritual relationship toward each other and toward God may be the same. Taking it all in all I think we could not find a much better place than this in Virginia. Land is very fertile along the river, and lies higher than the land farther back. Food is cheap and plentiful. Fish can be bought at a cent a pound, if a person does not want to go to the trouble of catching them. As for oysters, we can go to the river and gather them when the tide is out. We would however advise all people, who think of buying, to come here first and see for themselves, before moving here, for the old proverb says, "Many men of many minds." We are enjoying excellent health. Greeting to all the readers. DANIEL HOOLEY.

ROCKTON, PA., APR. 25TH, 1898.—The blessings of heaven are still falling around this little body of God's people. The Spirit is at work in the hearts of the people in Rockton. On the 14th of this month Bro. A. D. Weaver of Lancaster, Pa., came to us and preached with great power. As a result fourteen persons confessed Christ. On the 18th Bro. Aaron Loucks and his companion with Sister Ada Loucks from Scottsdale, Pa., visited among us and assisted in the meeting which cheered us greatly. How pleasant it is when God's people can gather from different parts to help each other in the good work. Bro. Loucks administered baptism. One year ago the membership numbered twenty; now the number is sixty. We are led to think of the words of Samuel: "Out of the dead came the living." The Sunday school has a large attendance, carrying with it this one good feature, that the parents all attend and show great interest, leading the young to Christ and setting a good example. We humbly crave the united prayers of God's people in our behalf.

J. A. BRILHART.

HARPER, KANSAS, MAY 4, 1898.—I notice in the *HERALD OF TRUTH* for May 1, page 137 in the report of money donated for the meeting house in Harper Co., Kansas, a few errors occurred. Where it reads "C. P. Bacon, West Liberty, Monitor, Kansas, it should read R. C. Yoder, deacon, West Liberty, Monitor, Kansas. And where it reads Page Co., Iowa, by Andrew Good, it should read, From Daniel Brunk, Allen Co., Ohio by Andrew Good. I am sorry these mistakes occurred, but I am glad I can correct them.

Yours in love, J. G. WENGER.

FROM ADAMS CO., NEB.—Pre. A. Stoltzfus visited the church at Roseland from the 6th to the 10th of April. On Sunday evening a service was held. Bro. Jacob Blough and Bro. John Thomas were elected superintendents. At the Stahl M. H., Bro. Levi Yoder and Bro. John Stahl were elected. At the Thomas M. H., Bro. Samuel Thomas and Bro. James Saylor were chosen. At the latter place they have organized a

17th one person was received into the church at Roseland by baptism.

FROM KOSKUTZ, ONTARIO.—Dear brethren and sisters: It is sometime since I have written for the *HERALD OF TRUTH*, or since I have been able to address the people publicly, or to attend church services, but by the grace of God I can again occasionally attend church services, and speak to the people, for which I heartily thank our dear heavenly Father. During the time of my illness a number have passed from time to eternity, some with whom we have often associated, with whom we have worshipped, and "sat together with Christ in heavenly places." But they have all passed over to their eternal reward, and we are still spared in the land of the living; and while we are living we should be diligent in doing the Lord's work, for "the night cometh, when no man can work." The work in which we should be engaged is the Lord's work, the building up of Zion, the edifying of one another in Christ.

Now my dear ministering brethren, are we using our influence for the prosperity and the upbuilding of the church? Are we exercising meekness, humility, patience, and forbearance toward one another? Do we have charity toward our brethren and toward all men? Are we trying to do good to those who are needy? Are we seeking to avoid contentions and divisions? Are we seeking patiently and without murmuring to bear the cross which God has given us to bear? Like the apostle Paul, do we "glory in the cross of Christ?" Let us think on these things.

Let us pray earnestly that we may become more like Christ, that we may possess in a larger degree the mind of Christ. The apostle says (Rom. 5), "Now the God of patience and consolation grant you to be like-minded one to another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." Rom. 15:5-7.

Now, brethren, we are admonished by the apostle to do all to the glory of God, whether eating or drinking or whatever we do.

Again, 1 Cor. 10:32, the apostle says, "Give none offence, neither to the Jew nor to the Gentile, nor to the church of God." Remember your weak brother in the Lord, JACOB WOOLNER.

MY. ZION, MO., APR. 25TH, 1898.—We rejoice to see the work of the Lord and to read of His work in other places. We know of no better way to encourage one another and to build one another up than to tell through the *HERALD* what the Lord is doing for us. In these perilous times we need to keep the Lord continually to guide and keep us. The congregation held examination meeting, Apr. 17th. A good number were present and expressed unity and peace. April 22d a preparatory service was held. Bro. D. Kaufman preached to us from 1 John 3:21. On Sunday evening a service was held. Bro. Kaufman spoke from the texts, Isa. 53:5; Matt. 27:54; and 1 Cor. 10:16. He showed us how these texts testified of Jesus, as three kinds of witnesses, of prophecy, looking forward;

of eye witness, looking at the present, and of faith, looking backward. We pray that all God's saints may receive the outpouring of His Spirit, and that all things may be brought to our remembrance.

J. R. S.

FROM WAYNE CO., OHIO.—A short time ago, my wife's brother, who is pastor of the Reformed church at St. Marys, Ohio, told me, during the course of a visit with us, that at a neighboring church at Knoxville, Ohio, seventy-two young people were admitted to church membership this spring. Their services and Sunday school are conducted in the German language. The church has about 1000 members. This pastor has a married daughter in Chicago who is a member of an Evangelical congregation in which 127 young persons were recently received into church membership. The services and Sunday school are likewise conducted in the German language. Now, if the young people in these churches are so active in the work, and are being gathered in, other churches also should not remain in the rear. What of our own dear young people of Mennonite and Amish parentage? Should they not also manifest a lively concern in this important matter, and become true and faithful members of the church of Christ by a full consecration of their lives to His service?

J. S. AMSTUTZ.

BREMER, NEB., APR. 22d, 1898.—I am glad to be able to say that we have again been favored with a very pleasant visit, through which we enjoyed a season of refreshing. The brethren John M. Nunemaker of Roseland, Neb., and Ammon E. Stoltzfus of Land, Decatur Co., Kansas came here and held several meetings. Their sermons were much appreciated. We were especially instructed as to what constitutes true faith and trust in God, and what a faithful worker is. Since our dear brethren were constrained by love to leave their homes to visit us, how carefully we should heed the words which God spoke through them to us. We thank God and the brethren for this great favor and hope it may soon be repeated.

COR.

SUNDAY SCHOOL ITEMS.

BELLEVILLE, MISSOURI, CO., PA., APR. 27th, 1898.—The following were elected officers of the Allegheny Sunday school, on the 3d, for the ensuing year: Supt., Bro. Joshua Zook; assistant, Bro. Eli Kenagy; Sec'y-Treas., Bro. Samuel Zook; Librarians, Bro. I. Zook and Sister M. Esh. May God bless these workers, and us all as members of the church, that our community may receive rich benefits from the Sunday school work.

G. F. E.

JOHNSTOWN, PA., APR. 25, 1898.—On the first Sunday in April four Mennonite Sunday schools were opened for the summer in this vicinity. At the Weaver M. H., Pre. Daniel Yoder and Bro. Robert Luther were chosen as superintendents. At the Blough M. H., Bro. Jacob Blough and Bro. John Thomas were elected superintendents. At the Stahl M. H., Bro. Levi Yoder and Bro. John Stahl were elected. At the Thomas M. H., Bro. Samuel Thomas and Bro. James Saylor were chosen. At the latter place they have organized a

teachers' meeting, which will certainly prove a blessing to the school. May all the schools that have not already done so, organize teachers' meeting. May the time speedily come when the church and Sunday school shall be more closely united, and may all the brethren and sisters earnestly pray for the advancement of the cause of Christ in every way.

LEVI BLANCH.

TUR. PA., APR. 20, 1898.—The Chestnut Spring Sunday school was reorganized on Sunday, Mar. 27th, and the following officers elected: Supt., Ed. Miller; Asst. Supt., D. A. Maus; Sec'y, Annie Miller; Asst. Sec'y, Maggie Livingston; Libr. and Treas., Noah Miller. Teachers were also chosen for the different classes. May we all work together and make the Sunday school the means of bringing honor and glory to God.

COR.

FINANCIAL REPORT OF THE HOME AND FOREIGN RELIEF COMMISSION.

FROM APRIL 7, 1898 TO MAY 7, 1898

CONTRIBUTIONS.
Anthony Moyer, .25
Sarah Doner, .25
Roanoke Menn. Cong., Ill., 9.70
Abr. A. Landes, 2.50
Menn. Cong., Ayr, Ind., 18.00
Jacob Braun, 5.00
Menn. Cong., Doylestown, Pa., 17.60
Am. Menn. Cong., Lagrange Co., Ind., (David Kaufman, Bish.), 14.00
Menn. Cong., Cortitz, Man., 13.00
North Salem Cong., Huntsville, Ohio, 15.50
Neuen Heimats Cong., Rose Hill, Minn., 16.00
Deep Run Cong., Doylestown, Pa., 2.10
Vernon, (Pr. Creek) Hills, 4.25
Bro. Kano, Kan., 1.00
Oak Grove Cong., Champaign Co., Ohio, 23.37
Bethel Cong., West Liberty, O., 16.02
Am. Menn. Cong., Logan Co., O., 73.94
J. J. Brontager, 3.50
Unknown, 1.00
Isaac Wenger, 1.50
Jacob Gray, 1.00
Jacob Z. Roggie, 5.00
Joseph Roggie, 15.00
Aron Hegger, Sr., 10.00
Barker St. Cong., St. Joseph Co., Mich., .90
H. Manheim, Pa., 30.00
H. Quiring's Cong., Mt. Lake, Minn., 5.00
Eli Ebersole, 10.00
A. J. Friesen, B., 10.00
Menn. Cong., Doylestown, Pa., 2.00
A. Brother, Imman, Ks., 7.00
Menn. Cong., Harrisburg, Dan phin Co., Pa., 18.00
Anthony Moyer, .30
Maple Grove Cong., Topeka, Ind., 9.60
John C. Unruh, 5.00
Defenceless Menn. Cong. & S. S., Pekin, Kans., 60.00
Salem Cong., Wayne Co., O., 34.55
West Liberty Cong., Stark Co., Ohio, 28.23
Martin's Cong., Orrville, Ohio, 26.08
Oak Grove Cong., Wayne Co., O., 6.75
Anna Engle, 2.50
Chr. Engle, .50
David Wolf, .50
Peter Bergen, 1.00
Jacob D. Dyck, 1.00
J. B. Giesbrecht, .25
John Friesen, .25
Gerh. Dyck, .25

Jacob Hiebert, .50
Aron Neustalter, .50
David Marione, .50
Abr. A. Neufeld, .50
Jacob Peters, 1.00
Jacob Kroeker, .50
Hein. Elias, .50
John Harder, .50
Jacob Toews, Jr., .75
Bernhard Rempel, 1.00
Isaac Hildebrand, 1.00
Johan Klassen, .25
Peter Hoepfner, Sr., .50
Abr. Reimer, 1.00
Franz Sawatzky, 1.00
Korn. Friesen, .50
J. H. P. Allenway, Pa., 5.00
Clinton (Am. Menn.) Cong., Elk hart Co., Ind., 23.40
Franz Jantzen, 15.00
J. D. Jantzen, 5.00
Gertrude Jantzen, 5.00
F. J. Jantzen, 1.00
Melis. Nebergall, .50
J. G. Nebergall, .50
Jugendverein, Howell, Ore., 2.00
Am. Menn. Cong., Handy, Ore., 11.55
Jugendverein, Elbing, Ks., 28.25
Pleasant Hill Cong., Wayne Co., Ohio, 25.05
Crown Hill Cong., Wayne Co., O., 9.84
Dahl, Medina Co., O., 16.00
Mahoning & Columbiana Co's Cong., O., 66.43
Edith Witmer, .10
Ella Shoup, .10
Harry Shoup, .10
Walnut Creek Cong., Holmes Co., Ohio, 15.48
Martin's Creek Cong., Holmes Co., Ohio, 19.49
Old Sonnenberg Cong., Wayne Co., Ohio, 91.68
Salem Sonnenberg Cong., Dalton, 42.35
Jacob H. Kreider, 5.00
Irrvin D. Dintaman, 3.00
J. R. Hornung, 1.50
Union Meeting, Orrville, O., 19.15
Menn. Cong., Wadsworth, O., 10.86
Elida, O., Cong., 28.80
Old Menn. Cong. of Hereford and Boyertown, Berks Co., Pa., 34.50
Kleinkinder S. S., Whitewater, Kans., 45.00
Brethren, Aurora, Neb., 10.00
Kleine Gemeinde, Steinbach, Man., 52.00
Am. Menn. Cong., Holden, Mo., 7.00
Menn. Cong., Cullom, Ill., 16.50
Unganant, Berne, Ind., 1.00
Dan'l E. Kinports, 2.00
Children of Home of Friendless, Hillsboro, Ks., 5.00
Primary S. S. Classes of Leah and Eliza Retzner, 2.25
David Reddekopp, 10.00
A. J. Friesen, B., 10.00
Hein. Mueller, 1.00
A. Friend, Hopedale, Ill., 2.00
Geo. Breyer, 1.00
Sam'l Leatherman, .50
Beckie S. Burkban, 2.50
H. C. Zink, 10.00
West Liberty Cong., McPherson Co., Ks., 13.25
Henry Hyegma, .50
1317.15

Balance previously acknowledged, 845.64
Grand Total, \$252.79
DISBURSEMENTS.
Postage, 3.00
Travelling expenses of D. F. Jantzen and A. C. Kolb to Berne, Ind., 13.80
Travelling Exp. Geo. Lambert and C. K. Hostetler through Ohio, 31.60
Telegrams, 1.06
49.46
Balance on hand, \$223.33
Gratefully acknowledged, Home & Foreign Relief Commission.
A. C. KOLB, Treas.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF APRIL, 1898.

RECEIPTS.
Evanglizing.
Anna N. Ranck, Strasburg, Pa., \$ 2.00
Collection, Cong. Quarterly, 23.32
Katie Warfel, Long Green, Md., .25
E. Hershey, Millersville, Pa., 10.25
Total, \$35.82
Chicago Mission.
Friends, Lancaster Co., Pa., 8.00
D. D. Zook, 1.29
Elkhart, Ind., S. S., 10.87
Anna N. Ranck, Strasburg, Pa., 2.00
West Liberty, Kan. S. S., 9.74
Lydia Auber, Lititz, Pa., 2.00
D. C. Hershey, Manheim, Pa., 2.00
Barbara Hershey, Letort, Pa., 5.00
A Sister, Letort, Pa., 2.00
Allegheny, Pa., Bible Class, 5.00
A Friend, Reedsville, Pa., 1.00
"In this name" (for poor in reach of Chicago Mission), 5.00
Salem Cong., Wayne Co., Ohio, 12.62
R. Siemen, Pickerington, Ohio, 5.00
"A Friend", 2.00
Chr. Engel, 2.50
Total, 78.02
Orphan's Home.
D. C. Hershey, Manheim, Pa., \$1.00
Maggie Shetler, Hollisopple, Pa., 1.35
"His name", 1.00
A. H. Miller, Elkhart, Ind., 2.00
Total, \$9.25
Foreign Mission.
Anna N. Ranck, Strasburg, Pa., \$1.00
Sterling, Ill., Young People's, 3.00
Mennonite Cong. and Union S. S., Goodland, Ind., 3.28
Oak Grove Young People's Meeting, Champaign Co., Ohio, 6.15
Total, \$13.43
Church Building Fund.
Barbara Hershey, Letort, Pa., \$20.00
SUMMARY.
Evanglizing, \$35.82
Chicago Mission, 78.02

Orphan's Home,
Foreign Missions,
Church Building Fund,
Total,
Respectfully submitted,
C. K. HOSTETLER, Treas.

BE CHARITABLE.

Speak not harshly, much of care
Every human heart must bear;
Enough of shadows darkly lie
Veiled within the human eye;
By thy childhood's guileless tears,
By the grief of a gentle year,
By the anguish thou dost know,
Did not to another's woe.
Speak not harshly, much of sin
Twofold every heart within;
In its closely covered breast
Many a wayward passion dwells;
By the gifts to error meek,
By the wrong thou dost not shun,
With a lenient spirit scan
The weakness of thy fellow man.

MARRIAGES.

LITWILLER-KROFF.—On the 30th of January, 1898, by Jacob Wagner, of Wilmot, Ont., Christian E. Litwiller of Wilmot to Catherine Kroff of Wilmot, Ontario.

GINSBERG-MOYER.—On the 2d of February, 1898, by Bish. Jacob M. Horner of South Easthope, Ontario, to Lydia Moyer, both of Wilmot, Ont.

BRENNEMAN-STEINMAN.—On the 6th of February, 1898, by Bishop Nicklaus Naffziger of Mornington, Joseph Brenneman to Lydia Steinman both of Wilmot, Ont.

MOYER-LEIN.—On the 1st of March, 1898, by Bishop Wagner of Wilmot, Menno Moyer of Wilmot, Ont., to Barbara Leis of Wilmot, Ont., Canada.

KROFF-OESCH.—On the 6th of March, 1898, by Bish. John Gascho, of Wilmot, Jacob Kroff to Barbara Oesch, both of Wilmot, Wm., Waterloo Co., Ont., Canada.

DEATHS.

FUNK.—On the 3d of April, 1898, in East Vincent, Chester Co., Pa., of heart disease, Anna Kolb, widow of the late Jacob H. Funk, aged 74 years, 5 months and 13 days. She was buried at the Vincent Mennonite meeting house on the 9th.

FISCHER.—In Wilmot Twp., Waterloo Co., Ont., on March 27th, 1898, Bro. Henry Fischer, aged 78 years, 2 months and 9 days. He was in fairly good health until three days before his death when he received a paralytic stroke, from which he never rallied. His remains were interred in the Elmhorst Mennonite cemetery on March 29th on which occasion Pres. Joseph Naffziger spoke in German and Latin. His daughter in English to a well-filled house. The deceased had a family of ten sons and six daughters of whom two daughters died before him.

RUTH.—On the 6th of April, 1898, in New Britain Twp., Bucks Co., Penna., of paralysis, William Ruth, aged 77 years, 2 months and 14 days. He was buried on the 10th at the Line Lexington Mennonite meeting house. Services were held at the house by John Walters and Michael Moyer at the meeting house, from March 13-31. He leaves a sorrowing companion, and one who will mourn his sudden death, they mourn not as those who have no hope.

HASINGER.—On the 6th of April 1898, in Greenburg Twp., Somerset Co., Pa., Menno son of Bro. Daniel and Sister Kate Hasinger, aged 16 years, 2 months and 19 days. He was buried on the 8th. Funeral services at the Stahl M. L. by S. G. Shetler, Jonas Blum and L. A. Blum.

LAUBER.—On the 10th of January 1898, near Milford, Seward Co., Neb., of paralysis, Bro. Jacob Lauber, aged 64 years, 8 months, and 7 days. He was born in Upper Alsace, France, on the 12th of May 1833. His wife died 21 years ago. Three sons and two daughters survive, also a sister who still lives in Germany. During the three weeks of his illness his left side was completely paralyzed and at times he was conscious and could converse. He was a faithful member of the Amish Mennonite Church. May God comfort and bless the bereaved friends. Funeral services by Joseph Schlegel and Joseph Gascho, buried in the Fairview cemetery near Milford.

SHANTZ.—Eden son of Bro. Noah S. and Sister Susanna Shantz, died on March 28th, 1898, in Wilmot Twp., Waterloo Co., Ont., of appendicitis. He was born July 3rd, 1867 and was consequently in his eleventh year. He was a clever boy and beloved by all who knew him. His many friends and neighbors gathered at the funeral to sympathize with the bereaved parents, this being the fifth child in the family. The large gathering at the funeral in the Elmhorst church on the 31st of March was an earnest discourse from Psalms 136:1.

"He is not dead, the child of our affection,
But gone unto that school,
Where he no longer needs our poor protection,
And Christ Himself doth rule."

STERN.—On the 7th of April, 1898, in Allen Co., Ohio, of diabetes, Bro. Samuel Stern, aged 76 years, 10 months and 16 days. Buried on the 10th at the Salem meeting house, followed to the grave by many friends. Services by C. B. and M. Brenneman; text, 1 Cor. 15:22, 23. He was married to Magdalena Hillyard, Oct. 3rd, 1811. To this union were born six sons and six daughters, one son and two daughters preceded him to the spirit world. His wife departed this life Oct. 6th, 1885. They had 59 grandchildren, of whom six have died. They also had nine great-grandchildren, and one dead. Bro. Stern was the youngest of a family of thirteen children; all have now gone to their long home on the other shore.

They were the two youngest sisters, Rebecca and Barbara Shetler. We trust that he is in eternal glory. Peace to his ashes. Let all the children, grandchildren, and great-grandchildren remember him with love and affection. See us no more, but that we can go to him.

GARMAN.—On the 28th of April, 1898, in Harrison Twp., Elkhart Co., Ind., of cancer, Sister Lovina Steffy, wife of John Garmen, aged 9 years, 1 month and 23 days. She leaves a sorrowing husband and four sons, also father, mother and two sisters to mourn her death. (One son preceded her to the spirit world.) She died in the assurance of faith, having put all her trust in Jesus, and was resigned to His will. She bore her severe sufferings with Christian fortitude and patience. She was buried at the Yellow Creek meeting house on the 30th. Services were conducted by J. F. Funk and J. A. Garmen, both of the Yellow Creek meeting house, from March 13-31. The funeral was largely attended. She was a faithful and devoted sister and as

long as health and strength permitted she was a constant attendant at the house of worship. She will be greatly missed in the home, the church, and in the neighborhood. She will be long remembered by many who were the recipients of her "acts of kindness and words of love."

"Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

Then again we hope to meet thee,
When the day of life is fled,
Then, with joy in heaven to greet thee,
Where no farewell tear is shed."

EBERSOLE.—On the 10th of April, 1898, near Maytown, Lancaster Co., Pa., Sister Lizzy, wife of Bro. Joseph Ebersole, died very suddenly and unexpectedly to all as she had been apparently in perfect health. Only a few moments before her death she complained of severe pain in the region of her heart and in a short time she died. The family has lost a loving mother, the church a faithful member, and his place at the public services was seldom vacant up to the last winter since which time he seldom was seen. He was a patient in this time of trial, and dearly loved to have his friends come and visit him. He was a member of the church on spiritual topics. The writer visited him two days before his death and found him fully resigned and happy in a Savior's redemption. Interment on the 27th of April in the Pleasant View cemetery. Funeral services by Bishop Joseph Schlegel and others from John 11:23-27.

WEBER.—On the 17th of Feb. 1898, at his father's residence, near Hagerstown, Maryland, of hemorrhage of the lungs, Abraham Weber, aged 21 years, 2 months and 24 days. He did not feel well for two days, but continued to do his work until the day he died. He was at the barn yet at four o'clock in the afternoon and before seven was a corpse. He was a patient and willing to go to the sick-father, one sister and a brother. He was born on the place where he died. He was buried at the Elmhorst Mennonite burying ground. He was a member of the church since he was 16 years of age. Funeral services by Geo. Keener, Christian Strite and Bish. M. Horst.

Now I miss him, O, I miss him,
When I see the vacant chair,
And when I see the room without him,
For Abraham is not there.

Sleep, brother dear, and take your rest,
God called you home—He thought it best.

But 'twas hard indeed to part with thee,
But Christ's strong arm supported me.

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the spirit world. He had twenty-two grandchildren and two great-grandchildren. A wife, two sons and five daughters are left to mourn his death, but not as those who have no hope, but as those who can rejoice because they can believe that who had to suffer so very severely in his last days on earth, has gone to eternal rest. Buried on the 21st at the Union graveyard near Wilmot, Pa., by J. F. Funk and J. A. Garmen in English by D. J. Johns, from Rom. 13:11.

STUTZMAN.—On the 25th of April, 1898, near Milford, N. H., of rheumatism and the infirmities of old age, David Stutzman, aged 70 years, 11 months and 25 days. He leaves his wife, seven sons, three daughters and sixty-nine grandchildren; one son, four daughters and sixteen grandchildren preceded him. He was married to Sarah Mast in Holmes Co., Ohio on the 11th of December, 1848, living in matrimony 49 years, 4 months and 14 days. She was a faithful member of the church and was highly esteemed by all. He was greatly concerned about the spiritual state of his family and his place at the public services was seldom vacant up to the last winter since which time he seldom was seen. He was a patient in this time of trial, and dearly loved to have his friends come and visit him. He was a member of the church on spiritual topics. The writer visited him two days before his death and found him fully resigned and happy in a Savior's redemption. Interment on the 27th of April in the Pleasant View cemetery. Funeral services by Bishop Joseph Schlegel and others from John 11:23-27.

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born in Tuscarawas Co., Ohio, and came to Howard Co., Ind., over a year ago. He was a member of the Mennonite Church, and was highly respected. Funeral services on the 3d by Bish. E. Horner in English. Text, Eccl. 11:9. Buried in the Mast graveyard, followed by a large concourse of people.

KLING.—At Intercourse, Pa., on the 2d of April, 1898, of typhoid fever, J. Milton Kling in his twenty-fifth year. A once happy home is made desolate by death. He had been sick only a few days and was unconscious the greater part of the time. But while he was yet enjoying good health, he often expressed a strong desire to leave this world of sorrow having himself experienced bitter bereavements he no longer clung to this life. In 1886 he was married to Lydia Charles who preceded him to the spirit world after one year of blissful happiness in their wedded life. This had left him overwhelmed with grief and although he had loving parents, affectionate sister and brother to comfort him, yet he was still stronger, and he desired to depart this life and dwell with Christ and the redeemed. He was a devoted member of the church, a Sunday school teacher, and other societies connected with church work. His kind and genial nature endeared him to all. Oh how sad it is for those who are left, when they whom we love and cherish are snatched from us in the bright bloom of youth and manhood. He leaves a deeply bereaved father, mother, a sister, a brother, and a little orphan daughter, besides a large number of relatives and friends to mourn his early departure, but we have a glorious hope for him. May we all follow closely in his footsteps, and be deeply impressed by the influences he left behind. A large concourse of friends attended the funeral, which was held on April 4th. The remains were buried in the Hess burying ground at the house of the deceased. Services were conducted by Christian Brackbill.

All is dark within our dwelling,
Lonely and sad our home to-day,
For the one whose smiles did cheer us
Has forever passed away.

Milton was a precious flower,
God had planted in our home;
But the angels whispered sweetly,
"Come and dwell with us at home."

Sweetly slept, dearest brother,
Since our Savior thought it best,
Earthly life to change for glory,
Cares and trials for sweetest rest.

SHANK.—On the 8th of March 1898, near Meyna, Howard Co., Ind., Lucy Shank, daughter of Abraham and Ellen Shank, aged 3 years and 9 days. On the 21st of February little Lucy's mother went to a neighbor's house after something, and in a few moments little Lucy went to the cook stove and opened the hearth door and in some way got her clothing took fire. The poor little girl ran to the door and opened it, and some near neighbors came to her rescue, but she was burned so badly that she died on the 8th of March. Funeral on the 9th at the Amish Mennonite church. Services by J. F. Funk and J. A. Garmen in English. Text, 2 Kings 4:21. Buried in the Mast graveyard.

KENNEDY.—On the 17th of April 1898, near Meyna, Howard Co., Ind., of a rupture, Anna (better known as Nancy), wife of Joseph Kennedy, aged 72 years and 11 days. She was joined in matrimony to Joseph Kennedy Jan. 14th 1826. Her wife died in 1885. She was a member of the Amish Mennonite Church. She was a sister of her father. She was a good counsel in the church, and was always ready to give her help and aid in the neighborhood especially in sickness. Her death was greatly missed. Funeral services by E. A. Mast in German and by J. S. Horner in English. Text, 2 Kings 4:21. Buried in the Mast graveyard.

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And when I see the room without him,
For Abraham is not there.

Sleep, brother dear, and take your rest,
God called you home—He thought it best.

But 'twas hard indeed to part with thee,
But Christ's strong arm supported me.

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Sleep, brother dear, and take your rest,
God called you home—He thought it best.

rowed companion and four children to mourn his death. The children having preceded him to the spirit world. He was a member of the Mennonite Church, and a patient sufferer for many years. He was buried on the 30th. Services were conducted by J. F. Funk, from John 14:2, 3.

GOOD.—At Burton, Mich., on the 31st of March, 1898, Goldie, daughter of J. S. Good, aged 6 years. The parents were attending a funeral, and while playing around a bonfire, years Goldie's dress was ignited, and before the flame could be extinguished, she was so badly burned that she died four hours afterwards.

All is over, hands are folded,
All is over, sufferings ended,
Now dear Goldie is at rest.

Dearest Goldie, how we miss thee,
Still thy voice we hear no more,
Yet we hope again to meet thee,
Over on the golden shore.

Weep not for little Goldie,
Her gentle spirit's fled,
She truly sleeps in Jesus,
And she has suffered.

'Tis true she was loved dearly,
Yet Jesus loved her best;
He relieved her from her suffering,
And took her home to rest.

Her place is now an empty spot,
Her playthings all laid aside,
And her young heart is weeping,
For the little one that died.

Tearfully we lovingly laid her,
"Nath the grass that grows so green,
And the flowers that bloom so bright,
On earth no more is seen."

Little Goldie was the only girl,
And loved by all the hearts at home;
But the angels coming quickly,
Gently whispered, "Goldie come."

God His message sent to call her,
And she came down here below,
And she's gone to those fair mansions,
Where all golly children go.

KEHR.—Susanna Kehr was born on the 17th of September, 1828, died on the 17th of April, 1898, aged 74 years, 6 months and 16 days. She was married to Christian Kehr, Oct. 4th, 1850. To this union were born two sons and one daughter. She was a member of the Mennonite Church for some years, and leaves a husband, three children, and eleven grandchildren; also brothers and sisters to mourn their loss.

When the day of death is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

Peaceful be thy silent slumber,
Peaceful in thy grave so low;
Thou no more wilt join our number;
Thou no more our songs shalt know.

Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us;
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of death is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

FICK.—On the 30th of April 1898, in Hilltown township, Bucks county, Pennsylvania, of paralysis, Benjamin Fick, aged 83 years and 1 day. Buried on Wednesday May 4th, at the Line Lexington Mennonite meeting house. He was a member of the Mennonite church at this place, and a regular and faithful public services. He was also a warm friend of the Publishing house at Elkhart, and was an efficient worker in the cause of the Mennonite church. His own church published here. He will be missed in different ways. He leaves a sorrowing widow and three sons to mourn his death.

BUTLER.—Amos Butler, west of Grantsville, Md., died April 18th, 1898, aged 63 years, 1 month and 2 days. He

did not make any profession of religion until little over a year ago, when he confessed Christ and united with the Mennonite Church. He was in good health the same day he died. He was hauling pots and dropped dead. Funeral services in the Folk meeting house, near Grantsville, Md., presided by G. D. Miller.

YODER.—At the residence of brother Henry Fletcher, in Union Twp., Elkhart Co., Ind., of brain fever, on the 1st of May 1898, Arthur, only son of Alpha and Mary Yoder, aged 1 year and 21 days. Buried at Yellow Creek on the 3rd of May. Services by M. Metzler and J. F. Funk, from Matt. 6:21.

"Go to thy rest, fair child!
To thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head."

Shall love, with weak embrace,
Thy upward wing detain;
No gentle angel seek thy place,
Amid the cherub band."

CRESSMAN.—On the 25th of April, 1898, near Strasburg, Waterloo Co., Ont., of inflammation of the kidneys, and of the heart, died on the 25th of April, 1898, Sister Mary, beloved wife of Bro. Josiah Cressman, and youngest daughter of Cressman and Mary Cressman, aged 29 years, 10 months and 10 days. Buried in the Strasburg cemetery on the 28th. Our sister had been in delicate health for some years, but her sudden demise was a shock to all, for she was well known and highly esteemed as a faithful, consistent and God-fearing surviving husband, to whom she had been married but a few short years, has been a severe trial to all who loved her. She leaves a husband, three brothers and three sisters, and many other relatives and friends to mourn her early death. God comfort them in their sore affliction. Funeral services at the house by Jacob Gingrich and at the Weber meeting house by E. S. Hallman in English from Isa. 55:10, and by Noah Stauffer in German from Psalms 136:1. The meeting house was filled to overflowing.

Not dead, but sleeping,
Then cease thy sorrowing,
Thy dear Mary's with the blest;
She went before us
To join the chorus
Of those in endless rest.

MILLER.—On the 26th of April, 1898, in Elkhart Co., Ind., Ida, daughter of Joseph and Lydia Miller, aged 4 years and 3 days. She leaves father and mother, five brothers, two sisters, and an aged grandmother to mourn her early death. She was sick only a very few days. She was buried on the 28th at the Yellow Creek meeting house. Services were conducted by J. S. Lahman, Noah Metzler, Jonas Loucks, and J. F. Funk from the text, 2 Kings 4:21. The affliction falls heavily on the family, but they can comfort themselves with the thought that Jesus has prepared for the children a home where there is no more sorrow, no crying, nor death.

ELEY.—On April 9th 1898, in Paradise Twp., Lancaster Co., Pa., Salinda, wife of Phares Eley, aged 29 years, 1 month and 2 days. The circumstances of her death were very sad, her clothing having taken fire while working with an incubator. She was alone at the time and after fighting the flames unsuccessfully for a long while, she rushed into the yard where she was the cause of her death. She was very young and a little son to mourn her death, but though the affliction is heavy, we rejoice in the hope that she has gone to the time and after fighting the flames successfully for a long while, she suffered about six hours before death came and she was buried at the Yellow Creek meeting house. She was a member of the Mennonite

THE BLISS OF HEAVEN.

There shall be no more sorrow, I shall feel
No chilling sadness o'er my spirit's state,
And there shall be no aching heart in heaven,
No memory's tears, no tresspass unforgiven,
No restless care from gathering every hour,
No eads o'er life's dark labyrinth to lower,
No longing thirst for life immortal stream,
No disappointments, no spectral dream,
No heart of Adamant to vex me there,
No secret sin to fill me with despair,
No viper gliding round my place of rest
To fix its deadly fangs within my breast,
No midnight watchings paining friendship's
cheek,

No harrowing fears I do not dare to speak,
No last adieu to ebb my sinking heart,
And whisper me the hour has come to part;
No sad preparing for the silent grave,
No dark funeral gown where willows wave,
No deep distress to bow my fainting head,
No sorrow's anniversary to dread;
Come blissful hour! when all have passed
away.

Those former things that darkened life's sad
day,
And safely housed shall all my loved ones be
to ever brightening immortality:
Yea! there's a land where sorrow shall be o'er
and I shall see the gathering clouds no more;
I know the land—I long to be there;
No viper gliding round my place of rest
To fix its deadly fangs within my breast.
—S. L. M. J.

WAR VS. THE GOSPEL.

Not one word of deed of the meek and
lowly Jesus, even remotely, sanctioned war.
While the gospel proclaims "peace on
earth, and good will toward men,"
the war spirit introduces hatred and
malice toward them. While the one
would set apart one day in seven for
rest and the worship of God, the other
renders such rest and worship utterly
impossible, by making God's day one of
amusement and hilarity, the favorite
day for the commencement of battles.
While the one encourages meditation,
the cherishing of emotions of sympathy,
love, compassion and humanity, the other
fearfully arouses the baser and
more ferocious passions of our fallen
nature. The one pronounces blessings
on the peacemaker and on the merciful;
but the other offers glory, the applause
of men, ennoblement of social
position to the warmaker. The gospel
inculcates a forgiving spirit, and bids its
followers, if smitten on one cheek "to
turn the other also." War knows no for-
giveness, but desolates the whole nation
for the offenses of a few. The gospel
demands that we return good for evil;
the war code knows no such spirit, but
deals out evil for evil, insult for insult,
blow for blow and blood for blood.
The gospel encourages industry and economy,
but war diverts from the usual pur-
suits of industry, fearfully destroying the
bone and muscle, and just to that extent
reducing the productivity of the soil.
While the one would improve the
condition of man, socially and morally,
the other wages war on every
interest of humanity. Indeed, the cost
of war and intemperance exceeds all
other expenditures, burdening the
honest laborer with exorbitant taxes
to support what only curses our human-
ity. The one blesses and elevates man,
the other curses and degrades him.
The one breathes the spirit of mercy, love
and kindness to all; the other rakes
with malice, hatred, revenge and cruelty.
The one is of God, and in all respects
indicates its high origin; the other is of
the enemy of all righteousness and as
true shows its low origin. —J. H. H.

Some men are so miserably that they
won't even pay another a compliment.

A LIFE THAT TOLD.

Thirty years ago, says a recent writer
in a religious paper, the region about
London Docks contained as large a
heathen population as any district in
Africa. Back of the huge warehouses
were "innumerable courts and alleys
filled with fog and dirt, and every horror
of sight, sound and smell. It was a
region for the lowest type of human-
ity." The wealthy and influential
class in this settlement were the rum-
sellers and keepers of gambling-hells.
Children were born and grew to middle
age on these precincts who never had
heard the name of Christ, except in an
oath. Thirty thousand souls were in-
cluded in one parish here, but the clergy-
man never ventured out of the church
to teach.

A young man named Charles Lowder,
belonging to an old English family, hap-
pened to pass through the district just
after leaving Oxford. His classmates
were going into politics or the army, or
the bar, full of ambition and hope to
make a name in the world; but Lowder
heard, as he said, "A cry of mingled
agony, suffering, laughter and blas-
phemy coming from these depths, that
rang in his ears, go where he would."

He resolved to give up all other work in
the world to help these people. He took
a house in one of the lowest alleys, and
lived in it. "It is only one of them-
selves that they will hear; not patroniz-
ing visitors." He preached every day in
the streets, and for months was pelted
with bricks, shot at, and driven back
with curses. He had, unfortunately, no
eloquence with which to reach them; he
was a slow, stammering speaker, but he
was bold, patient and was in earnest.
Year after year he lived among them.
Even the worst ruffian learned to respect
the tall, thin curate, whom he saw stop-
ping the worst street lights, facing
mobs, or nursing the victims of Asiatic
cholera.

Lowder lived in London Docks for
twenty-three years. Night schools were
opened, industrial schools, and refuge
for drunkards, discharged prisoners and
fallen women. A large church was
built and several mission chapels. His
chief assistants in the work were the
men and women whom he had rescued
from "the paths that abate on hell." A
visitor to the church said, "The congrega-
tion differs from others in that they
are all in such deadly earnest."

Lowder broke down under his work,
and rapidly grew into an old, careworn
man. He died in a village in the Tyrol,
whither he had gone for a month's
rest. He was brought back to the Docks
where he had worked so long. Across
the bridge where he had once been
chased by a mob bent on his murder,
his body was reverently carried, while
the police were obliged to keep back the
crowd of sobbing people, who pressed
forward to get a glimpse of "Father
Lowder," as they called him. "No such
a funeral," says a London paper, "has
ever been seen in England." The whole
population of East London turned out,
stopping work for that day. The
special trains run to Chislehurst were
filled, and thousands followed on foot—
miserable men and women whom he
had lifted up from barbarism to life
and hope.

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manly man or womanly woman.

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May and June, 1898, the Chicago, Mil-
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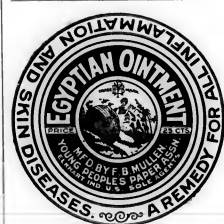
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Milford, Ind.,	" 9 31 a m	5 19
Miford,	" 9 35 a m	5 10
Leesburg,	" 9 47 a m	4 90
Warsaw,	" 10 02 a m	4 70
Clayport,	" 10 18 a m	4 60
Silver Lake,	" 10 26 a m	4 45
N. Manchester,	" 10 45 a m	4 20
Bolivar,	" 10 52 a m	4 15
Urban,	" 11 02 a m	4 00
Wabash,	" 11 30 a m	3 75
Marion,	" 12 21 p m	3 10
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No. 3, Going west, leaves..... 6:30 p. m.
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EFFECTIVE JAN. 1, 1896.		GOING SOUTH.	
GOING NORTH.	STATIONS.	GOING SOUTH.	STATIONS.
No. 101.	101.	No. 102.	102.
Adm. 101.	Adm. 101.	Adm. 102.	Adm. 102.
8:50 2:10 6:45	Benton Harbor 7:10 1:10 5:30	8:50 2:10 6:45	8:50 2:10 6:45
8:50 2:10 6:45	Elkhart 8:02 1:10 5:30	8:50 2:10 6:45	8:50 2:10 6:45
7:58 1:27 6:50	Grand Rapids 8:54 2:22 7:00	7:58 1:27 6:50	7:58 1:27 6:50
7:58 1:27 6:50	Elkhart 8:54 2:22 7:00	7:58 1:27 6:50	7:58 1:27 6:50
12:17 4:47	Grand Rapids 9:06 3:06	12:17 4:47	12:17 4:47
A. M.	1:24 5:51	A. M.	1:24 5:51
11:27 5:56	Warsaw 10:56 3:56	11:27 5:56	11:27 5:56
10:10 4:45	Wabash 11:58 5:15	10:10 4:45	10:10 4:45
8:30 12:40	Marion 12:21 5:58	8:30 12:40	8:30 12:40
A. M.	Anderson 1:40 7:15	A. M.	1:40 7:15
8:30 12:40	Indianapolis 3:10 8:45	8:30 12:40	8:30 12:40
11:02 5:20	Rushville 4:30	11:02 5:20	11:02 5:20
10:25 4:50	Greensburg 4:50	10:25 4:50	10:25 4:50
9:50 4:20	N. Vernon 5:20	9:50 4:20	9:50 4:20
8:30 12:40	Cincinnati 6:15	8:30 12:40	8:30 12:40

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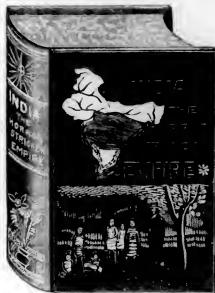
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Semi-Monthly.

ELKHART, IND., JUNE 1, 1898.

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ABRAHAM B. KOLB, Editor.

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EDITORIAL NOTES.

Within about a month two individuals, whose names are known over the civilized world, passed away in England. The first to go was the great philanthropist and orphan's friend, George Mueller, of Bristol, England. His life had been devoted to the care and training of thousands of orphans. His faith in his God was of the true apostolic order, and so, although he was poor, he trusted in God and God's people for contributions to carry on the work of love for which his great heart and active mind and his simple, childlike faith so eminently fitted him. Since the beginning of his work more than half a century ago the total contributions which flowed in from all sources run up into the millions, and of all this vast amount every penny was carefully accounted for and expended with that strict conscientiousness which comes of a full realization that all belongs to God and must be used for God, and accounted for to Him. George Mueller's life was a daily rebuke to the atheist and scoffer; it was an incontrovertible testimony to the reality of the Christian religion, and thousands, outside of those who were the special objects of his bounty and love, were benefited by his life and example. His name will be cherished for generations to come. He passed from this earth within a few years of the century mark, leaving the record of a life spent in untiring service for his Master, and his works do follow him.

The other, and in his field no less illustrious individual, who, rich in years and in honor, has passed from earth is William E. Gladstone of Hawarden, England, the "grand old man," as all nations loved to call him. For several months he had been in almost constant pain, arising from facial neuralgia, but his end, which came at 5 A. M., May 19, was painless and peaceful. Gladstone was a man of strong convictions and all his public labors were governed by a conscientiousness which won admiration and deep respect from those even who differed most radically from him in their views. He was the servant of the government for many years, and he discharged every duty in the fear of God, and as one who realized that man must give a strict account to God for every deed done in the body. By his death the great British Empire loses its greatest public man and the world one of the most notable individuals in public affairs in the nineteenth century.

At one of the sessions of the quadrennial conference of the Methodist Episcopal Church, South, held at Baltimore, Md. recently, a resolution was adopted which, while it is in perfect accord with gospel and apostolic teachings, has created a vast amount of comment, pro and con. The following question, bearing the title "Worldly Amusements" was put before the conference:

"Question—What shall be done to prevent the spread of worldliness among our churches, especially in its most open forms?"

The answer given by the conference was as follows:

"1. Let all our preachers and members faithfully observe our general rules, which forbid 'softness or needless self-indulgence' and the taking of such diversions as cannot be taken in the name of the Lord Jesus.

2. When any of our members engage in dancing, card playing, or horse racing, or attend upon theatres, circuses, dances, or join social clubs which furnish intoxicating liquors for the members, the pastor shall give private reproof to the offender. If there be any acknowledgment of the fault and promise of amendment, the person may be borne with, otherwise the preacher must take with him two or three faithful friends who shall labor to bring the offender to

proper repentance, but if he will not hear them and there be no sign of amendment, the offender must be dealt with as in case of immorality."

If this resolution is enforced, we doubt not that there will be considerable weeding out in many congregations, but the church is in better condition to work for God by ridding herself of all appendages that hinder rather than help the spiritual growth and strength in the church. This resolution is also in strict accord with that stalwart primitive Methodism that shook the whole world less than a century ago, and which waged a fearless and uncompromising warfare against all forms of ungodliness in and out of the church of that time. That this spirit still lives is evident from the above resolution, and it will be welcomed with deepest gratitude by many members of that church who in past years have seen and deplored the spiritual decline of the church in many places.

The saying of our Savior (Matt. 10:34), "Think not that I am come to send peace on earth; I came not to send peace, but a sword," is just now very often used in trying to show that Jesus of Nazareth justified carnal warfare, and that Christians may engage in it. Jesus sent a sword; He Himself was a sword, for He was the mighty Word that was made flesh. That word, the apostle says, is sharper than a two-edged sword. Jesus waged—and His true followers are still waging in the same way as He did, and with the same weapon—a warfare against all forms of iniquity, a war of extermination against sin in high and low places. But the apostle says, "The weapons of our warfare are not carnal," and yet they are mighty for the extermination of evil. When the soldiers came to John the Baptist and asked him what they should do he told them to do violence to no man. Carnal warfare is violence to mankind, hence they who would do the will of Christ will not engage in that which is manifestly in opposition to His will.

War, cruel, revengeful war is upon us. We say revengeful, because the motto, "Remember the Maine" is the badge almost universally adopted by

the war party of this country, when it has never been proven that Spain, as a nation or government, was officially responsible for the loss of the Maine in the harbor of Havana, Cuba. The Spaniards offered arbitration in the case of the Maine, and the answer of this nation to her offer was war. Spain has been a fearful oppressor, and Cuba has long suffered at her hands, but if that fact had been sufficient cause for a war of liberation for the Cubans to be inaugurated by this nation, the masses have been taught by the glaring headlines in the average city daily papers to consider it a war of revenge for the loss of the Maine. To deprecate war at the present moment and under present circumstances is very unpopular, and is met with derision, nevertheless the idea that the Christian people of this country are called of God to go to war with Spain is not founded on the principles established by the Prince of Peace. One thing is incontrovertible—nowhere has our Savior given command that His followers shall under any circumstances go to war with an individual or national enemy. He has not even hinted as much. The very principles He taught breathe an entirely different spirit, and this no one can deny. We believe that Spain is a great transgressor in the eyes of justice, and that she will lose in the present conflict, but that fact does not prove that a Christian is divinely called upon to take part in driving the Spaniards from Cuba.

Bro. Caleb Winey of Peabody, Kansas, writes, under date of May 21, "I have been trying to hold meetings here lately, but it is so very rainy that the preachers are going home. We had a terrible storm on the evening of the 19th. Windmills and stables, also our schoolhouse and other buildings were blown down, houses were unroofed and trees uprooted. Only one person was hurt in this vicinity. In some places the storm was accompanied with hail. In our meeting house 42 window panes were broken." This was not the cyclone that did so much damage west of Wichita, Kansas. Surely

"God moves in a mysterious way His wonders to perform; He plants His footsteps on the sea, And rides upon the storm."

Bro. J. S. Coffman spent the latter half of May in Allen, Putnam and other counties in Ohio.

Bro. J. F. Funk left for Ohio on the 18th ult. to attend the Annual Conference at Orrville, Wayne Co.

Bro. S. F. Coffman, who has been in Chicago for some time, is at home again. He will go to Ontario to labor there for the Master.

Bro. G. G. Wiens and family of Hillsboro, Kansas, have recently moved to this city, Bro. Wiens having accepted a position on our editorial staff. We welcome them to our midst.

Bro. Benjamin Gerig of Wayne Co., Ohio will accompany Eld. George Lamb to Illinois on the 3rd of June for a few weeks' visit among our congregations in the interests of the India Orphan relief work.

Bro. D. F. Jantzen, editor of the *Menonitische Rundschau* was, on Thursday evening, May 19, united in the holy bonds of matrimony with Lydia Elizabeth Work, eldest daughter of Dr. J. A. Work of 306 Division St. of this city. We wish them much happiness.

Bro. Benjamin F. Hamilton of Peabody, Marion Co., Kansas, for many years a bishop in our denomination, has gone to his reward. A short sketch of his life appears in our obituary columns. A faithful laborer has gone, and while we mourn, yet we can also rejoice to know that a valiant, warlike soldier of the Lord has gone to his reward, God comfort the afflicted ones in their bereavement.

The Annual Meeting of the Stockholders of the Menonite Publishing Co. was held at their office on the 23d of May. The statement of the year's business was read and showed the affairs of our Publishing House to be in a satisfactory condition. The election of officers for the ensuing year resulted as follows: President, Bro. J. F. Funk; Vice President, Bro. Lewis Kulp; Sec'y-Treas., Bro. A. K. Funk; Manager, Bro. J. S. Lehman. The Board of Directors declared a dividend of six per cent. The authorized capital stock of the company is one hundred thousand dollars, of which over eighty thousand is paid up.

For an illustration of the human heart let us suppose there is a certain garden in which there are a number of roots that finally, according to the course of nature, develop into plants. When the owner of the garden learns that these plants are thistles he immediately commences to cut them off; but as the roots are not destroyed they at

once begin to grow again, and grow faster than a man can cut them down. If the owner would be able to cut them all off below the surface of the ground, his garden, as far as outward appearance is concerned, would be the same as one that has no thistle roots in it; but in reality there would still be a vast difference between the two. This gardener is not a man who although he hates thistles yet is satisfied if only his garden looks as well as the garden of some one with whom he is acquainted who claims that his garden is free from both the roots and stalks of thistles; neither is he one that does not care how rank the thistles grow in his garden. He is a man that has learned to despise every part of all thistles, and is anxious to know of something that will utterly destroy them. At last he hears of a certain chemical preparation which, he is told, will destroy thistles—roots and all. He quickly procures a quantity of the compound and applies it, and lo, it accomplishes all that is claimed for it. He is now free from the obnoxious weeds, at least so far as he knows, until the winds and the birds of the air carry the hated seeds into his garden. Since he seldom can find these seeds before they begin to grow, he must necessarily be constantly on the lookout for young thistle stalks, and as soon as they make their appearance he will apply some of the preparation which has destroyed the others.

The above described garden represents, in some particulars at least, the human heart. At first the heart contains the roots of evil which, when its owner arrives at the age of accountability, develops into actual sin. All that culture can do is to make the person appear sinless to outward appearance; but when the blood of Christ is applied (through repentance and faith) sin is destroyed—root and all. If Satan (that great fowl of the air) or the winds of temptation should happen to carry seeds of evil into the regenerated heart, those seeds, if unmolested, will develop into actual sin—hence the need of constant watching and praying on the part of converted people.

The man who is satisfied with merely cutting down his thistles from time to time may represent the moral man who is satisfied with his own goodness and does not seek a new heart. The one who is indifferent as to the number and size of the thistles in his garden typifies the careless sinner who does not even try to lead a moral life. Neither the "careless sinner" nor the "moral man" is what he ought to be; yet, just as the individual who is ever and anon cutting down his thistles is more likely to accept and make use of a good thistle destroyer than the one who is careless and unconcerned about the condition of his garden, so the person who tries to refrain from wickedness and sin as much

as possible is generally more likely to come to Christ than the one who seldom cares or thinks whether he is doing right or wrong. This shows the need of teaching children a higher standard of morals. Moral teaching often proves to be a school master to lead people to Christ, who is the source of a salvation that is full and free for all.

For the Herald of Truth. COMMUNION. BY P. HORTZELLER.

The word communion means—common union, fellowship, concord, agreement, etc. Paul, in his arguments against the eating of meat offered to idols at the idols' temple (see 8th, 9th and 10th chapters of 1 Cor.), says (10-16), "The cup of blessing which we bless, is it not the communion of the blood of Christ?" That is, it is not an emblem of His blood, and shows forth our fellowship and union with Him?

While the observance of communion is a command, it is more properly called an ordinance; or, as Menno Simon calls it, "A Sacramental Sign".

It is possible to make too much as well as too little of this ordinance, as well as with the ordinance of baptism. There are those who say that baptism washes away sin, and that no one can enter heaven without it, while others say it is entirely unnecessary. Like wise there are those who claim that in "eating the bread, and drinking the cup," we eat and drink the Lord's flesh and blood, without which there is no life (John 6:53); and others claim this ordinance useless. The thief on the cross was not baptized, but was "born of water and of the Spirit," and "was in the blood of the Lamb"; neither did he eat the bread nor drink the cup, but he ate and drank the flesh and blood of the Son of man, else he could not have had the promise of eternal life.

Some may think the communion the most important commandment we have; but Christ Himself says, "The first of all the commandments is, Hear, O Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and the second is like unto it, Thou shalt love thy neighbor as thyself; there is none other commandment greater than these." The scribe answered, "To observe these is more than all whole burnt offerings and sacrifices" (which would also include all ordinances) and Jesus said that he answered discreetly, or correctly, Mark 12:29-34.

What do we think Christ would say or think of those who do not love Him nor keep His commandments, like those He gave in His Sermon on the Mount, who after all observe the communion to commemorate His death. Would He not say as He did to the scribes and Pharisees in Matt. 23:23, 24? I fear there are thousands and thousands of souls who observe the communion, some of them doing so every Sunday, who are not keeping other commandments, and such observances must be mockery and an abomination to the Lord. On the other hand, those who

mands, will also observe all the ordinances.

In the Old Dispensation they had driven washings, etc. Some say these were a type or shadow of our baptism; but they were a type and shadow of our real and actual washing away of our sins by the blood of the Lamb, and the "washing of water by the word," of which baptism is only a sign or emblem. Likewise, in the Old Dispensation they had the "Passover," which some think was a shadow or type of our communion. But not so. That was only a shadow of our real eating and drinking of Christ, which gives us life, of which the communion is only a sign or emblem.

The children of Israel must eat this "Passover," or else be excluded from the congregation. Why so? Because it was a shadow of this that we must eat of the flesh of the Son of man and drink His blood, if we would live, just the same as we must be born again.

Menno Simon says, "We must take heed that we do not as some who make the visible, perishable bread the Lord's real flesh and blood; to believe this is contrary to nature, reason and Scripture; yea, it is open blasphemy of the Son of God, abomination and idolatry."

In the Passover, the lamb was called the Passover or paschal lamb, while it really was only a sign or emblem, and commemoration of the actual Passover (the Lord passing over, and saving them). So in the Lord's Supper, the bread is called the body, and the wine the blood of the Lord (Matt. 26:26-28), while it really is only a sign and emblem of it, and is partaken as a memorial of Christ. His body and blood for our salvation.

The Passover lamb must be a male without blemish, and be eaten with unleavened bread, because—while it was a commemoration of the goodness of the Lord in passing over and saving them, it was also a type of our Passover, of which Paul speaks (1 Cor. 5), saying, "For even Christ, our Passover, is sacrificed for us." He is sacrificed, or killed ready to be eaten, but we must "keep the feast," or eat Him not with or in wickedness, but along with good works, or with the "bread of sincerity and truth," or, as some of the German translations have it, "with the bread of purity and truth." And as this bread (unleavened) of "purity and truth" cannot be eaten with our natural mouth, so also is this feast or Passover a spiritual one, of which we ought and need to partake every day; and as the children of Israel had only a few weeks time to get ready to keep the Passover, if they wished to keep it at the stated time,—as our natural body cannot long survive without food, so likewise our souls, or spiritual life (not circumscribed after the resurrection), cannot survive or live long without this spiritual feast or bread; as Christ says: "I am the true bread that came down from heaven." Again as the children of Israel had to be circumcised before partaking of the Passover, so we have to be circumcised at heart with the circumcision made without hands (Col. 2:11), before we can partake of this spiritual feast (our Passover), or before we are fit subjects to partake of the Lord's Supper, which is an emblem of it.

I am aware of the fact that a certain greatly esteemed writer and reformer

teaches that the eating of the bread and drinking of the cup was one way of eating the flesh of the Son of man, and drinking His blood, but the same teacher also taught and upheld infant baptism, going to war, and such things, which clearly proves that he was not one of our teachers who taught us the word of God, whose faith we are to follow. And if this were the case, then we would have to claim that in one way or sense the bread and wine were the actual flesh and blood of the Son of man, and the visible bread be taken or eaten to sustain the invisible, and the natural to feed the spiritual, which things are impossible; and it would be as absurd as to say that baptism is one way of washing away sins.

Christ's teachings given in the latter part of the 6th chapter of John, were said to be "hard sayings," but if we are spiritually minded, and remember that "spiritual things must be spiritually discerned," and take it altogether, we find it is not hard to understand.

In the first place, Christ spoke these words a long time before they had their communion, and He was not trying to teach them anything about the communion. In verse 35 He says, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst."

Why? Because that in eating and drinking Him, He is the true bread that came down from heaven and He satisfies the longings of the soul. The disciples thought He was speaking of His natural flesh, but He says, verse 63, "It is the Spirit that quickeneth (gives life), the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

Now, while we have tried to show and prove that the eating of the bread is not the eating of Christ (without which there is no life), do not get the idea that we think the communion unnecessary, or that it does no good. Obedience is the channel through which heavenly blessings come to us, and to wilfully or carelessly neglect the communion, shuts out some of these rich blessings from us; and when we observe it rightly is pleasing to God, and a blessing to the true Christian. It causes us to realize and feel more keenly how we are all saved by Christ suffering and dying for us, and that we are all members of one body, and members one of another, and all traveling the same road, having the same purpose in life, and helps us to love and serve each other better.

Communion means a great deal to us, if we would only realize it more. First, The breaking of the bread signifies the broken body, (the nails and spear going through His flesh and severing it). Second, The cup signifies the shedding of His life blood or giving of His life. Third, Our eating of this emblematic bread and drinking the cup, shows that we believe in His death for us and accept it as our own, and that we are in union and fellowship with Him, having partaken of Him so that we are "flesh of His flesh, and bone of His bone." Eph. 5. Then again, as the bread is made up of many grains, which have been ground up by the mill and baked by the heat of the fire, so the church, made up of many believers who had their hearts broken by the Word, are melted together by the fire of love into one body. We are also reminded of His coming again. "This do in remembrance

of me, till I come again." We are also reminded of the feast of rejoicing that awaits us in heaven; for He says, "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:29. Oh, I believe the more we grow in grace, and the more spiritual life we get, the more will we enjoy the communion, and desire to observe it.

OPEN AND CLOSE COMMUNION.

Too many of our people do not clearly understand this part of our doctrine—or Bible doctrine rather. By close communion we mean that we commune only with the people of our own denomination, who are in good standing, and are one with us in faith and practice. Why don't we commune with other churches? Is it simply because there is no need of it? Do we think ourselves too good? Is it simply because they belong to a church bearing another name? It is because we wish to judge or condemn them? Or that we do not love them and care for their salvation? No! No! Emphatically No! It is for none of the above reasons; but, as we express ourselves as one in unity in the communion, therefore to commune with those with whom we are not in union, we would in part misuse the communion, and cause it to express that which is not so. Again, if we as a church must hold an examination meeting before we commune (as we should) to see that we are in unity, how much less should we commune with those with whom we know we are not in union. Again, if any of our members belong to any secret organization, and they will not forsake it, or swear an oath and will not repent of it, or resist evil by going to law, etc., or persist in any other transgression, we will not permit them to commune with us, as we could not sanction such a course, and we must be one with them under such conditions; besides we think such a one would not be benefited by communing, but would be eating and drinking condemnation to himself. If we do not commune with our own members who do these things, how inconsistent it would be for us to commune with churches that practice and uphold such things.

"But what if they cannot see it any differently, and have not been taught better?" If they have been taught that such things are all right, and we teach such things as are right, what are our works? (Actions speak louder than words.) Is it right to steal just because a great many Christian professors cannot see that it is wrong under the name of business, etc.? People may be so deceived and blinded that they will not discern any more what is right and wrong, if (they are wrong), is only hindering instead of helping them, hating instead of loving them. If some one would ask us whether we thought they could go to heaven even if they did believe in and practice going to war, resisting evil, swearing oaths, dressing like the world, etc., because they had been taught that from youth up, would we tell them, "Yes, that is all right and we are safe for you?" I say, No! No! We would even be afraid to say such a thing, neither would we need to judge nor condemn such an one and say, "You can never go to heaven that way;" but we would point him to the

word of God, and tell him that will be our judge, that guide to go by, and we have no right to give any hope or promise to any one not conformed to the Lord. So when we commune with a church we show to the world, to our neighbors and to our children, that we believe that these are true children of God, and that their faith and practice is good enough to land them safely in heaven; if we have no right to say this in words, we have no right to say it with our works.

"But," says some one, "I believe in non-sectarianism." So do I. I think we ought and can be non-sectarian, that is to be without partiality, and without respect to person, love everybody, and be desirous of helping all, etc., and at the same time be loyal to our church, as we are told to be in an article in the April last issue of the *HERALD OF TRUTH*; but to commune with other churches which differ widely from ours in faith and practice, in neither helping them, nor us, nor the cause in general. "They would commune with us," Yes, for they do not claim that we are doing wrong by dressing plain, and resisting Satan, not swearing oaths, observing feet-washing, etc., neither would they say that our faith and practice was not a safe one to follow.

On the other hand I claim that we have in a proper sense, free and open communion, even free as salvation, without any partiality, or respect to persons, but on conditions. We invite all, any one who is willing to join us in faith and practice, to commune with us. And in one sense, all churches (as far as I know), have close communion; that is, they prohibit from their communion persons under certain conditions, having a limit or line just as we have, only not drawing the line at the same place we do.

May we have grace to be earnest, and desirous of observing this ordinance, but let us always first prove and examine ourselves, and see "whether we be in the faith," and do not observe it unworthily, thereby bringing only condemnation upon ourselves. We may feel ourselves sinful, weak, imperfect, and unworthy in a sense, and yet at the same time be worthy.

When we know that we have been born again, had our sins forgiven, and that we love Him in the merits of His death, and not trusting in our own good works for our salvation, and know that we have fellowship and peace with Christ and our brethren, then we can rest assured that we can observe the communion in His honor and glory, and to our own benefit. I say again this is glorious and pleasing to all Christians, and how much more so to Christ, when all the members prepare themselves so that all can come and partake of the bread and wine and receive the blessing of the Lord.

Eld. Ignace, Mo.

For the Herald of Truth. OUR DUTY TOWARD THE GOVERNMENT.

What is our duty toward the secular power? At the present crisis when the shedding of human blood has been officially declared to be necessary for the welfare of this nation, and of humanity at large, it is well for us to consider with a special care the teachings of God regarding the authority of the secular power over the Christian religion

and the extent to which Christians are bound to observe the duties imposed upon them by the secular powers.

We, as a people, believe and confess that the office of magistracy is an ordinance and institution of God, and that God Himself willed and ordained that such a power should be over every country in order that thereby confusion and cities might, through good policy and proper laws, for the punishment of evil and the protection of the good, be governed and maintained in peace and quietness, in a good civil life. Without this secular power the authority of the law, lying as it does in wickedness, could not exist. Hence, all believers are in duty bound, not only for wrath, but also for conscience' sake, to submit themselves to this power, and, as good and faithful subjects, to obey it with fear and reverence; willingly and without murmuring to render to their human rulers what is due to every law, and that is due them, whether it be tribute, custom, or excise; and to pray in all humility and sincerity of heart for their welfare, and thus to seek with a faithful heart the prosperity of the country and the city in which they reside; and although we are bound to obey the law, our Christian profession may have to suffer persecution, the spoiling of their property, and death from those in authority over them, they may not speak evil of them nor resist them in anywise with weapons of defense, but to come under the yoke of submission, and expect consolation with God after this life. Rom. 12:2; Zech. 6:4; Eccl. 17:14.

But if the authorities through Christian equity grant liberty to practice the faith in every respect according to the dictates of our conscience as taught us by the word of God, we are under a corresponding obligation to show administrative obedience to them. If, however, the authorities abuse the office divinely imposed upon them, which office extends only to the temporal, bodily government of men in temporal things, and encroach upon the office of Christ, who alone has power over the spirits and souls of men, and seek through their human laws, to press and compel them to act contrary to the word of God, we may not follow them, but must obey God rather than men, for Christ has been set by God. His Father above all authority and power. The authorities are the head of temporal government, but Christ is the head of the Church, and under all circumstances our first duty is to heed His word, be directed by His teachings, that in all things pertaining to our Christian faith we may obey Him. We are to submit ourselves to the secular power, but we are to obey Christ.

The Kingdom of Christ is not of this world. It is spiritual, and therefore He has dissuaded and prohibited all His servants and followers from all secular government, and exalted position, and has instituted in His church various ordinances, such as pastors, teachers, helps and government by which the saints may be joined together, to edify the body of Christ. Our Master has left secular office to secular government, under which the followers of Christ must sojourn as strangers and pilgrims who have here no kingdom, power or continuing city. Christ's followers fight only with spiritual weapons, which is the word of God. Neither

Christ nor His apostles prescribed to the believers any laws or rules according to which they should govern the world, neither did they refer them to the laws of the Jews, much less to those of the Roman Emperors, or other heathen authorities or powers, as a guide by which to regulate themselves in settling their affairs. On the contrary, Christ set the principles that were to govern the new kingdom side by side in contrast with those which had been in use of old, and for us to discard the principles which He laid down and to adopt a single one from the old law which had its end in Christ, or which was superseded by the principles of the new kingdom, is to put ourselves under the old Mosaic law with all its penalties, rites and ceremonies. Christ prescribed only the highest, noblest, broadest, grandest, most humanitarian principles. A knowledge of these, yes, a very careful study of them is necessary, that we may know how Christians should conduct themselves in all propriety and obedience to the government of the secular authorities. Christ, our great example and pattern, shunned all the greatness of this world, and showed Himself only as a poor servant. To all who profess to be His followers come the Divine injunction, "Follow Me."

There is another phase of the subject which we should not forget. We must not speak evil, judge or condemn any one that is not in communion with us on this matter. Much less should we speak evil of the magistracy, but trust as a signet, and the good deeds as the apple of His eye, and has promised a reward to him who should give only a cup of water in the name of a disciple. To those in authority, who administer their office aright according to the ordinances of God, protecting good innocent people and punishing the evil, God will likewise be gracious, and reward them for the faithful performance of their duties. Hence, all Christians are in duty bound to regard the authorities as God's ministers, and to pray for them that they may conduct the affairs of office wisely.

Jesus said, "My kingdom is not of this world: if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence. Read John 8:36; 6:15; Matt. 23:39; 2 Cor. 10:4; Eph. 6:13; Isa. 2:4; Matt. 4:3; Zech. 9:10; 1 Pet. 2:13.

A few more texts might be cited to show how the church of Christ shall be obedient to government:

"Let every soul be subject to the higher powers." "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear." Rom. 13:1, 5, 7. "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's." Matt. 22:21; Mark 12:17. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." 1 Pet. 2:14.

We believe and confess that the Lord Christ has taught us not to oppose an enemy with the sword; He has com-

manded us to render to no one evil for evil; cursing for cursing, but to put the sword into the sheath, or, as the prophet has predicted, to beat the sword into plough shares, not plough shares into swords. Matt. 5:39-44; Rom. 12:14; 1 Pet. 3:9; Isa. 2:4; Matt. 4:3; Zech. 9:10.

According to Christ's example we must not inflict pain, or bring harm or sorrow on any one, but seek the highest welfare and salvation of all men, and even if necessity requires it flee from one city to another, and suffer the spoiling of our goods; that we must not harm any one, and when we are smitten on one cheek rather turn the other cheek also than take revenge or retaliate. Matt. 5:39. We will pray for our enemies, because we love them; we will feed and refresh them whenever they are hungry, and thus convince them by well doing that they also may learn this higher law of love. Rom. 12:19, 20. In short, we must do unto no man that which we would not have him do unto us.

HINTS TO WORKERS.

Meet souls on their own level, look from their standpoint. 1 Cor. 9:22. Meet them with tender sympathy, but do not keep their minds on the human side—tell them Christ is enough. Phil. 4:12.

The Divine can always wait. Do not push souls on. Stand back in God and let Him work. Hands off! Ps. 46:10.

Teach souls to depend on God alone. Put the instrument one side—let it be ignored and forgotten. 1 Cor. 2:5.

Take a soul to its next point, and do not scold it for not seeing all at once. God never hurries. Step by step, as we are able to "bear it," is His way. John 16:12.

Do not look down on others for not seeing what you do. We are all at different points of vision in the "narrow way." Let God lead them on. If you scold, or talk of "not seeing eye to eye," you will stop their getting on at all. Rom. 14:1, Marg.

We can only see as God reveals, why then blame people for not seeing. An honest soul God must teach. Your want of love may be his hindrance. Give credit to others for honesty with God and let God lead His own children on. John 16:15.

Never talk of "where people are." Be fervent in prayer and silent in speech over others. The human talks. The Divine can be silent. Rev. 8:1.

Ignore divisions; make the low place into others' interests; take the low place in knowledge and experience. Phil. 2:3. Self-see is first in others! God in us sees the Christ in others. Matt. 7:3.

Light without love is fatal. Better love and have little light. If you see ahead of your life, and teach ahead of your "death into death," instead of "life unto life," 2 Cor. 2:16.

Where God is in possession there is nothing to maintain, there are no views to hold—nothing to fight for. Give your witness. God is able to demonstrate His own truth. He asserts, not defends. "Thus saith the Lord,"—Bel.

RETROSPECTION.

He was better to me than all my hopes.
He was better than all my fears.
He made a road of my broken ways.
And a rainbow of my tears.
The billows that gnawed my sea-girl path,
But carried my Lord on their crest;
When I dwell on the days of my wilderness and my grief,
I can lean on His love for the rest.

He emptied my hands of my treasured store,
And His covenant love revealed;
There was not a wound in my aching heart,
But the balm of His breath had healed.
Oh tender and true was the chastening sore,
In wisdom that taught and tried;
Till the soul that He sought was trusting in Him,
And nothing on earth beside.

He guided by paths that I could not see,
By ways that I have not known.
The crooked was straight and the rough made plain,
And I followed the Lord alone.

I praise Him still for the pleasant paths,
And the water springs by the way;
For the glowing pillars of flame by night,
And the sheltering clouds by day.
There is light for me on the trackless wild,
As the wonders of old I trace,
When the God of the whole earth went before me,
To search his way in a resting place.

Has He changed for me? Nay! He changes not.
He will bring me by some new way,
Through fire and flood and crafty foe,
As safely as yesterday.

And if to the warfare He calls me forth,
He fastens my armor;
He greets me with smiles and a word of cheer,
For battles His sword hath won;
He wipes my brow as I drop and faint,
He blesses my hand to toil;
Faithful is He as He washes my feet
From the trace of each earthly soil.

Never a watch on the dreariest hour,
But some word of love endears;
I read from the past that my future shall be
Far better than all my fears.
Like the golden path to the blossoming bread,
Laid up with the blossoming bread,
All safe in the ark with the law of the Lord,
Is the covenant care of my God.

—S. L. M. J.

NOTES BY THE WAY.

11.
After waiting a short time at Chattanooga we boarded a train on the Southern road for Austell, Ga. The swiftly moving train over a magnificent road bed of broken stone carried us through the beautiful section of country found in Northern Georgia. The scenery, though not so wild as in parts of Kentucky and Tennessee, is very picturesque and was very beautiful at this time of the year when all nature is clothed in her brightest robes of green. The flowers, too, which are found in great profusion in the South, added much to the beauty of the scenery. It is the aim of the Southern Railway Company to make travelling as pleasant and comfortable as it is possible for modern equipment to do. The employees seem to be possessed with the same desire, for they were uniformly courteous. The management of the Southern Railway Company is entitled to the highest praise of the public, for its endeavor to cater to the comforts of its patrons.

A short distance from Rome, Ga., the "eccentric" on the right side of the engine got out of order, and we were obliged to wait for nearly an hour until the driving mechanism on the right side had been removed, and the rest of the journey was made by a disabled engine; it being able to pull only on one side. In consequence of this, the train was started by a series of violent jerks, and finally to avoid this unpleasantness, the train was simply slacked up at the

stations without coming to a full stop. The work proceeded splendidly; by careful handling the conductor and other employees on the train were enabled to take passengers and baggage on and off without any mishap whatever. The plan to us was a novel one, but practical, and we admired the ingenuity and dexterity of the train hands in overcoming difficulties.

We arrived at Austell about an hour late, and were met at the depot by our friend, Mr. J. B. Humphreys, who conducted us at once to the Lithia Springs Hotel. We had enjoyed the hospitality of this excellent hostelry before, and soon found that it was still fully up to its former excellence. After dinner we took a stroll to Lithia Springs Park, where the famous Lithia Springs are located, about a mile from the town of Austell. The water from this famous spring is well known almost every large city in the United States; and on account of its extraordinary medicinal qualities, is used very largely and successfully for all diseases of the liver, kidneys, and stomach. Wonderful cures have been effected by this water, and it has the unequalled endorsements of the most eminent physicians of the South.

Austell is a quiet little town of about 1,000 inhabitants. It is pleasantly situated upon the Southern Railway, 18 miles west of Atlanta, and is a junction point on the Southern Road; one line running westward from here to Birmingham, Alabama, and on westward through Columbus to Greenville, Miss., the other line running northward to Chattanooga, Tenn., and makes direct connection with the "Queen and Crescent" route to all points north and west. Aside from its close proximity to the famous Lithia Springs, Austell has the advantage of being surrounded by as beautiful and fertile a country as can be found in Central Georgia. The surface varies from almost level to hilly ground; but all of it can be cultivated. The hills are especially adapted for the raising of all kinds of fruit, such as apples, pears, peaches, plums, prunes, cherries, and all kinds of small fruit, especially grapes; while the rich bottom lands are well adapted for the growth of all kinds of farm produce, wheat, oats, rye, peas, barley, corn, cotton, grass, etc. Of the Georgia melons we need not speak here, everybody knows what they are. Of the various kinds of wood that are found in this place the first place, it is being found in great profusion. There is also to be found a large amount of white and red oak, walnut, beech and maple, also soft maple, chestnut and other kinds.

The water for drinking purposes is excellent, and is found everywhere in the distance of from twenty to forty feet. The soil varies from a reddish to a black loam, with a clay loam varying from a foot to three feet in depths. Under this is a clay sub-soil. In some places bed rock comes near the surface, and along the hills are covered with places. The hills are rich in mica and silica. The rocks are for the most part hard, and some excellent granite quarries have been opened in this vicinity. The elevation of this part of Georgia is about 1,100 feet, which assures a salubrious climate, and an average of temperature that does not go to the extreme in either direction.

After a short stop at the Lithia Spring we wended our way through the park

to the country beyond. Crossing the Sweet Water river, we wended our way toward the beautifully situated 1,700-acre plantation, owned by Mr. Watson, of Lithia Springs. This large tract of land is one of the finest within easy reach of the Atlanta markets. The tenants on this farm were busily engaged in putting out their corn and cotton crops, which form the staple products of this country, not because other crops do not grow equally well, but because there is perhaps less labor connected with their production than any other crop. We had the opportunity of seeing how the farmers in the South prepare their land for a crop, and to a Northern farmer it seemed very strange indeed. Between the ridges of last year's cotton crop the farmer scuffles the soil with something which they call "plough," and which in shape and size is something similar to a share and mold board of the old-fashion gang-plough. This formidable agricultural implement is drawn by a mule. Such a thing as a "double team" in a plough is unknown. In the furrow thus made the Guano Fertilizer is strewn, making the cotton be sown in and covered up by a planter drawn likewise by a mule. This finishes the seeding. After the cotton is sown it is cultivated several times, and is then left until it ripens. In consequence of this method of cultivation, the soil is not disturbed to a greater depth than two or three inches, and as a result, a heavy rain is liable to wash the top soil away, making gullies or ravines; better cultivation would prevent all this.

We were much pleased with the fine views obtainable in all directions from the central part of this plantation. Hundreds of acres of almost level ground spreading out before us, every-where surrounded by a green back- ground of woods and fertile fields, the prospect around us for more than an hour we retraced our steps to our hotel. After supper, Bro. Lehman retired to his room, while the writer accompanied by our friend, Mr. Humphreys, wended our way to the Methodist church where a Wednesday evening service was held. Mr. Thomas Pierce, a venerable man of the old school, conducted the services, and we were much edified by his remarks. He made a strong plea for a greater zeal, deeper humility, a more decided separation of the church from the world and its foolish fashions, and a fuller consecration to God. "There is something wrong," he said, "with much of the so-called Christianity of to-day. The wrong about it is the worldliness there is in it. We must get closer to God, more in harmony with the teachings of the humble Nazarene, who con- demned himself a little about the temporal affairs of this world, but whose whole life was devoted to His Father's business."

In England an outcry is raised against the sale of alcoholized sweets. These sweetmeats have a large sale in Lancashire and Cheshire. They have been carefully analyzed by a Yorkshire chemist, who has found that a particular brand of "liquor beans" contains over seven per cent. of proof spirit. Look out for them here.

The saloon cannot be mended; it must be ended.

WOULD JESUS ENTER THERE?

BY FAN V. MARTIN.

When you enter the lodge's portals,
And avoid the shining star,
I would ask you, softly ask you,
Would the Savior enter there?
Would the dear and blessed Savior,
Who died on Calvary's cross,
And for us poor erring sinners
Bore all sorrow, pain and loss,
In the dim and misty light,
Enter in mid deeds of darkness,
Deeds of darkness and of night?

Would He enter through the portals,
Where the poor, and halt, and lame
Cannot from earth's cares and sorrows
Pass the lodge's guarded portals,
I would gently, softly, ask you,
Would God's dear and only Son
Enter through the lodge's portals,
Where the needy cannot come?

Would He, who is our example,
He who drank the cup of gall;
He whose words the nations teach as
We should never wear at all,
Enter through the lodge's portals,
Swift ascend its shining stair,
And before the altar of heaven
Fearful calls in secret awe?

Would He round that heathen temple,
By a cable low be led—
Christ, the man of truth and candor,
Who in secret nothing said?
Would He enter the lodge's portals,
Enter the shining star?
Ask yourself, my friend, the question:
Would the Savior enter there?

Set. by Levi Beach

LECTURE ON SECRET SOCIETIES.

BY BISHOP JONATHAN WEAVER.

We object to them, because they render themselves justly liable to the suspicion of the good and righteous. This objection we urge particularly, because their operations are concealed under the veil of secrecy. We ask you to consider this matter impartially. See with what vigilance they exclude all but their own members. Who are those that seek most to cover their operations under an impenetrable veil? Are they the good and virtuous? Are they those who most seek the real good of others? Who are those that paint their window glass, and obscure the light by screens? Are they not the retailers of ardent spirits, and such as delight to do evil? We suspicion them, and have reason to do so; and especially those who not only must have the light excluded, but the doors guarded by ever-watchful sentinels.

Christianity disclaims the principle of secrecy, as having any place in the religion of Jesus. In proportion as she exerts her influence upon the world the command is obeyed. "Arise; shine; for thy light is come, and the glory of the Lord is risen upon thee." He whose name she bears is "the Sun of right- eousness: the light that lighteneth every man." "Her children are the teach- ers of light." The path in which she leads them on to glory is "as the shining light, which shineth: more and more, even unto the perfect day." The pa- tron is in which she has arrayed them; the armor of light." And the sinless "the armor of light."

The spirit of darkness that reigns in the lodge room, can not be associated with the ever-blessed light of the Bible. The principles of the Christian religion never can be cramped up in a lodge room; they never will evade the light; it is their nature to court investigation. We have the Bible, that ever-blessed book. Every page is spread out for ex-

amination and criticism. It invites every man to search for himself. It courts investigation. No sentinels guard the door of entrance. Come rich and poor, high and low, young and old, maimed and dejected; come and see, come and read; all are welcome, without any SHOWS OR PARADES.

"For the Lord has made unto all people a feast of fat things." "Come, for all things are now ready." "And you that have no money come." "And who- ever will, let him take the water of life freely." How unlike the selfish pro- ceedings of the Masonic order. Read, for example, on page 23, of the Crafts- man and Freemason's Guide: "No per- son can become a Mason, consistently with the ancient and salutary usage of our order, unless he be free born, and at least twenty-one years of age; of good moral character. He must be of sufficient endowment to be respectable, and must have, entire, all the faculties and senses of a man. He must have an estate, office, trade, occupation, or some visible means of acquiring a liveli- hood." Compare this with the glorious mission of the gospel, and tell me how much of the genuine spirit of our holy religion it possesses!

It may be said, however, that fami- lies, business firms, church councils, legislatures, and cabinets, have their secrets. Very well, but none of these are secret organizations; there is an es- sential difference between the secrecy in the one case, and secrecy in the other.

Where is the family that enjoins se- crecy upon its members? or upon those it admits as members? Suppose a servant or hired man, in becoming a member of the family, should be wom- bled by a single penny, to keep the doings of that family a secret; would he not have reason to suspect that all was not right? No honest, upright, respectable family would do this.

Public bodies have their secrets, and secret meetings; but it is well known when they close their doors, that some- thing is wrong—either that a member of the body has been guilty of gross misconduct, or that some end is to be accomplished, in order to reach which, it is necessary to take advantage of the ignorance of others. What are we to infer, when we see a band of men, after night, making arrange- ments about their lodge-rooms, and placing their sentinels so as to secure themselves against eavesdroppers? Are we not to infer that there is *always* something wrong? or that the inten- tion is to take advantage of the igno- rance of others, the majority of whom never can know what they are doing? for they never can become members on account of bodily infirmity, age, or sex.

What would we think of a church that would hold its meetings in a similar way and receive into their connection only such as are received into secret so- cieties? Would we advise men to join that church? Would ministers, who are now members of secret societies, advise converts to join such a church? No; the whole Christian church would denounce such an ecclesiastical organi- zation. Are not the principles of se- crecy, as connected with all such com- binations of men, unworthy the support of a Christian gentleman? Is it worthy of gentlemen, not to say Christians, to form such alliances?

Let a man act upon the principle of secret orders in private life, and you will soon find in what light his conduct will be regarded, and by honorable men. Let us turn to the Bible, for which Ma- sons and Oddfellows profess so much regard. Hear what God says: "Woe to them that seek deep to hide their counsel from the Lord, and their works are in the dark; and they say, who sees us, and who knoweth us? This is the emphasis laid on Jesus: 'This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re- proved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.' Again: 'Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.' (Once more upon this, Je- sus says: 'I have spoken in the world, yet I ever taught, your synagogues, and in secret have I said nothing.' Let your minds dwell for a few moments upon these passages of Scripture; and then ask yourselves this question: Is the principle of secrecy, as practiced by Oddfellows and Freemasons, in per- fect harmony with the teachings of the Bible? In the face of these plain and unambiguous texts of Scripture, and in the name of the Bible, I enter my protest, now and forever, against all com- binations of men, whose whole exist- ency, as an organization, depends upon secrecy. As a Christian, I disclaim the principle of secrecy as having any place in the religion of Jesus Christ.

The existence of those secret socie- ties depends upon secrecy; take that away and the whole organization will be dissolved. We have seen, for in- stance, that the lodge of the Craftsmen and Freemasons of the Bible, page 216, section third, of "Ancient Constitution."

The author says: "The *ritual* indispensably requisite in Masons, is *secrecy*. This is the guard of their confidence, and security of their trusts. So great stress is laid upon it, that it is enforced under the strongest penalties and obli- gations."

IN THE HOUSE OF GOD.

BY HERMAN S. REICHAULT.

Of all the many problems that arise in our church life, to our minds there is none more pressing than that of find- ing a way to instill in the hearts of the young a proper reverence for the house of God. The questions arising in other spheres of religious activity are more or less dependent upon this; for if we do not reverence the tabernacle of the Most High, how can we stand in awe of God himself? We believe that if the young people who enter the house of worship from Sunday to Sunday are ever taught this reverence, and the proper feeling or attitude when we enter this house of prayer. It is no place for vain gossip or idle conversa-

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Monthly Calendar for June, 1898.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

④; ⑥; ⑪; ⑮; ⑲; ⑳.

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HERALD OF TRUTH.

June 1,

CONFERENCES.

ANNUAL.

The Amish Mennonite Conference of Indiana will be held on Thursday and Friday, June 2nd and 3rd 1898, in the Maple Grove M. H., Haw Patch, Ind.

Ministers, deacons, brethren and sisters from abroad are heartily invited to be present.

Bishops are requested to meet on Wednesday at 2 o'clock, P. M. Questions for discussion should be presented to the bishops by Wednesday noon, June 1st.

Those coming on the Wabash R. R., will please write to A. R. Zook, Topeka, Ind. Those coming on the Lake Shore will please write to J. Kurtz, Ligonier, where you will be met at the station.

J. KURTZ, Ligonier, Ind.

The first Mennonite Sunday school conference for the state of Iowa will be held at the Union (Weary) M. H. near Kalona on May 31st and June 1st. Sunday school workers and all friends of the cause are earnestly invited to attend.

J. W. ZERRE.

OUR EXAMPLE.

Our Lord and Master lived for thirty years in uneventful obscurity, and died at the end of thirty-three years with every appearance of failure; and you and I are reminded by this example of the Lord that we are not to seek great things for ourselves; that we are not to be concerned by what men think of us; that our sole concern is in God's sight to be judged from day to day by His clear judgment; and we have also learned that we are called upon to face danger and persecution, or even death, if it is in maintenance of what is right and true. We have the noblest Example in all the world for turning away from every attraction of life and taking up our cross rather than shirk the conflict.

WINE may sometimes move itself aright, but always moves the drinker wrong.

SEEK FOR THE POSITIVE.

There is a great deal of which we are ignorant, and there are many subjects on which we can only speculate without deciding anything definite. But there are some few things which we know. These few positive facts which God has made known to us are the pillars of our life. To these we cling, on these we build. We wish often that we could see farther, and explore what is unknown, but we always come back to our "strong tower" with a feeling of intense joy that God has opened windows for us even if He has not illumined every path in our field of view. We make ourselves anxious and worried and unhappy by fruitless questions and by unprofitable discussions, when God is waiting for us to use the plain truths which He has opened for us. Let us learn to seek the positive, to accept that which is clearly revealed. Sometimes people who seek the powers of the seraphim have not yet half used the simple revelations which Jesus Christ made to guide the footsteps of men into the ways of peace. The first step is "to see Jesus." There is no stage of apostolic life until this first step has been truly taken.—American Friend.

SUNDAY SCHOOL LESSONS.

LESSON XL—JUNE 12.

JESUS CRUCIFIED.—Matt. 27:35—50.

[Read Matt. 27:35—50; John 19:1—37; Isa. 53. Memory Verses 35—37.]

GOLDEN TEXT.—Christ died for us according to the Scriptures.—1 Cor. 15:3.

INTRODUCTION.

TIME.—April 7, A. D. 30, Friday from 9 A. M. to 3 P. M.

PLACE.—Calvary. Matthew, Mark, and John give the Hebrew name Golgotha, meaning "the place of a skull." "It is an isolated white limestone knoll, in contour like the crown of the head, and about 60 feet high. It contains in its perpendicular face the most remarkable resemblance to a skull." Wm. Berrymann Ridges.

ORDER OF EVENTS ON THE CROSS.—

- (1) The taste of wine (vinegar) and myrrh (gall) (Matt. 27:34; Mark 15:23).
- (2) The crucifixion. (3) The thieves. (4) The prayer: "Father, forgive them." (5) The accusation written. (6) The garments divided. (7) The railing and mocking by people, priests, and soldiers. (8) Railing malefactors. (9) The penitent thief. (10) The gazing friends. (11) The mother and Son. (12) The three hours of darkness. (13) The loud cry. (14) The last words (John 19:30; Luke 23:46). (15) The bowed head. (16) The veil of the temple rent, the earthquake, the rocks rent, the graves opened. (17) The confession of the centurion and of the people. (18) The blood and water (John 19:34).—Hurlbut.

DAILY READINGS.

- M. (June 6.) Golgotha. Matt. 27:27-34
 T. Jesus Crucified. Matt. 27:35-50
 W. "This was the Son of God." Matt. 27:51-60
 T. "It is finished." John 19:30-37
 F. Wonderful love. Rom. 5:1-8
 S. The great gift. Rom. 8:31-39
 S. The spotless offering. Heb. 9:6-14

LESSON XL—JUNE 19.

THE RISEN LORD.—Matt. 28:1-20.

[Read Matt. 28:1-20; Luke 24:1 Cor. 15. Memory Verses 18—20.]

GOLDEN TEXT.—I am he that liveth, and was dead; and behold, I am alive for evermore.—Rev. 1:18.

INTRODUCTION.

TIME.—April 9, A. D. 30, Sunday morning.

PLACE.—Principally Jerusalem and vicinity.

THREE DAYS IN THE TOMB.—Part of Friday, Saturday, and part of Sunday which according to Jewish reckoning would be called three days. The same method of reckoning years was employed with reference to the reigns of the Jewish kings.

DIFFERENT ACCOUNTS.—In the stories of the different evangelists there are a number of variations and sometimes almost slight contradictions, but all can be put together in one connected story. However, we must remember that this is always true of independent histories of an event seen by different observers from different standpoints, and is a proof of the reliability of the story. If all had exactly agreed, it would be proof of collusion.

1898.

DAILY READINGS.

- M. (June 13.) The Risen Lord. Matt. 28:1-10
 T. The Risen Lord. Matt. 28:11-20
 W. The empty tomb. John 20:1-10
 T. Appearance to Mary. John 20:11-18
 F. Infallible proofs. Acts 1:1-9
 S. Abundant testimony. 1 Cor. 15:1-11
 S. Ever living. Rev. 5:6-14

CORRESPONDENCE.

FROM BRESLAU, ONTARIO.—As a direct result of the special efforts made last winter in Waterloo Co., twenty-five persons were added to the various congregations in the county. All these were received into membership at Cressman's M. H., Breslau, bishops Weber and Snyder officiating. Con.

PALMYRA, MO., MAY 15th 1898.—

On the 26th of April our Bishop, Daniel Kauffman of Morgan Co., came to visit the church here and remained one week, preaching each evening. On Saturday morning April 30th votes were taken for the purpose of ordaining a deacon. Three of the brethren were voted for and in the afternoon services were again held and the lot cast. It fell on Bro. Ezra Duck-walker. May God bless him, and give him strength and wisdom that he may be enabled to fill the office worthily and do his part to build up Christ's kingdom. On Sunday morning communion services were held. The members were all present and all partook of the bread and wine—emblems of the broken body and shed blood of our Lord. After communion the ordinance of feet-washing was observed and again the brethren and sisters all participated. (How pleasant it is for brethren and sisters to dwell together in unity.) From here Bro. Kauffman went to Shelby Co. and will visit many other places before returning home. May God bless him and be with him in all his labors.

PICKERINGTON, OHIO, MAY 10th 1898.—

Bro. C. B. Brennenman of Elda, Ohio, came from Bremen to this place on May 3d, and remained over the following Sunday. During his stay he preached three edifying and encouraging sermons based on John 3:7; Gal. 6:7; and Hosea 7:8. The attendance was small nevertheless we have the promise "where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20. May God bless the efforts the forth preaching God's word in its purity, that souls may be brought from darkness to the marvelous light while it is yet called to-day.

MURRELL, LANCASTER CO., PA., MAY 8th 1898.—

Bro. Abraham Witmer of Manor township, this county, came in our midst yesterday and preached for us last evening at the home of Bro. Isaac Stoner. A number of the brethren and sisters and neighbors assembled and we had an interesting meeting. Our brother preached an able sermon from John 17:17, "Thy word is truth." He earnestly admonished us and cheered us on our way Zionward. He pointed out to us the absolute necessity of being born again, also the necessity of encouragement and admonition were given in the loving terms of the blessed

Christian life. He especially impressed upon our hearts and minds the necessity of teaching our children that God's word is truth, and of raising them in "the fear and admonition of the Lord." We the good Lord bless the dear brother in his work and may the seed sown take root and bring forth fruit to the glory and honor of God. A. L.

FROM METAMORA, ILL.—

On Sunday April 26th communion services were held in the Metamora, Ill., Cong., after which a successor to the aged Bish. Joseph Bachman, who died last winter, was selected by the vote of the church. The selection fell on our young brother Andrew Schrock, who has been in the ministry several years. May the brother continue to grow in grace, and be a power in the upbuilding of his chosen church.

WILL ZIMMERMAN.

RICHLAND, TENN., MAY 16th 1898.—

Bro. J. M. Shenk of Allen Co., Ohio came into our midst on the 4th of May and remained till the 12th. During his stay he preached a number of times, showing forth the way of eternal life and teaching the necessity of a full and true conversion. Sunday the 8th we were again reminded of the sufferings and death of our blessed Redeemer by partaking of the sacred elements. On the 11th five precious souls were received into the church by baptism. May the Lord bless them with His Spirit that they may be bright patterns in the church. Our brother started home on the 12th in company with his mother. May God still endue him with wisdom from on high that he may continue in the good work. Brethren, let us earnestly pray for the good work to continue and that our Lord, and that many souls it may be brought to the light of the gospel.

H. J. POWELL.

CHAMBERSBURG, FRANKLIN CO., PA., MAY 15th 1898.—

On the 11th of May we had baptismal services at the Chambersburg M. H., where seven were received into the church by water baptism, six were baptized in the afternoon and one in the stream. In the afternoon we had preparatory services at the Strasburg M. H., and on the 15th communion was observed at the same place at which time a large number of brethren and sisters partook of the emblems, commemorative of our Lord's sufferings and death. These meetings were well attended although on Sunday morning the weather was very inclement. Bish. Jacob N. Brubaker officiated at these meetings, assisted by Bro. Benjamin Lehman of Lancaster Co., and Bro. Jacob Bucher of Mummansburg, Adams Co., Pa.

FROM MCWEN, TENN.—

A friendly greeting in the all prevailing name of Jesus. The little flock here was gathered by the friendly visit of our dear brother and bishop, J. M. Shenk of Elda, Ohio, who came to this place Wednesday March 28 and left May 3. During this time several meetings were held which were well attended and a good spirit was manifested. The riches of divine grace and love flowed freely from God to us through the dear brother's sermons; many words of encouragement and admonition were given in the loving terms of the blessed

gospel which we hope and feel have made a lasting impression on all present. One soul was added to our number by water baptism and we believe by true conversion as well. We do rejoice that the good Lord still works in the hearts of those who are so carelessly living in sin, and enables them to become poor in spirit, mourn over their past sins, become meek, hunger and thirst after righteousness, obtain mercy, receive cleansing of the heart and become peace makers who are called the children of God.

Sunday May 1st communion services were observed in which the brethren and sisters rejoiced that we were again permitted to partake of the emblems which represent the broken body and shed blood of our dear Savior who so graciously gave himself that we might live. Love flowed from heart to heart, and from soul to soul, and we truly rejoiced in the blessed religion of Jesus Christ. We can not express our heartfelt thanks to God and the dear brother for the blessings received by his kind visit. Our sincere desires and earnest prayers go with him that a Fatherly protection be ever with him in all his labors for the Master till he reaches his welcome call to God's right hand to receive the crown of glory. We desire to extend a hearty invitation to all brethren and sisters who may travel in this direction, welcome, and especially do we invite all ministering brethren to come whenever opportunity affords. Through the blessing of God we can be built up and have many happy meetings together. May God direct according to His will that we may be able to receive the prayers of all the brethren and sisters that we may prove faithful to the end.

M. S. SCHROCK.

REPORT

of receipts and expenses of the Home Mission for the month of April.

RECEIPTS.

M. E. & B. R.	\$80.00
Friend, Lancaster Co., Pa.	2.00
C. E. McGowan, Metamora, Ill.	1.50
Katie E. Smith	1.00
J. D. Smith	1.00
Miss Gritzmier, Chicago	5.00
Y. P. Meeting, Holden, Mo.	5.00
Sister Conrad, Wayne Co., O.	1.00
Sister Augsburger, Overpeck, O.	1.00
Sister Ellen Garber, Orrville, O.	1.00
Y. P. Meeting, Roseland, Neb.	1.00
Total Receipts	\$141.50
Am't on hand Apr. 1	36.69
Resources for the month	\$178.19

EXPENDITURES.

Rent	\$28.00
Coal	5.00
Coffee, A. H. Lehman to Pa.	17.00
Medical Dispensary	5.00
Sisters for housework	6.00
Freight	.35
Expressing	.25
Postage	1.00
Sundries	.12
Soup	.21
Living expenses	11.53
Total Expenses	\$75.00
Resources	100.19
Less Expenses	75.00
Am't on hand May 1	\$25.19

Respectfully submitted,

A. I. YODER.

REPORT

of Semi-annual Conference of York Co. District, Ontario.

The Semi-annual Conference for York County District was held in the Wiseman M. H., Markham, on Friday, May 6th, 1898.

Conference was opened by singing. Prayer by Bro. Samuel Wiseman. A part of Phil. 2 was read for a Scripture lesson, after which the Bishop addressed the conference.

RESOLUTIONS.

Resolved, That conference questions should not be brought before the Enquiry Meeting, but that the Enquiry Meeting be held according to the Ministers' Manual.

Resolved, That the ministers have the privilege to ask the conference to rise upon their feet to receive the benediction. 1 Kings 8:14; 2 Chron. 7:6. After some further miscellaneous business was attended to conference adjourned.

\$500 IN BANK BILLS.

An Indian on a visit to some of his own race, near Brantford, Ont., was very much distressed to know that he had come of a roll of bills containing \$500 of which he was the owner. During his visit he heard A. Martin one of his kindred, a dear earnest Christian, preach the gospel, which went home to his heart. On returning home he was handed his roll of bills; "Oh, he said, his heart no longer set on them, 'I have got something better than that now.'"

Like one of old he could now say, "I have found Thy word and I did eat it, and Thou hast made it the joy and rejoicing of my heart, and again 'Thy word to me is better than thousands of gold and silver.'"

Healer, what is God's word to you. He speaks. Hast thou heard the voice of the Son of God, above all the din of the conflicting voices of men. Hear Him.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. Jesus said, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" John 11:25, 26.

There is nothing of such momentous importance in this world as allowing the word of God to sink down into your ears. Responsible you are to hear it and receive it, and shirking that responsibility you will before very long know to your eternal loss what mankind has been guilty of. Your guilt and sin is all well known to God and now

"He commandeth all men everywhere to repent: because he has appointed a day in which he will judge the world in righteousness; whereof he hath given assurance to all men, in that he hath raised him from the dead, Acts 17:30.

21. He who seeks now to be your savior, will by and by be your Judge—if you neglect 'so great salvation.' 'Now is the accepted time, now is the day of salvation.'

Oh, let that word of living might sink in the most sensitive of hearts.

And life is thine, a life divine, While endless ages roll.

Twice that word, despise that grace, None can the anguish tell.

A sinner lost, a sinner damned, A never ending hell.

T. S.

GOD'S BEST.

God has His best things for the few
That dare to stand the test;
God has His choicest for those
Who will not have the best.

It is not always the open III
That risks the promised life;
The better often is the foe
That keeps us from the best.

There's scarcely one but vaguely wants
In some way to be best;
'Tis not Thy blessing, Lord, I seek—
I want Thy very best.

And others make the highest choice,
But when by trials pressed,
They shrink, they yield, they shun the
Cross, and so they lose the best.

I want in this short life of mine
As much as can be pressed
Of service true for God and man;
Help me to do my best.

I want among the victors throng
To have my name confessed;
And hear my Master say at last,
Well done, you did your best.

I want to stand when Christ appears
In spotless raiment dressed;
Numbered among His hidden ones,
His holiest and the best.

(Give me, O Lord, Thy highest choice;
Let others take the rest;
Thy good things have no charm for me
For I have got the best.

—Ed. by Martha Higgins.

UNWARRANTABLE GRIEFS.

The sorrow that afflicts humanity afford a fruitful field for discouragement, lamentation and sympathy. Every one mourns over his own; many deplore those of their friends, and some are so forcibly impressed with their number and severity in the world at large that they affirm with more or less confidence that life is not worth living. It seldom seems to occur to those who are thus bewailing the woes of life that a large number of them, at least, have no right to exist, that they proceed from causes which ought to be rooted out and banished from life; that they are the direct result of transgressions against the laws of our nature, and inevitable penalties for ignorance and conscious wrong doing. Yet, when they come to be closely examined, such will assuredly be found to be the fact.

Let any one reflect with as much impartiality and intelligence as he can command upon the list of his own burdens, tracing them, one by one, each to its appropriate source. Some of them, of course, he must attribute to circumstances over which he could have had no control, and these afford ample scope for all the fortitude and resignation which he can summon to his aid. But, if he be honest to himself, he will discover a numerous array of griefs which are utterly unwarrantable, and for which he has no right to pity himself, or to claim sympathy from others. Many bodily ailments are of this character. Not only the sick headache which follows excessive indulgence of appetite, and which is so direct a consequence as generally to induce a feeling of shame, but the languor and exhaustion which ensue from a course of late hours, over excitement and other irregularities, the illnesses which supervene upon extra and protracted exertion, or upon reckless exposure, or upon neglect of sanitary measures, are all sufferings which we need not and ought not to have had. Then, when we consider mental griefs, we find quite as large a proportion to be unnecessary and unwarrantable. We have let envy or jealousy rankle within

us, and the sting poisons all our happiness. Our vanity has been wounded, and we are smarting with the pain. Our self-love has been lacerated, and our heart bleeds. We have been idle and negligent, and we bewail our adverse fortune. We have taken foolish risks, and suffer loss. We have coveted place and honor and applause, and, not receiving them, we are embittered. We have not shown ourselves friendly, yet we mourn that we are friendless; or, having not cultivated our powers, and grieve over our incompetence. In a thousand ways we endure sorrows that need not have come to us, and bear burdens which we have laid upon our own shoulders. In all these cases it is not submission and resignation, patience and fortitude that we need, but rather energy and resolution to attack the causes from which we suffer, and to put an end to them as quickly as possible. Self pity should very often be changed into self abasement, and the effort to endure a grief should often be replaced by the effort to sweep away a disgrace.

There is one very effective method of doing this, which is by cherishing higher aims than have hitherto swayed us. Very many of the disappointments which we endure would scarcely have been felt had our hopes and efforts been directed into worthier channels. As when we ascend a mountain, we look down upon the mists which had enveloped us below, so if our minds attain to noble purposes and high endeavors, we shall look down with comparative indifference upon the failures and misfortunes which afflicted us when on a lower plane. The hero, in saving a life from fire or flood, is not troubled by the singeing or the drenching of his garments. The statesman, filled with earnest plans for his country's welfare, is not careful to notice the petty criticisms of politicians. The philanthropist whose heart is set on improving a wretched district does not shrink in disgust from investigating its misery. Large views, high hopes and unselfish aims will dissipate a whole army of petty trials, annoyances and irritations, and will even greatly reduce real anxieties and sorrows.

If such is the true attitude to assume towards our own troubles, how shall we regard those of others? Certainly not with any flippancy or contempt, nor with any diminution of sympathy. A grief is always grievous, even though it may be needless, and all suffering should meet with compassion, otherwise our influence and helpfulness are at an end. Yet, in many cases, this sympathy is attended only with exhortations to patience, endurance and fortitude. People seem to think that all sorrows descend like rain from above upon the sufferer, and that all he can do is to accept and bear them as placidly and meekly as possible. A much more wholesome way of regarding them, as we have seen, is to trace them back to their true causes, and if we can, higher and purer atmosphere, we shall do far more for their real relief and solace than by any amount of condolence or any admonitions to patient resignation.

NOT FAR FROM THE KINGDOM.

At the Associate Reformed Church the pastor, Rev. Oliver Huckel, spoke the other evening on the theme, "Not Far From the Kingdom." He emphasized the fact that the kingdom of God was not a place or organization here or hereafter, but a condition of mind and heart. It is the dominion of character, in which God is king, he said. He said in part: "There are several states of mind, character and purpose which show clearly when a man is not very far from the kingdom. When a man is honestly ashamed of his sins, and feels that he is living unworthily, when he is not proud of his sins, but hates himself for them, he is not far from the kingdom."

"When a man scorns a lie, a hypocrite, a sensualist and hates all mean-ness, sneaking, deceit and conceal, he is not far from the kingdom. When a man loves honesty and fair dealing, candor and truth, cleanliness and manliness, decency and common sense, he is not far from the kingdom."

"When a man is thoughtful, serious and reverent toward the great questions of life, death and eternity, he is not far from the kingdom. These are all hopeful and promising states. They are good fundamentals for coming character. For the kingdom of God is simply these things motivated, inspired and completed with the fellowship of Christ in true love and obedience. This is the kernel and heart of the whole nation. Christian character is right thinking, right speaking, right doing through the saving and inspiring love of Christ."

"There are many people very near to the kingdom who never get into it. However near it may be, 'not far from' means 'outside.' Good intentions, indulgent hopes, pleasant dreams will not save you. Nothing will bring you into the kingdom of best life and bright prospects except your own will and action, coupled with God's ever-willing help. O, the pity of it when men and women come so near to the kingdom, and then by hesitation or indecision or neglect lose all!"—*American.*

AVERAGE WONT DO.

A man who prided himself on his morality, and expected to be saved by it—who was constantly saying, "I am doing pretty well, on the whole; I sometimes get mad and abuse folks with my tongue, but then, I am strictly honest; I work on Sunday when I am particularly busy, but I give a good deal to the poor, and I never was drunk in my life"—this man once hired a canny Scotchman to build a fence around his lot, and gave him very particular directions as to his work. In the evening, when the Scotchman came in from his labor, the man said:

"Well, Jock, is the fence built, and is it tight and strong?"

"I canna say it is tight and strong," replied Jock, "but it's a good average fence anyhow. If some parts are a little weak, others are strong. I don't know but I may have left a gap here and there, a yard wide or so; but then I made up for it by doubling the number of rails on each side of the gap. I dare say you will find it a very good fence on the whole, and will like it, though I canna say it's perfect in every part."

"What!" cried the man, not seeing the point, "do you tell me that you have

built a fence around my lot with weak places in it, and gave me in it? Why you might as well have built no fence at all. If there is an opening, or a place where an opening can be made, the cattle will be sure to find it, and will all go through. Don't you know, man, that a fence must be perfect, or it is worthless?"

"I used to think so," said the dry Scotchman; "but I hear you talk so much about averaging matters with the Lord, it seems to me we might try it with the cattle. If the average fence went do for them, I am afraid an average character won't do in the day of judgment. When I was on shipboard, and a storm was driving us on the rocks, the captain cried, 'Let go the anchor!' But the mate shouted back, 'There is a broken link in the cable!' Did the captain say when he heard that, 'No matter; it's only one link. The rest of the chain is good. Ninety-nine of the hundred links are strong. Its average is high. It only lacks one per cent of being perfect. Surely the anchor ought to respect so excellent a chain and not break away from it?' No, indeed! He shouted, 'Get another chain!'"

"The captain knew that a chain with one broken link was no chain at all; and he might as well throw the anchor overboard without any cable as with a defective one. So with the anchor of our souls. If there is the least flaw in the cable, it is not safe to trust it. We would better throw it away and try to get a new one that we know is perfect."

—*Ed.*

VALUE OF TIME.

The Psalmist prayed, "So teach us to number our days that we may apply our hearts unto wisdom." Do you know what David meant by that prayer? He desired God to give him a sense of the shortness of life, that he might value time and use it well. It is of great importance that we place the proper value upon time. Other things being equal, people are successful as they value time.

Perhaps one reason why we are prodigal of time is because we do not realize how little there is. The two ends of life are like two ends of an opera glass. From one end it looks very long, from the other very short.

A few examples of what some men have done with their time may be encouraging. Sir William Hamilton read about 10,000 books and made marginal notes upon them. Macaulay learned German upon a sea voyage. St. Paul in about thirty years preached the Gospel in almost all the churches over the whole known world. What has been done, can be done.

The great bulk of our time should be given to the performance of known duties toward God and toward our fellow beings. There are two rules that should be observed by the young. "First, that all time is precious; and secondly, that it ought to be dispensed to the objects of life according to their value."

There is one object to which we cannot give too much time. No one can give too much time to doing good. No one can spend too much time in being helpful to others; our interest in the welfare of others for time and for eternity should be seen in our works of kindness, in our deeds of love. When we rise in the morning we should ask God to help us to spend the day in His

service, and in the service of humanity. In the evening when we retire we should examine ourselves to see whether the day was spent as it should have been.

ALONE WITH GOD.

How may a young Christian grow into an increasing knowledge of Jesus Christ? In the same way that one gets a larger knowledge of a human friend by contact. If close, intimate human friendship is desired, much time must be given to companionship, much thought to the friend and fellowship. After a time of such intimacy, so well may the character of the friend be understood that what he would do under many circumstances can be told.

As we do not in a day, a week, or a year gain—except by intimate connection—such knowledge of the human heart, so we cannot hope to gain large knowledge of the character of Christ except by similar means. But how may one come into such contact with Him? In human friendship all this is easily understood.

All this is gained in the Divine friendship by prayer, much retirement with God. Prayer at daily stated times, prayer when resting, when walking; the seizing of every unoccupied moment to retire into the temple of the heart for praise to God; not for requests, but for meditation.

Every soul that would be strong, "be filled with a knowledge of His will," must be much alone with Him in direct communication. We will have as much knowledge of His character as we are willing to gain by being much in His company. But you have no little time? God's people are always busy people, but they must always have time for Him.

Such a course of delight in being alone with God is not gained in a day. The habit of seeing unfiled moments must be formed; the habit, even in crowds, of concentrating the thought on God must be made. Juggle these habits at once. We must understand that prayer is not simply a vehicle for petitions, but is also a contemplation, a delightful study, a growing revelation in the knowledge of Him.

We do not need, young people, so much of "baptism for service" and "consecration for work" as we need a knowledge of God in His character, and this is gained by being much alone with Him. Who will join me in seeking such prayer habits as the friends of God must have? Those who have been eminent and successful workers in Christ's vineyard have largely cultivated the prayer habit. They have been much alone with God.—*Jennie L. Parker.*

FAMILY GOVERNMENT.

From long personal observation I am convinced that many parents make a mistake in the attempt to govern their children by scolding too much. Now, if you must scold, wait till your anger has gone down, then condense, cut off at both ends, and stop once for all. The habit of scolding will so grow upon the parent, especially the mother, that soon she becomes a "continual scold," forever nagging and arguing and threatening; so that after a time the child gives up in despair. He expects nothing but faultfinding and hostility, and often

ridicule, and sees no use in trying to do right or to please.

Many parents are in the habit of arguing with a child over his wrong-doing, until it is prolonged into something like a pitched battle. I am sure nothing is more foolish. If a child has a valid excuse, I would hear him patiently, but as soon as he begins to argue, I would stop him. (Otherwise he will always have the last word, imagining that he is your equal, and your authority is weakened.)

First I would cultivate self-control. When a child is disobedient, restrain your anger and take time for thought and investigation. There may be excuse; there may be palliating circumstances. Even where there is a clear case of wrong doing, I would not scold or nag. I would say little, but inflict a penalty. Let the child learn from experience that adequate, and, if necessary, severe punishment (it need not always be corporal) surely follows disobedience and wrong-doing. I believe that all Scripture is given by inspiration of God, and that when Solomon wrote, "He that hateth his rod hateth his son; but he that loveth him chasteneth him betimes," he was inspired; he made no mistake.

Our children in this day of lax government are spoiled. They lack, as a rule, reverence for their elders and superiors; often they really rule their parents, who have long since yielded the scepter and given up the battle.

I firmly believe that moderate, reasonable punishment is far better for the child than continual scolding.—*Henry M. Goodell.*

PRIVATE PRAYER.

Let me, therefore, O Christians, persuade you to a more constant and zealous performance of secret duties, for this is certainly one of the most infallible marks of a sincere heart that can be given.

That Christian cannot be a hypocrite who is careful to keep up a vigorous and lively communion with God in secret; whereas let thy duties else be what they will, never so many and never so gaudy, if they be only performed with the view and sight of other men, and thou art not frequent in addressing thyself to God in secret, let me tell thee that it is very possible, yea, and very suspicious too, that thou art and a painted hypocrite, a mere gilded professor, who outwardly looks smooth and shining, but inwardly art full of nothing but corruption and pruriency.

Go home, therefore, O Christian, enter into thy closet, and there where none but thou and thy God are to be together, unlock thy heart and pour out thy soul before Him. What, hast thou no sins to confess, no wants to be supplied, no mercies to be, no complaints to make, no tears to shed, but what it is fit others should pray to? (Certainly if thou hast not, it is a sign that thou art too much conversant with thine own soul.)

However, do it that thou mayest glorify God, for He is thy Father which seeth in secret, and thou shalt be rewarded in more honor than thou canst by no means reckon upon. Let it be thy prayer, especially the mother, that soon she becomes a "continual scold," forever nagging and arguing and threatening; so that after a time the child gives up in despair. He expects nothing but faultfinding and hostility, and often

APPROACH OF UNIVERSAL PEACE.

Swords are not to be thrown away; they are to be beaten into ploughshares. The spear is not to be wasted, it is to be made an instrument of industry. In other words, when the equity of the gospel shall come, as it is declared that it shall come, all the resources that are now swallowed up in military affairs shall be turned toward the civilization, the education and the comfort of the people. The ratio of civilization will be found to be just in proportion to the difference that exists between the use of physical force for managing men, and the use of physical force for the controlling of nature in the interest of mankind.

The time is near at hand when there will be an organization of nations for the peace of the world. We are educating step by step, in that direction. For the last half century there has been a real and distinct approach toward a higher and better mode of settling national disputes than by war. Arbitration, which has already noble illustrations of its effectiveness, tends more and more to displace war and growth. But with it, there must be an overhauling public sentiment, an educated conscience, and an educated judgment of that source from which all real power in a nation comes through the common people.

Power resides in the mass of the people. However many wise thoughts, or treaties, or laws may have on the subject of war, and however much it may be the desire of rulers and good men to have peace, the monster of war will not be controlled until the power which comes from a real education, conviction of the common people is on the side of peace. If they mean war, you cannot stop it. While it is true that within a comparative recent period, war has been popular with the bulk of the nation; and the masses of men have, in the whole, been in favor of anything that should carry nations into war; yet there is a tendency beginning to show itself in the other direction. I believe the time is near when men are going to make a stand from which they will not retreat: the point from which the great mass of laboring men, through Christ, will be educated by the gospel of peace to hate war; and from that point we shall gain, at last, ascendancy over one of the direst evils that ever afflicted mankind.—*By J. P. Miller, Pastor of United Brethren Church.*

THE FAITHFUL HELPER.

BY MARK GUY PEARSE.

I have read somewhere, that in one of our English prisons there was an underground cell which was used as the place of the prisoner, its utter loneliness and the awful darkness of the place, made it greatly dreaded. Among the prisoners was a man of refinement and nervous temperament, much unlike those around him, to whom the sight of this penalty was a fright that haunted him both day and night. At length there was some alleged offence against the prison discipline, for which he was sentenced to four and twenty hours in this dungeon. He was led by the warders to this place; the door was opened, and he had to go down the

stairs into its depths. The door was shut. The steps of the warden died in the distance; the outermost door was heard as its slamming echoed in the hollow places. Then all was still—a stillness that oppressed with terror, amid the darkness that could be felt. Nervous, and full of imagination, the of the gospel shall come, as it is declared that it shall come, all the resources that are now swallowed up in military affairs shall be turned toward the civilization, the education and the comfort of the people. The ratio of civilization will be found to be just in proportion to the difference that exists between the use of physical force for managing men, and the use of physical force for the controlling of nature in the interest of mankind.

"What, sir?" he cried, fearing he must have mistaken the words. "I am not going away as long as you are there," repeated the chaplain. "I heard you was here, and I knew what an agony it would be to you so I came as soon as I could, and here I am going to stay."

"The poor man could not thank him enough, 'God bless you,'" he cried. "Why, I don't mind it a bit now, when you are here, like that."

"The terror was gone. The very darkness was powerless to hurt, while his friend was so near—unseen, but just above."

Every now and then, upon the silence came the cheery voice "Are you all right?"

"God bless you, sir; I am all right now," replied the poor fellow, his voice almost choked with his gratitude and gladness. And so beside us He ever standeth, our Almighty, most loving Lord, our strength and solace! The darkness loses its terror, the fear is gone, the loneliness of life is over, for that blessed presence is a spell that destroys the power of all things to hurt us. He bendeth and whispereth to the heart, "Lo! I am with you always!" And we, what else can we do but look up and cry exultingly, "I can do all things through Christ which strengtheneth me!"

FINDING A LOST SON.

At a Gospel Temperance meeting the following was related: "In a village some miles from Glasgow a lady was left a widow with one son, and all her prayers and care were centered upon him. She educated and kept him at home as long as she could, but as he grew older some friends advised her to send him to Glasgow, which, very reluctantly, she did. He was not long in that city before he was drawn into a circle of worldly companions, and all the early teachings of his mother were forgotten. His letters home were few and unsatisfactory, until very soon they ceased altogether. One day, while the widow was sitting mourning over her lost son, he suddenly entered, and exclaimed, 'O, mother, I have given up my heart to Jesus, and I could not rest until I had told you.' The glad mother wept tears of joy over her son; her prayers and teachings were not in vain. She now let him return to the city with the greatest confidence, knowing that they had a common Father in heaven. He is now an earnest Christian worker in Glasgow and is humbly trying to follow in the footsteps of his dear Master."

HOW TO DRESS.

"Howe admonish, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1st Cor. 3:3.

I advise you to imitate the people called Quakers, first, in the neatness of their apparel. This is highly to be commended, and quite suitable to your Christian calling. Let all your apparel, therefore, be as clean as your circumstances in life will allow.

I advise you to imitate them, secondly, in the plainness of their apparel. In this are implied two things: (1) That our apparel be cheap not expensive; far cheaper than others in your circumstances wear, or rather than you would wear if you knew not God. (2) That it be grave, not gay, airy, or showy; not in the point of the fashion. And these easy rules may be applied both to the materials whereof it is made, and to the manner wherein it is made or put on.

Would you have a farther rule with respect to both? Then take one which you may always carry in your bosom: "Do everything herein with a single eye;" and this will direct you in every circumstance. Let a single intention to please God prescribe both what clothing you shall buy, and how you shall put on what you wear. To express the same thing in other words: Let all you do in this respect be so done that you may offer it to God, a sacrifice acceptable through Christ Jesus. So that, consequently, it may increase your reward and brighten your crown in heaven. And so it will, if it be agreeable to Christian humility, seriousness, and charity.

Shall I be more particular still? Then I exhort you to wear no gold, no pearls, or precious stones; use no curling of hair, costly apparel, how grave soever. I advise those who are able to receive this saying: Buy no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you may have it already, which is of a glaring color, or which is in any kind gay, glistening or showy; nothing to attract the attention of bystanders. I do not advise women to wear rings, ear-rings, necklaces, lace (of whatever kind or color), or ruffles which by little and little may easily shoot out from one to twelve inches deep. Neither do I advise men to wear shining stockings, glittering or costly buckles or buttons. It is true these are very little things; therefore they are not worth defending; therefore give them up, let them drop, throw them away, without another word; else a little needle may cause much pain in the flesh, a little self-indulgence much hurt to your soul. — Selected from Mr. Wesley's *outline to Methodists*.

OUR DUTY TO KEEP OUT OF WAR.

A few years ago a Baptist minister of Richmond, Va., W. A. Campbell, together with a number of associates in the ministry, presented a religious denomination, felt concerned to bring formally before the rulers of Christendom a definite appeal to forsake the barbarous and very unsatisfactory method of settling difficulties by war, and to establish therefor arbitral or other amicable procedure. This ecclesiastical memorial, as it has been called, having received the signatures of representatives of one hundred and nineteen ecclesiastical bodies, whose members number nearly twenty-five millions, and

adherents eighty-eight millions, has been presented to the thirty-two rulers of Christendom.

It is to be hoped that an undertaking involving so much labor will not have been entirely thrown away. Whether or not any of the afore-said rulers will have been seriously impressed by this presentation of the claims of international peace, the churches at least ought to occupy consistent ground in this respect, that they may rightly and efficaciously commend the cause to which they have set their heads. Not of such sort, I am sure, was a speech of a minister at the Epworthian Convention, held in New Brunswick, N. J., who fired the hearts of the junior brethren by saying that the Cuban question could be settled in a hurry if it could be proved that the *Maine* disaster might be laid at the door of Spain. Within the past month there have been reports of not a few similar incidents. If in place of such mischievously exciting occurrences, and such light remarks upon the dread event of war, the churches would express their abhorrence of the resort to such a course, and their solemn feeling that it ought not even to be considered a possibility, public sentiment upon our relations with Spain would soon take on a quieter phase, the change would be reflected in the daily press, and words of reassurance would quickly be wired to the other side of the water.

The trouble with England over the Venezuelan boundary and the upholding of the Monroe Doctrine is of too recent occurrence to have been already forgotten by our people; and how, when we seemed on the very verge of war, the many earnest protestants from the religious press, the churches, labor unions, temperance associations and the like that the strife of blood between two nations professing to be Christian would be naught else than a crime, resulted in bringing a calm upon the troubled waters, and judiciously directed diplomacy did the rest. Our country would be much more likely to favorably solve the Cuban question by such a dignified and enlightened cause, worthy of our profession, than by plunging into war. In the latter way we retitled the slave question amongst ourselves, but at a cost of precious lives, of treasure, of religion and good morals. — *Joshua W. Leeds, in West Chester News*.

THE SECURITY OF BELIEVERS IN CHRIST.

"My sheep hear my voice and I know them, and they follow me: And I give unto them eternal life; they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:27-29. Those that receive Christ are given to Him by the Father: they shall never be plucked from Him. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up at the last day." John 6:37-40. It has been said that the sheep are "marked in the ear and in the feet," and Christ knows them as His. They

"hear his voice," and they "follow him." The marks of the true sheep, "if any man have not the Spirit of Christ he is none of his." They follow Him whosoever He leads them. This extends to all times and circumstances, with unvarying, unfaltering singleness of purpose and affection. They, like Caleb, follow Him fully. Num. 14:24. Jesus said, "I give unto them eternal life." He said, when He prayed, "Father glorify thy Son, that thy Son may also glorify thee. As thou hast given him power over all flesh, that He should give eternal life to as many as thou hast given him; and this is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17:1-3. Life eternal therefore is not only continued existence, but the knowledge of God, and that knowledge not only intellectual, but spiritual experience. The Epistle of John was written to them that "believe on the name of the Son of God; that they may know that ye have eternal life." 1 John 5:13. "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him." 1 John 2:4. "Whosoever sinneth hath not seen him neither known him. . . . he that doeth righteously is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning, for this purpose was the Son of God manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin. . . . In this the children of God are manifest, and the children of the devil: Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:6-10. These passages with many others are evidences of the character of those who have eternal life. Without these evidences one can have Scriptural assurance, that he has eternal life. "Being confident of this very thing that he which hath begun a good work in you will finish it unto the day of Jesus Christ." Phil. 1:6, 12. (Marg.) "They shall never perish" are the words of Christ and we need not deny it. — *Christian Mission Herald*.

A PRAYER FOR PEACE.

There's a voice in the air, 'Tis a long, low cry,
'Tis a woman's cry and a plea;
Hear it swell from the north to thy beautiful south.
Hear it sigh o'er the eastern sea,
'Tis a cry and a prayer to the God of Peace,
'Tis a prayer that peace may be.
The hearts that have mourned o'er the graves of the blue,
Join hearts that still yearn for the gray,
Where the gray and the blue died for mercy and peace,
Shall not mercy and peace hold their sway?
Must the lives of our noblest alone for a spite,
Or thy blood for the wrong of a day?
O, men who are brave, who are noble and strong,
Ye sons of a land proud and free!
Where mercy has followed so let it prevail,
Wield the tidings afar o'er the sea,
Seek peace with all honor, leave vengeance to God of the nations, where vengeance should be.
Then will you not hark to this voice in the air,
To your sister's low cry and a plea?
From the north to the west and our beautiful south,
It swells as the sweet of the sea,
'Tis a cry and a prayer to the God of Peace,
'Tis a prayer that peace may be.

PRAY definitely in faith for what you need and you will obtain it.

REV. C. F. ARD, addressing a meeting in Liverpool, said the churches were under a heavy debt of gratitude to the Temperance movement for educating the young, stimulating the public welfare, and a desire for the sweetening of civil and national life.

If we love anything more than God, we have other gods before Him.

OBITUARY.

BIRL BENJAMIN F. HAMILTON.
Benjamin F. Hamilton was born in Pottsville, Pa., on the fourth day of July, A. D. 1828, and died May 10, 1898. His ancestry on the father's side were Scotch. He grew to manhood in Allentown, Pa., and in 1842 with a number of friends and companions went to Medina Co., Ohio. In the fall of 1845 he was united in marriage to Sister Elizabeth Nahrings. In 1847 he moved to the Mennonite Church, and also moved farther west to Williams Co., Ohio, where he was engaged in farming. In 1850 he was called to the ministry of the Mennonite Church, and also moved to Owen Co., Ind., where his companion was called to the ministry. To this union there were born five sons, one died in infancy and four are still living. In 1869 he was again married to Catherine Holley who survived him. To this union there were born six sons and three daughters, all living. In 1898 he was ordained to the ministry by Bishop Daniel Brundage. In 1869 he moved to Livingston Co., Ill., where he settled with the Mennonite Church, when he moved to Cherokee Co., Kansas; where he came to Marion Co., where he lived until his death.

In 1887 he was ordained to the office of bishop. Bro. Brundage again officiated at his wedding. He performed his duties faithfully and the church in Kansas loses one of her pillars. Bro. Hamilton was a member of the constitution and had but few attacks of sickness, but we see here that a strong constitution cannot resist God's decree that "it is appointed unto men to die." He was very seldom absent from his place in the pulpit at public worship even in inclement weather. He seemed to have his end before him, for he spoke often to the people the last two years that he believed his time to be few, and warned us all to be ready.

His last sickness lasted a little over five weeks, and, according to the doctor's opinion, was an abscess in the left kidney; he had some kidney trouble for several years. He had much pain to suffer nearly all the time of his sickness, but he held out faithful in it all. He was conscious all the time till the last minute, when he died calmly without even a struggle, as the Bible says, he "fell asleep." In Jesus. His last few days, when strong enough to talk, were largely occupied in exhorting his family, in prayer, quoting Scripture, and he often repeated "Lord Jesus, receive my spirit" and "O death, where is thy sting?" O grave, where is thy victory? Thus ended a long and useful life of God's servants, to his reward, at the age of 72 years, 10 months and 6 days. He leaves a sorrowing widow, ten sons, three daughters, thirty-two grandchildren (one being a grandchild gone before), and one great grandson to mourn their loss, which we believe to be his eternal gain. Funeral services May 12th by the brethren, M. F. Horst, George H. Brant, D. A. Dener, E. C. Miller and Caleb Winey from Feb. 18:17, last clause.

Eight of his children were at his bedside when his spirit was released. Two are in Arkansas, two in Oregon, one in Illinois. There were not present on the sorrowful occasion.

"No further seek his merits to disclose,
Or draw his frailties from their dread abode,
There they alike in trembling hope repose,
The bosom of His Father and his God."
Y. N. E.

IN MEMORIAM.

In loving remembrance of Ada M. Lesher, who died April 14th, 1898, at the early age of 8 years, 10 months and 23 days.

Death has robbed us of our Ada, Whom we loved and cherished dear; It was Ada, yes, she died, and we are left Who would chide the falling tear?

Under the sod they have laid her, Hallowed a chamber of rest; Now her dear arms are folded, And clasped on her dear Savior's breast.

Gone, and the home is so dreary, Gone, and our hearts are so rent; Gone from the home that she brightened, Aye with a tranquil content.

How shall we live on without her? How reach the end of the day? Shadows and darkness have gathered, Thick o'er my desolate way.

Entered the mansions of glory, Safe in the bosom of God; Walking the highway of heaven, Free where the ransomed have trod.

Young with a freshness immortal, Clad with a rapture untold; Strong with a life never ending, She's home in the city of gold.

Oh how lonely, oh how sad, When we think of Ada dead; Yet again we hope to meet her, Where no farewell tear is shed.

All is dark within our dwelling, Lonely are our hearts to-day; For the one we loved so dearly Has forever passed away.

Oh, we think we hear dear Ada Coming through the open door; Then we thankfully remember, Ada dear will come no more.

By HER COUSIN M. E. LESHER.

MARRIAGES.

BECKER-BLOSSUM.—On the 31st of May, 1898, at the residence of the bride's father, near McWen, Tenn., by Bish. J. M. Shenk, Bro. Chas. H. Becker and Sister Barbara E. Blosser, both of McWen, Tenn.

"Still hand in hand their journey through Joint pilgrims may they go, Mingling their joys as helpers true, And sharing every woe."

JANTZEN-WORK.—On the 19th of May, 1898, at the residence of the bride's parents, 308 1/2 Division St., Elkhart, Ind., by Eld. George Lambert, Daniel F. Jantzen to Lydia E. Work.

DEATHS.

HOOPER.—At Stouffville, Ont., on the 25th of May, 1898, Sister — wife of Jacob Hooper, aged 64 years and 4 months, died at 11 o'clock, after a long illness, on the 27th. Discourse by Rev. J. G. Hoover, from Heb. 9:27, to a large and sympathetic congregation of friends who assembled to show their last tribute of respect.

Our mother dear has passed away, Her soul has left the prison of clay; That friendly form no more we'll see, Her work is done and she is free.
A blank she left which none can fill, Altho' her name we'll cherish still, Her pain is past, her troubles o'er, Which she in sweet submission bore.

How blest to thus triumphant rise, To join her loved ones in the skies! Where without sickness, pain or care, She ever may God's love declare.

But soon we all must leave this clay: To meet God at the judgment day; Then let us pray that we may be, As fit to reign above as she. E. H.

WENGER.—On Friday, Feb. 4th, 1898, near Dayton, Va., F. W. Wenger, aged 84 years, 2 months and 2 days. On Sunday, Feb. 4th, she was laid to rest

in the Hank church yard, surrounded by sorrowing ones, who, even at their tears, would not have bid her stay—for she had "come up through great tribulation," and we, who loved her, realized, the morning, that for her all sadness and suffering was past, and she was "at rest." She had suffered with heart trouble 25 years, but only during the last three months of her life had she been confined to her room, and the last four weeks to her bed. The sufferer, greatly, she never uttered a complaint, and when the end came, at half past six in the morning, she fell calmly and peacefully asleep.

"Our life contains a thousand springs, And dies if one be gone; How strange a harp of thousand strings, Should keep in tune so long."

She was the daughter of Rudolph and Barbara Keagy, and was the last of a family of twelve children, she being the youngest. On the 8th of November, 1834 she was married to Samuel Wenger, and the next spring they moved to a farm three miles from Dayton, where they lived until each was called to a better home. In 1861, just at the beginning of the Civil War, her husband died, leaving her, with a family of little ones, to face alone the horrors of the war for to be forgotten period that followed. She had been an upright member of the Mennonite Church since a young girl, and here, as well as in her home, she will be sadly missed. She leaves four daughters (five having "gone before" four grandchildren, eleven great grandchildren, and a host of more distant relatives. Her death leaves only one of her generation in the entire Keagy relationship, which is very large—there having been, originally, four separate lines from Switzerland, in the seventeenth and eighteenth centuries. She was descended from the first member of that family who ever set foot on American soil. A GRANDCHILD.

IN MEMORIAM.

Mother, friend and Christian true, Breaking hearts bid thee adieu; Thou hast passed the golden gates Where thy crown of joy awaits.

Gone—ah, yes! forever gone, From these dear earth scenes, from the home Thy sweet presence long hast held, To the land of flowers and rest.

Love, the light of yonder world, Holds the treasure, death has buried; From its mortal throne of trust, And has trod the shrine to dust.

Now, we wait with fearful eyes, For our passport to the skies; When we shall each other meet, And our blessed Savior greet.

ANNA K. THOMAS.

HOFFSTETTER.—On the 12th of May, 1898, in Eden, Waterloo Co., Ont., Bro. William Hoffstetter, aged 75 years, 5 months and 25 days, died after several weeks. On Saturday afternoon, the 14th, the remains were taken to the Mennonite cemetery near Mann's, where the church of the deceased was a member, where they were laid in their last resting place. A large number of sympathizing friends attended the funeral. The services were conducted by Daniel Wisner, and were from Germany. He lived near Victoriaburg for many years till his retirement a few years ago, when his son William took the farm. He then moved to Baden with his wife, who is still at home, although she is very old and small hopes are entertained for her recovery.

SNYDER.—On April 25th, 1898, near Newbury Twp., Lagrange Co., Ind., after a short illness, Bro. Josiah Snyder, aged 21 years, 5 months and 18 days. He was married to Mary Hoffstetter

Jan. 10th, 1884, thus having lived in matrimony 14 years, 3 months and 10 days. He was a faithful member of Mennonite Church, and left a bright evidence that he was at peace with God. Just before closing his eyes to the scenes of earth he admonished his brothers and sisters to live for Christ. He leaves a bereaved young companion, father, four brothers and four sisters. Funeral services at the Forks meeting house by B. D. Miller, English and German and by Y. C. Miller in German. Text, Heb. 4:9. Y. C. M.

HERSHENBERGER.—On the 18th of April, 1898, near Shipshewana, Lagrange Co., Ind., Bessie M., daughter of Joseph and Mary Hershenger, aged 10 months and 5 days. Buried at the Forks meeting house. Funeral services by J. D. Miller in English and Y. C. Miller in German. Text, Mark 10:14-16.

"Dear parents, calm the heaving breast, The Savior called her home; Grief and sorrow, bidding us to rest, Beyond this vale of gloom."

Let hope's bright beams dispel the gloom, That fills your throbbing breast; 'Twas Jesus' loving hand that led her, And called her to His rest.

SCHUL.—On April 24th, 1898, near Waterloo, Ont., Bro. Norman, son of Franklin and — Shub, aged 3 years, 1 month and 28 days. He was laid to rest in the Mennonite cemetery. Burial services were conducted by E. S. Hallman from Job 14:1, 2, and Noah Stauffer from Luke 11:2.

DENLINGER.—Elizabeth Denlinger, widow of the late Abraham Denlinger, died at the home of her son-in-law, Henry E. Eschbach in Millersville, Lancaster Co., Pa., aged 71 years, 1 month, 18 days. She was the mother of six children. She leaves three daughters and one son, ten grandchildren and two great grandchildren to mourn their loss. She was the oldest of a family of four brothers and four sisters and survived them all except one aged brother. Her burial took place in Millersville, Pa., April 27th. The services were conducted by the brethren Benjamin Hertzler, J. K. Brubaker and J. K. Wenger. She was patient through all her suffering, and longed to depart and be with Christ. The Lord has called her and we have the assurance that she has only gone to her land. Side by side with her sleeping and no father or mother is left to comfort us. Let us ever be ready, for at such an hour as we think not the Son of man cometh.

BECHTEL.—On the 8th of April, 1898, in New Bellevue, Berks Co., Pa., Bro. widow of the late Rev. John H. Bechtel. She was born July 17th, 1811, and was aged 86 years, 8 months and 21 days. She was mother of four sons and four daughters. One son, two daughters and one son, survive her. She united with the Mennonite Church in her youth and was a faithful member. Her last time of meeting was seldom vacant as long as she was able to go. She was the last of four sisters of Lancaster family. Buried on the 10th of April. Services by Jacob Lunsberger in English and by Andrew Kalk in German. Interment at the Hefersburg M. H. Peace to her ashes.

CYMER.—On the 4th of May, 1898, at Barto, Berks Co., Pa., of rheumatism and heart failure, Mary, wife of Harry Cymmer and daughter of Jacob Cymmer, aged 23 years, 3 months and 5 days. She was ill about five weeks. She leaves five months, her parents, two sisters and one brother to mourn for one who was near and dear to all. We have bright hopes to meet her in the glory world, for she was prepared to meet her Savior. She with her companion, and several others united with the Mennonite Church last 27th of February. Buried at the Hefersburg M. H., on the 12th. Funeral services by

Y. C. M. You can rise with God's assistance, Gentle as the summer breeze; Every time you make resistance Stronger grew your heart and mind. Firmly stand against temptation, Do not let a word sink to sink; You can rise from degradation, You can free yourself from drink.

Jacob Menach at the home, and by Andrew S. Mack at the M. H. The Sunday school as well as the congregation had a part in the sister. Her sweet voice, in our hymns, will be heard here no more.

SPRINGBERG.—On the 3d of May, 1898, near Princeton, Bureau Co., Ill., of pneumonia, Sister Mary B. Springer, daughter of Jacob Springer, aged 30 years, 11 months and 15 days. Buried on the 5th in the Willow Springs graveyard at Jacksonville. Funeral services in English by Valentine Strubbar of Washington from John 8:24 and by Jacob Koenigberg and H. V. Ahrecht in German. Deceased has left a good testimony, and her beloved husband, two children, parents, five brothers, a sister and many friends have the consolation of a bright hope for her eternal welfare.

BURKHART.—On the 8th of May, 1898, of consumption, Eliza Burkhardt, aged 56 years, 3 months and 8 days. She was born in Berks Co., Pa., married beyond Z. Burkhardt, lived in the eastern part of Lancaster Co., Pa., up to fourteen years ago, when she and her family resided since, she leaves her husband and four children and family friends to mourn their loss. She united with the Mennonite Church about thirty-seven years ago, and has kept the faith so that she is now waiting the call of death angel and say, "I am ready." She was conscious to the end. Knowing that the end was near, she desired to talk with all that were present, and have a chapter read, and prayer offered, after which she quietly passed away. Funeral services were conducted at Pennsylvania M. H., by J. M. R. Weaver from 2 Tim. 1:6-8.

KELLER.—On the 10th of January, 1898, at Pleasant Valley, Rockingham Co., Va., Mary Magdalene, daughter of Charles S. and Margaret L. Keller, aged 9 months and 11 days. Funeral services were held by G. D. and Simeon Heist. She was the oldest of a family of four brothers and four sisters and survived them all except one aged brother. Her burial took place in Pleasant Valley, Va., Jan. 12th. The services were conducted by the brethren Benjamin Hertzler, J. K. Brubaker and J. K. Wenger. She was patient through all her suffering, and longed to depart and be with Christ. The Lord has called her and we have the assurance that she has only gone to her land. Side by side with her sleeping and no father or mother is left to comfort us. Let us ever be ready, for at such an hour as we think not the Son of man cometh.

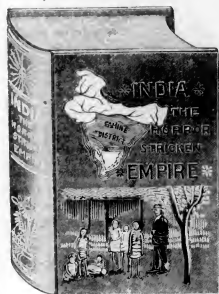
"She came and went, as comes and goes The dew drop on the morning rose; Or as the tender lights that die At slant of day along the sky."

BROWN.—On the 6th of May, 1898, in Hager, N. Y., suddenly, from a stroke of paralysis, Sister Mary Brown. She was born in Aurora Co., N. Y. Thirteen days before her death she had a stroke of paralysis which rendered her helpless, and when the second stroke came she passed peacefully away. She was a member of the Holiness branch of the denomination for nineteen years, and leaves a husband and four children to mourn her departure. Funeral services were held in the Wood school house on 2 Kings 20:1. "Set this house in order; for thou shalt die, and not live."

Mother, thou wast mild and lovely, Gentle as the summer breeze; Pleasant as the air of evening, When it floats among the trees. Peaceful be thy silent slumber, Peaceful in the land of rest; Thou no more wilt join our number, Thou no more our songs shalt know. Dearest mother thou hast left us, Here thy loss we deeply feel; But the God that calls us to rest, He can all our sorrows heal.

Yet again we hope to meet thee, When the day of life is shed; Then no more will we joy to greet thee, Where no farewell tear is shed.

You can rise with God's assistance, Gentle as the summer breeze; Every time you make resistance Stronger grew your heart and mind. Firmly stand against temptation, Do not let a word sink to sink; You can rise from degradation, You can free yourself from drink.



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Semi-Monthly.

ELKHART, IND., JUNE 15, 1898.

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ABRAHAM B. KOLB, Editor.

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EDITORIAL NOTES.

Swearing is one way of praying to Satan.

The finite mind can apprehend God, but it cannot comprehend Him.

J. F. Funk spent Sunday, June 5, with the little congregation at Okemos, Mich.

While a Christian is growing in grace he is not growing weary in well doing.

Reproof, like a medicine containing poison, will do more harm than good if improperly given.

The cross which God sends us is profitable when wisely used; but it will soon become intolerable when not borne with patience.

Consecration includes thinking, speaking and doing (at all times and in all places) only that which we believe is pleasing to God.

If a man should gather into a museum a number of idiots and lunatics, with bodies covered with warts and sores, and then say, "There is humanity for you; what do you think of it?" he would remind us of those who point out certain professors of the Christian religion and say, "There is Christianity for you; what do you think of it?"

Bro. E. S. Hallman, of Berlin, Ont., formerly of the firm of Cressman & Hallman, of the above city, has, owing to the demand which his ministerial duties make upon his time, severed his

connection with the business. His successor in the business is Bro. Ezra Bowman, youngest son of the late Pre. Moses Bowman of Mannheim, Ont., and the name of the new firm will be Cressman & Bowman, to which address all orders in Canada relative to our Publishing House will be sent.

All nature feels the touch of the great Creator's omniscience and omnipotence. Just as the juggler keeps the numerous balls moving continually by that deft touch of which he is master, and which keeps the uninitiated wondering, so God keeps every part of the universe moving by forces and by a wisdom that have commanded the admiration of every age. God is in close touch with all that He has created.

An Explanation.—Several questions have arisen with reference to the relations existing between the "Home and Foreign Relief Commission" and the "Evangelizing and Benevolent Board," and other Missionary Societies maintained by those who contributed to the aid of the India sufferers through the medium of the "Home and Foreign Relief Commission." These questions, in fact, came up and were freely discussed at several of our recent conferences, and from these discussions it is evident that a number of persons were led to erroneous conclusions, and to some extent by an editorial which appeared in a former number of the HERALD. (See HERALD OF TRUTH No. 10.)

Hence the necessity of an explanation. Our readers will please bear in mind that the "Home and Foreign Relief Commission" is not a missionary society. It is simply, as its name indicates, a "Relief Commission," to feed the hungry, clothe the naked, and in any form in its power, relieve human suffering. Means were collected to feed the starving people in India, and now that 20,000 orphans are left to be clothed, fed, cared for and educated, that "Commission" continues its work to provide for these fatherless, motherless, and homeless ones. This is the work of the "Home and Foreign Relief Commission."

In this work of feeding the starving ones, all branches of the Mennonite Church aided. In the work of taking care and providing for the 20,000 orphans, they have again joined hands, and all are helping. Some even who

are not Mennonites contributed to this relief work. But the "Home and Foreign Relief Commission" does not assume to send and maintain missionaries or do missionary work, in the strict sense of the word.

Of course the means collected by the Relief Commission goes to missionaries and by the missionaries is applied to the care and keeping of the orphans, because these orphans are directly in charge of the missionaries, but it is used as a relief fund, and not in the strict sense of the word for the propagation of the Gospel.

As soon as the Mennonites establish a Mission in India and have the care of orphans, the Home and Foreign Relief Commission will contribute to the relief of the orphans under Mennonite care, as they may need, and they will contribute to all the branches of the Mennonite Church which have orphans for whom they care, because all branches of the Mennonite Church are contributing to the Relief fund. This is just as much in place as it was to give bread to the starving, through missionaries of different denominations; or, just as proper as it is now to give to missionaries of all denominations to help them support the orphans under their care. This is in perfect harmony, too, with the apostolic admonition: "Do good unto all men; especially to them which are of the household of faith."

Now about missionary work. All the missionary work that is done by our branch of the church must necessarily be done by and under the auspices of the "Evangelizing and Benevolent Board." The Home and Foreign Relief Commission was never intended to interfere with the Mennonite Evangelizing and Benevolent Board, and money intended for direct missionary work should be given, not to the Home and Foreign Relief Commission, but to the Mennonite Evangelizing and Benevolent Board.

The same may be said of any and all the other branches of the denomination. Each one has its own special missionary society, and its missionaries will be sent out and maintained by these missionary societies, and not by the Home and Foreign Relief Commission.

Several branches of the Mennonite denomination are laboring along this line, and expect to be ready, in a short time, to open work in India.

Our own conferences have been laboring in the same direction, and a brother, who we feel is eminently fitted for the work, has offered to go. A committee of examination has also been chosen and is ready for its work.

Any one that is convinced in his own heart that it is his duty to go to the foreign field should make application to some member of the examining Board. The Board consists of the following members: J. M. Shenk, Jonathan Kurtz, D. J. Johns, John F. Funk and J. S. Hartzler.

NOTES BY THE WAY.

III.

The following morning (Thursday), our friends, Mr. Humphries and Mr. Watson, were at the hotel immediately after breakfast to take us for a ride over the latter's plantation of between 1700 and 1800 acres. This is one of the finest plantations in the vicinity of Anstett, the land extending from within three-fourths of a mile of the depot at Anstett, eastward across the Sweetwater River for over three miles or to within about thirteen and one-half miles of Atlanta. This farm, we are sorry to say, was advertised to be sold at sheriff's sale on June 6. The owner prospered very well as long as he remained on the farm, but speculation in other enterprises cost him his farm.

We were persuaded that had we been in a position to comply with the terms required by the sheriff, we could not have done better for our people than to have bought the property at about \$12.00 per acre. We found a number of good dwellings on the plantation and plenty of timber for all purposes, with abundance to spare for marketing. There is however a considerable amount of land in this vicinity for sale at very moderate prices, for one of the chief troubles with many of the Southern land owners is that they do not attend personally to their farms, but live in town and have agents to farm it out to tenants. The results of such a method are obvious.

After a beautiful drive over the plantation, we drove to Mr. Watson's home at Lithia Springs, where we shared his hospitality. After dinner a short time was spent on the balcony of the great Sweetwater Park Hotel, viewing the magnificent scenery which the great

Sweetwater valley affords, while far to the north-west, along the horizon, the grey outline of the Cumberland Mountains is easily discernible at a distance of over fifty miles.

Again taking the conveyance furnished by Mr. Watson, we took a look at that part of his plantation lying north and east of the Sweetwater River, also at some other lands that were for sale at that vicinity.

Returning via the Lithia Springs Park we formed the acquaintance of Mr. J. H. Louch, Manager of the Park and of the Lithia Water Co. Through him we learned that this famous medicinal water is finding new friends every year, and that it is now being shipped regularly as far north-west as Chicago, while the cities farther south and east are regularly supplied. The effect of a bath in this water is remarkable. It leaves the surface of the body soft, like satin, and produces a most exhilarating effect upon the system. We speak from experience. The question arose in our mind, whether God, in His great natural storehouse of earth and air, had not placed enough remedies—efficacious, harmless and cheap—for all the common physical ills of humanity, so that, if these remedies were only known, man would not need to appeal for help to the many "patent medicines" which today are found everywhere, and many of which are probably more hurtful than helpful, and very expensive besides.

We returned to our hotel in the evening and the following day we continued our work of prospecting in the vicinity of Austell, under the chaperonage of Mr. Humphries. Our observations convinced us that any one who wishes to put forth the same effort in this locality that he does in the North for his support, will be well repaid for the effort, better, in fact, than he will be in the North. As a result of this conviction we ventured the purchase of several small pieces of properties as a beginning for those of our people who may wish to invest and settle there. But we were likewise convinced that it would be unwise for our people to move there unless enough would go that they could build a church and have an organized congregation, Sunday school, etc., and the mutual advantages of co-operation in temporal affairs would likewise be very great. This is also the opinion of Ex-governor, W. J. Northen of Atlanta, whose unselfish aid and timely suggestions regarding the location of a colony of our people in the South we appreciate very highly, as no doubt all will do who move to this locality in the future. It is proper to add here that Gov. Northen was the first to draw our attention to the South, and through his personal solicitation it was that Bro. Lehman made his first visit to Georgia a year and a half ago.

We spent one day in Atlanta (Apr. 23) and on our return enjoyed the hospitality of Mr. J. H. Louch at his beautifully situated home, "The God Inn," overlooking the Sweetwater Park. The surroundings are homelike; we greatly enjoyed the pleasant, quiet, restful day we spent as the guests of Mr. Louch and his estimable wife.

Sunday, Apr. 24, we attended Sunday school at the Presbyterian church and were pleased to meet with friends who, though strangers, were studying the same beautiful lesson which our dear

ones at home, and the Christian people throughout the world were studying that day. After Sunday school Mr. Humphries accompanied us to the meeting house of the colored Baptist congregation. The Sunday school had just been dismissed, but at our request they reassembled and held a song service. The simplicity and earnestness of these people made the service a very interesting one. After the song service at their request we endeavored to present a few thoughts from God's word for our and their edification. The same earnestness which characterized their singing was manifested in their listening, and the fervent prayer offered in our behalf at the close of the services by their class leader with simplicity and eloquence that proved his frequent and intimate communion with the God touched us deeply. We spent the noon and afternoon hours under the hospitable roof of our friend, Mr. Humphries, and in the evening Bro. Lehman conducted services in the Presbyterian church.

Monday afternoon we left for home via Chattanooga, where we spent one day looking at the sights which has made this locality of historical interest. We would have been much pleased to have met Bro. Liechty of Emerson, Ga. at Austell, but he received our letter too late to come. Bro. Liechty, we may say, has likewise visited Austell, and agrees with us that it is probably the best place in Georgia for our people to locate.

We reached home on the 27th via Cincinnati. In conclusion we would say that any of our brethren who desire further information regarding Austell and the vicinity will please write to the undersigned, who will cheerfully render all aid possible in this direction. In the earnest hope that the trip made will result in helping many of our brethren in limited circumstances, and others who desire to change their present place of abode to a pleasant home and congenial surroundings temporally and spiritually we submit this report.

J. S. LEHMAN.

A. B. KOLB.

For the Herald of Truth.
NON-RESISTANCE.

BY H. J. FOWELL.

Christ and His apostles taught the non-resistant doctrine. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:39-48.

We admit, and so does Christ, that under the old dispensation war and the use of carnal weapons were tolerated, but the Apostles plainly teaches that by the works of the law shall no flesh be justified, only through Christ are we justified, hence the necessity of Christ coming and bringing the perfect will of the Father. In the fullness of time God began to tell of the coming of His kingdom of peace, when there would be no need of learning the art of war or the use of carnal weapons. "And they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

The angel from heaven, in bringing the glad tidings of the birth of a new

King, declared "Peace on earth," and all along the pathway of Jesus He both taught and practiced the principle of non-resistance. He commands us not only to love our neighbor, but also to love our enemies. "Bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven."

In John 11:47, 48 we read that a council was held by the chief priests and Pharisees what to do with Christ who doeth many miracles. If we let Him thus alone all men will believe on Him and the Romans shall come and take away both our place and nation. Such arguments as they used are produced today against the non-resistant doctrine by those who fear men more than they do God, nor trust fully in His all-protecting power. They fear that the enemy will come and take away both our place and nation.

When our Lord was betrayed and taken captive, Peter, yet under the old law, drew his sword and smote one of the enemies, but Christ tells him to put his sword in its place; for they that take the sword shall perish by the sword.

Paul writes, "Wherefore take unto you the whole armor of God, that ye may be able to stand against the wiles of the devil, the helmet of the Spirit, which is the word of God, which word is sharper than any two edged sword." The Apostle Paul, after he became a hold soldier of Christ, tells us what the Christian's weapons are. "For the weapons of our warfare are not carnal, but mighty to pull down the strongholds." It is our Christian duty to proclaim and practice the same as followers of the meek and lowly Lamb of God. Richard, Tenn.

For the Herald of Truth.
HOW TO KEEP THE CHRISTIAN'S PLEDGE.

BY MARY HEADRICK.

Loyalty to our social pledge requires guidance. God alone can give this to us; it is our duty to go to God and ask for temporal and spiritual blessing and He will add such things to us as He sees we need. Christians should embrace all opportunities for prayer, for it is our strongest weapon. When we get prayerless, Satan begins with his temptation and tries to draw us from God, but God is almighty and will help us if we look to Him with an eye of faith for guidance. Christ has promised us, "I will never leave thee, nor forsake thee." A great fault with the children of God is, they do not continue praying. How often do we find our Savior praying to the Father in secret when He desired anything. How much more ought we to pray. If every true consecrated Christian would pray for a certain sinner, God would answer the prayer. I believe if we would pray more earnestly and more faithfully, there would not be so many backsliders and poor stumbling church members. Oh! how it makes me heart sick to see of how gentlemen can be when he is in society, but who snaps up at his mother and speaks unkindly to his father, I would not give the snap of my finger for his religion. If there is any man or woman on earth that ought to be treated kindly and tenderly, it is that loving mother or the loving father. If they cannot have your regard through life, what reward are they to have for all their care and anxiety? Think how they loved you and provided for you in your early days.

My sister, my brother, let not that be the condition with us. Can not we give up all and follow after the things which make for peace, and not after the things that are perishable? Let us be more prayerful, for we see what work is before us and thousands and thousands of precious souls are going down to destruction, "where the worm dieth not and the fire is not quenched." Oh Christian friends, let us be more of one mind and have that mind in us which was also in Christ Jesus. First we must find out what Christ's mind was. We find that He was about His Father's business; He was meek and humble, and never spoke any angry words. Now, if we are His followers we will walk in His steps as nearly as we can and say, "Here, Lord, use me for Thy service;" we would then do a great work for the Lord.

We see it was the mind of Christ to do the Father's will. He gave Himself to the Father to work in and through Him. So we will do if we are truly consecrated to the Father, and to do this we must be prayerful. To this end let us be patient, prayerful, and ask God to help us, for Christ said, "I am the way, the truth and the life; no man cometh unto the Father but by me."

Birch Tree, Mo.

"HONORING FATHER AND MOTHER."

BY D. L. MOODY IN "THE ZION'S WATCHMAN."

"Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee."

"Cursed is he that setteth light by his father or mother." "Whoso curseth his father or mother, his lamp shall be put out in obscure darkness." It would be easy to multiply texts from the Bible to prove this truth. Experience teaches the same thing. A good, loving son generally turns out better than a refractory son. Obedience and respect at home prepare the way for obedience to the employer, and are joined with other virtues that help toward a prosperous career, crowned with a ripe, honored old age. Disobedience and disrespect for parents are often the first steps in the downward track. Many a criminal has testified that this is the point where he first went astray. I have lived over sixty years, and I have learned one thing if I have learned nothing else—that no man or woman who dishonors father or mother ever prospers.

How do you treat your parents? Tell me that, and I will tell you how you are going to get on in life. When I hear a youth speak contemptuously of his grey haired father or mother, I say he has sunk very low indeed. When I hear a young man go to school, and see how he behaves, and how he is in society, but who snaps up at his mother and speaks unkindly to his father, I would not give the snap of my finger for his religion. If there is any man or woman on earth that ought to be treated kindly and tenderly, it is that loving mother or the loving father. If they cannot have your regard through life, what reward are they to have for all their care and anxiety? Think how they loved you and provided for you in your early days.

Let your mind go back to the time when you were ill. Did your mother neglect you? From a neighbor came in and said, "Now, mother, you go and lie down; you have been up for a week; I will take your place for a night"—did she do it? No; and if the poor worn body forced her to at last, she lay watching, and if she heard your voice, she was at your side directly, anticipating all your wants, wiping the perspiration away from your brow. If you wanted water, how soon you got it! She would gladly have taken the disease into her own body to save you. Her love for you would drive her to any lengths. Perhaps she loves you all the more because you are wayward. She would draw you back by the bands of love that never dies.

I would rather die a hundred deaths than have my children grow up to treat me with scorn and contempt. I would rather have them honor me a thousand times over than have the world honor me. I would rather have their esteem and favor than the esteem of the whole world. And any man who seeks the esteem of the world, and does not treat his parents right, is sure to be disappointed.

Treat your parents kindly. Do all you can to make their declining years sweet and happy. Bear in mind that this is the only commandment that you may not always be able to obey. As long as you live, you will be able to keep the Sabbath, to love all the other commandments, but the day comes to most men when father and mother die. What bitter feelings you will have when the opportunity has gone by, if you fail to show them the respect and love that is their due!

Which would you rather be—a Joseph or an Abimelech? Joseph wasn't satisfied until he had brought his old father down into Egypt. He was the greatest man in Egypt, next to Pharaoh; he was arrayed in the finest garments; he had Pharaoh's ring on his hand, and a gold chain about his neck, and they cried before him, "How the knee!" Yet when he heard Jacob was coming he hurried out to meet him. He wasn't ashamed of the old man, with his shepherd's clothes. What a contrast we see in Abimelech. That young man broke with the Jews as he did by his rebellion, and the Jews are said to throw a stone at Abimelech's pillar to the present day, whenever they pass it, as a token of their horror at Abimelech's unnatural conduct.

Come, now, have you been dishonoring your father and mother? Do you disobey them just as much as you dare? Do you try to deceive them? Do you call them old fashioned, and sneer at their advice? How do you treat that venerable father and praying mother?

You may be a professing Christian, but I wouldn't give much for your religion unless it gets into your life and teaches you how to live. I would not give a snap of my finger for a religion that doesn't begin at home and regulate your conduct toward your parents.

NEGLECT OF PRIVILEGES AND DUTIES.

BY J. J. KOLB.

There is a great deal of meaning in that word, "neglect," and more especially so when we think of the consequences of neglect. The result of neg-

lecting our privileges and duties is what I wish to have us understand. What does neglect mean? Neglect does not mean to keep from doing what we cannot accomplish. It does not mean something that is not within our reach, or something that we cannot do, but it includes those things which we can do, should do, and neglect to do. This is what condemns us.

Let us look at it from a natural standpoint. If we neglect to sow, we cannot expect to reap. There is more than one way of sowing in this life. We all sow, and shall reap whether we wish to or not. "They that sow to the flesh shall of the flesh reap corruption, and they that sow to the Spirit shall of the Spirit reap life everlasting." If we neglect to sow good seed, we must reap the fruits of neglect.

What causes neglect? The great cause of neglect is that we pay no attention to that which, if done, would be to our benefit. Carelessness! How many people there are to-day who know that God has been calling them; that God has consecrated their lives to accept Him, and honor and esteem of the world, and doesn't treat his parents right, is sure to be disappointed.

In the Christian life if we neglect our duties and privileges we do not receive a blessing, but lose one every time. In one place we read, "How shall we escape if we neglect so great a salvation?" Why do we neglect this? When we read in God's holy word about the time of Noah, how the people would not enter into the ark even when he pleaded with them, we have a good illustration of the results of neglect. They all perished outside of the ark, because they neglected the privilege they had of entering in. They perished because of unbelief, you say; but they had the opportunity to enter in and be safe, but they neglected it.

It is so with us to-day. The door of the ark of safety is open, and we are invited to enter in; if we neglect to do so we will perish. We neglect many things, even in the church and Sunday school, but whenever we neglect to do our duty we always suffer for it, and the cause suffers as well.

If we for the last forty years as a church had done our duty as we should have done, how much our church would have progressed; how much more flourishing our church would be than it is now. We neglected it!

Let us be true to our principles, and be alive to do our duties at all times, and make use of every privilege.

For the Herald of Truth
ENVY.

BY L. WATSON.

It has been said, and rightly, too, that pity is akin to love. We can also say, and with equal truth, that envy is akin to hate.

Although differing in a great many respects, envy and covetousness are near of kin. Envy is the desire for what is not ours, and covetousness is the desire to possess, and as such something not possessed, and as such leads to ruin. Every nature has its weak point, and we will not miss it a very great way if we make the assertion that envy is that weak point. How

natural it is for us, when we see people who have things a little better than we have, to wish that we had like them. Rise up in your manhood and womanhood, and say, "That which I have is sufficient unto myself." Do not always be craving the possessions of some one else. We live only a little while, and when we die we must leave our possessions behind.

What we need to-day is more of that generosity toward our fellow men which says, "I am glad to see them prospering, I hope they may continue so to do." Don't be selfish. We cannot have all the good things that are in this world. Perhaps we have many things that other people would like to possess, and of which, having, we take no account.

What is more abhorrent to our finer natures than to see one whose whole life is steeped in envy, which shows itself at every possible opportunity and on all occasions. They envy one person his good looks, another his money, another his home, another his horse, and, perhaps, another his "luck."

One woman envies another her magnificent and evenly hearing, her fine dresses and her jewels, but she forgets that a loving, sweet disposition and true womanly modesty are more to be sought after than all worldly pomp and glitter. I Tim. 2:9; 1 Pet. 3:3-5.

Some of these various spirits confine themselves to "wishing," but others, and these are the ones of whom, mostly, we wish to speak, cannot simply wish, but must say spiteful little things and do spiteful little acts, calculated to mar the pleasures of the envied one. Undoubtedly you have met persons like this. Should you give them chances to call upon them in their homes you will find them ever ready with an ill word for every one. You mention the fact that some one whom they know has a new dress or a new suit of clothes, and their answer is something after this kind: "Well, I just believe they went in debt for it, or something of that kind. Why, they don't get near the salary that we do, and we can't afford it." The facts in the case generally are that they dislike for any one of their acquaintances to have something a little more "attractive" than they have, and if they can make you believe something ill of the party in question they think the point is gained. We cannot see where there is any pleasure or any smattering of happiness in such living.

Beware of the envious man. He may some day envy you your sunshine, the space you occupy. Did you ever hear of any one envying you your troubles, your sickness, or your pain? No, indeed. They don't want them. They have too many of their own, without wishing for any of yours. It is an evident fact that the envious man has nothing mind never fair envy. It will give him a wide berth and clear sailing.

Envy is the cause, indirectly, perhaps, of a great many murders, a great many suicides, and not a few burglaries. It helps to fill our prisons and mad houses. It makes a wicked disposition; pushes many a man along the downward path that leads to eternal destruction; starts many a woman in the same direction, and causes more universal discontent than any other one evil. Therefore, let us be careful to keep our hearts.

Undoubtedly you who may chance to

read this will say to yourselves that you are perfectly satisfied with what you have and do not envy any one anything. Look out! All humanity is liable to make mistakes and you are no human. Let us take Paul's advice and be content with that which God is pleased to give us, or the place and circumstances which He has designed for us.

MAN.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Some writers have unwise attempted to build on this sentence, "And man became a living soul," an argument for the native immortality of man, but the foundation will not bear the superstructure for Moses who is the only inspired writer that uses the phrase uses it altogether eleven times, and out of this it is used ten times of the brute creation. Adam, or Adam means the assimilated genus, capable of being assimilated to the will, mind and likeness of God, capable of being regenerated, of receiving an additional principle of life, and of being conformed to the image of God; and though the word is used in the Bible to contradict the prophetic character of his name and apparently to frustrate the design of the Creator in the bestowment of that name, yet we must remember that the creation of the world, and of man was but a preliminary and provisional arrangement, and that the purpose of God, which He purposed in Christ Jesus our Lord (Eph. 3:10), shall yet be infallibly and certainly accomplished; and that the conserved genus—Adam, the number that no man can number, redeemed by the precious blood of Christ, shall by the power of the Holy Spirit be assimilated, conformed to the will, mind and likeness of God, through Jesus Christ our Lord.

And thus the purpose of God which He purposed in Himself before the world began, which He announced in the prophetic name of the first man—Adam—the assimilable one, and which for a time the fall seemed to contradict and to subvert, shall yet be accomplished in all its original intent and entirety, and redeemed man be assimilated to God in and with the person of the second Adam—the man Christ Jesus.

The genus Adam is already assimilated to God in the person of the last Adam; in His sinless righteous life on earth. He was assimilated or conformed to the will of God, and now in His risen, ascended and glorified life in heaven, He is assimilated to the likeness and glory of God. The Adamic genus is assimilable, and glorified in Him. And as to be conformed, His image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

The idea before the mind of the apostle seems to be an artistic one—a large central portrait, beneath which is written, "To be conformed to this"

establishment of the kingdom of God on the earth, and on the great principle that, "if that which was done away was glorious, much more that which remaineth is glorious."

one boy was shot in the leg, forty of these young Spanish haters were loaded in the wagon and driven off to the poll station.

ELBOW grease is the stuff of which gold is made.

OUR doubts are traitors, and
us lose the good we oft might
fearing to attempt.—Shakespeare

School. There is no one to take

To-day our school of children for
day and intelligence would count

"As in a standing pool, worms and filthy creepers increase, so evil and corrupt thoughts in an idle person."

HERALD OF TRUTH.

June 15, 1898.

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UNGRANTED.

Where do they go the ungranted prayers,
 The baffled hope, lost love, and wasted yearning

The sweet vain dreams, the patient slighted care,
 Cast on the tireless tide that has no turning

The sleepless nights, the weary anxious days,
 The eager joy that blossoms but for blighting

The mocking dreams that glitter on our ways,
 To vanish in one moment of deliquency

Are they stored up in some great solemn bank,
 Where time holds for eternity the key?

As the rich husks, that in the westward sink,
 May steep, enshrined beneath the sleeping sea?

Or do they blend in a gracious breath,
 Pervade the atmosphere of common life,
 Softening the terror of the doom of death,
 Lulling the fret and fever of the strife?

Who knows, who knows our darlings from us glide,
 Imploping clasp and passionate prayer are vain;

Our trust betrayed, misused aim, or shattered pride,
 The great dumb river sweeps them to the main.

And yet, for something every gift is given,
 Through every age, so print and poet said,

Cling fast, hold hands; look up, true eyes, to heaven;

Through dark and doubt hold to the saving faith!

LESSON XIII.—JUNE 26.

REVIEW OF THE SECOND QUARTER.

GOLDEN TEXT.—Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 21.

TIME.—A. D. 29, 30. The lessons of this quarter begin with the interview with the woman of Canaan who prevailed on Him to heal her afflicted daughter, and end with the resurrection life of the Lord.

PLACES.—Phenicia, Decapolis, Caesarea, Philippi, Mt. Hermon, Capernaum, Jerusalem, Bethany, Mount of Olives, Galilee.

PERSONS.—Jesus, the disciples, the Syro-Phoenician, the multitude, the Sanhedrin, Pilate, Herod, Barabbas, the thieves, the women.

DAILY READINGS.

M. (June 30.) The woman of Canaan. Matt. 15: 21-31
 T. The Day of Judgment. Matt. 25: 31-46
 W. The Triumphal Entry. Matt. 21: 1-16
 F. The Lord's Supper. Matt. 26: 17-30
 Th. The Marriage Feast. Matt. 22: 1-14
 S. Jesus Crucified. Matt. 27: 35-50
 S. The Risen Lord. Matt. 28: 1-20

READING LESSON.—Epistle of Jude.

Review of Titles, Golden Texts, Etc.

Les.	Title.	Golden Text.	Time.	Place.	Practical Lesson.
I.	The W. of C.	Then came she and worshipped him.	A. D. 29.	Toward Tyre and Sidon.	We need a faith that overcomes all difficulties.
II.	The R. of J.	Now is Christ risen from the dead.	A. D. 30.	Jerusalem.	Christ is risen and we are risen with Him.
III.	The T. T.	We leaved his glory, the glory as of the dead.	A. D. 30.	Mt. Hermon.	There is only a little time for us on the mountain top.
IV.	A. L. of A.	Forgive, and ye shall be forgiven.	A. D. 29.	Capernaum.	Forgiveness is not governed by numbers.
V.	The T. E.	Hoanah to the Son of David.	A. D. 30.	Jerusalem.	Jesus proved to be a King.
VI.	The M. F.	Come, for all things are now ready.	A. D. 30.	Jerusalem.	The Gospel feast is open to the poorest, most sinful.
VII.	W.	Watch yourselves, for ye know not the day.	A. D. 30.	Mt. of Olives.	We should live as tho' the Lord were coming to-day.
VIII.	The D. of J.	He shall reward every man according to his work.	A. D. 30.	Mt. of Olives.	Rejecting the poor and unclean is rejecting Christ.
IX.	The L. S.	As often as ye eat this bread.	A. D. 30.	Jerusalem.	We have fellowship with Christ and with His people.
X.	J. C.	Christ Jesus came into the world.	A. D. 30.	Jerusalem.	Jesus suffered His cross; we must suffer ours.
XI.	J. C.	Christ died for our sins according to the Scriptures.	A. D. 30.	Calvary.	It took death to save, and old man must be crucified.
XII.	The R. L.	I am he that liveth, and was dead.	A. D. 30.	Jerusalem.	Let us heed what Christ taught, and all He taught.

NOTE.—Let the contents of the above table be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert.

LESSON I.—JULY 3.

STUDIES IN THE HISTORY OF TEN TRIBES.

THE KINGDOM DIVIDED.—

1 Kings 12:16-25.

[Read 1 Kings 12:1 to 14:20. Memory Verses 14-19.]

GOLDEN TEXT.—A soft answer turneth away wrath; but grievous words stir up anger.—Prov. 15:1.

INTRODUCTION.

TIME.—B. C. 975-964, Jeroboam's reign, according to the usual chronology. Professor Ken's arrangement put it to B. C. 937-915.

PLACE.—Shechem, between Mounts Ebal and Gerizim, then the metropolis of the tribe of Ephraim. It was a very ancient town situated in the central part of Palestine, and was a city of refuge (Josh. 21:20, 21).

OTHER KINGS.—Rezin I. was king at Damascus, and Shishak the Pharaoh of Egypt.

REHOBAM.—It is a year and a half since we studied the closing days of King Solomon, who left the kingdom to Rehoboam, his son by Naamah, an Ammonite princess. He was at this time probably forty or forty-one years of age. His training was neglected by his father, who was too busy with his kingdom and his pleasures to pay much attention to his son. He was brought up in the harem, waited on, petted, flattered, courted, treated as a superior being, and was surrounded by wild companions and the idolatrous religion of his heathenish mother.

JEROBOAM.—He was the son of Nebat, "an Ephraimite," and was one of

the most remarkable characters in Hebrew history. His great ability had been recognized by Solomon, who made him superintendent over the taxes and labors exacted from the tribe of Ephraim. When he became king his vigor made his kingdom the greater of the two. But he failed to recognize his stewardship to God, and by the introduction of an inferior type of the true religion he undermined the virtues of his nation and brought about the ultimate overthrow of his family.

DAILY READINGS.

M. (June 27.) Wise counsel rejected. 1 Kings 12:1-11
 T. The Kingdom divided. 1 Kings 12:12-25
 W. Idolatry established. 1 Kings 12:26-33
 Th. The event foretold. 1 Kings 11:29-40
 F. Despising counsel. 1 Kings 15:1-14
 S. Refusing to hear. 1 Kings 15:14-24
 S. Pride and destruction. 1 Kings 16:1-33

SELF-WILL.

The Christian who feels quite satisfied that he is divinely guided, and that he is walking in the very path God has selected for him, with bland indifference to the judgment of his fellow Christians, may well pause and ask himself whether he is not in some measure following the dictates of his own self-will. Independence of human judgment is a very good thing, but it is also a very comfortable thing and may easily lead us into error and spiritual pride. Only when our decisions and acts are prompted by an all-commanding desire to do the will of the Lord rather than to gratify selfish ambitions and self-seeking whims are we safe.—Sel.

CORRESPONDENCE.

HYOGINE, COLORADO, JUNE 27, 1898.—A kind greeting in Christian love and peace to the brethren and all the readers of the HERALD OF TRUTH. We thank our God that He made it possible that our kind Bro. Joseph Schlegel from Seward Co., Neb. could be with us and preach to us the life-giving word and cheer and encourage us on our way to heaven. He came here May 24th and remained with us three days. He preached four sermons, three in Bro. Christian Licht's house, and one in Bro. D. S. Brennen's house. He was the reason why the meetings were held in our dwelling house because we (Mennonites) have no church house here. There is only a small flock of seven families and twenty-two members here, but no minister, and this was the first time we were visited by one of our ministers in a year. If it were only possible that we could have a minister reside here, I believe much good could be done, for I feel that more could be added to the church if we had a minister residing here or if some of the ministers would visit us often. The Dunkards and Brethren have churches here, and most of us attend their Sunday school and also their meeting, but it is not like going to the church of your choice, and where you belong. I want to add here that while Bro. Schlegel was with us, we held communion, in which all the members participated, and I cheered our hearts to see the Christian love and peace that was manifested in the little flock. Some may wonder what brought us here or what special inducement this part of the country offers to any one to come here. I would say, health is the special inducement offered; but there is a healthier place in the world than the Rocky Mountain country of Colorado—especially for diseases of the respiratory organs, such as consumption, asthma, bronchitis, etc. We live close to the mountains in the St. Vrain Valley, at an altitude of 5,500 feet above sea level. Land and climate are very productive; we have very little rainfall, and raise crops by irrigation. This part of the country is noted for its abundance of sunshine, dry air, and consequently good health. Health is what brought at least some of us here. The writer, before he left his home in Northern Indiana, had severe hemorrhages of the lungs; I have been here nineteen months and seem to be getting better; any one reading this article and wishing to know more about the Rocky Mountain country, in regard to its climate, resources, etc., address the writer and I will give you all the unbiased information I can.

J. E. MILLER.

TIENTSIN, CHINA, MAR. 29, 1898.—I have been requested to acknowledge through the HERALD the receipt of some money sent me through Bro. Schertz of Eureka, Ill., by his Sunday school. This request was made in the hope that others, seeing what this little band of disciples is doing to spread the Gospel of light to those sitting in darkness, may be stimulated to begin a like work. I do thank every one of those who have a part in the sending of that sum to the driving of the millions of China. My prayer is that every one of them may "follow on to know the Lord," and give not only a part of their possessions to the Lord, but their whole lives and

all they have, for the Lord of glory left all the glory which He had with the Father and came down to bear our sins and to suffer the darkness of having His Father's face hid from Him, all that He might bring us to God. May they, every one, permit Him to lead them to the door to have their ears pierced, as the servant of old who loved his master and would not go out free. My own soul has been blessed of late in thinking upon this subject and He filled my heart with longings for full subjection to His law of liberty and love. Psa. 40:6, "Mine ears hast thou digged" (margin), with Isa. 50:4, 5, "He wakeneth morning by mourning. He wakeneth mine ear to hear." The Lord God hath opened mine ear, have been my desire. In our work for Him, especially in China, our ears need to be open all the day long to the voice of the Spirit. A wrong step may hinder His work beyond measure. If, because we love our Master and do not want to go out free, we have our "ears digged" we will be ready to follow wherever He wants to lead and to be directed in the least manner as well as the greatest by our Master. If every one of His children should thus be directed by Him the Gospel would soon be preached to the heathen and the "fulness of the Gentiles be come in," so that Christ might come and set up His kingdom which shall be forever. May the Spirit prepare our hearts for that great day, for "He that shall come will come, and will not tarry." Let us then who have the "blissed hope" purify ourselves as He is pure" so that we may say with the whole heart, "Even so, come, Lord Jesus." Yours in His love,

S. A. TROYER,

Tientsin.

Care of China Inland M. China.

KOKOMO, IND., FROM THE HOWARD AND MIAMI CO. CONG. On May 19, 1898, Bro. J. F. Snucker of Elkhardt, Ind., came to us, and had services that evening, and we intended to have communion meeting on Thursday (as in the valley is very productive; we have very little rainfall, and raise crops by irrigation. This part of the country is noted for its abundance of sunshine, dry air, and consequently good health. Health is what brought at least some of us here. The writer, before he left his home in Northern Indiana, had severe hemorrhages of the lungs; I have been here nineteen months and seem to be getting better; any one reading this article and wishing to know more about the Rocky Mountain country, in regard to its climate, resources, etc., address the writer and I will give you all the unbiased information I can.)

FELDA, MINN., MAY 27TH, 1898.—

The brethren S. Gerig and C. H. Gerig of Wayland and Merrimac, Iowa, came here on the 25th of May and remained until the 30th. They officiated at a communion service here, on which occasion we were reminded of the necessity for every child of God to watch against the wiles of the enemy of souls, even as His disciples. We should have an interest in the prayers of all God's people, that the will of God which was so plainly revealed to us through the dear brethren, may be obeyed heartily and that we may have grace and strength to press forward in the good work. God bless our brethren for their visit here, and direct

and strengthen them in all their labor of love. During the summer we have Sunday school on alternate Sundays, and church services on intervening Sundays. C. C. GOOD.

FROM ARCHOLD, FULTON CO., O.—Bish. J. K. Yoder of Wayne Co., Ohio, came into our midst on the 4th of May and remained one week. During his stay he preached a number of times, showing forth the way of eternal life and teaching the necessity of a full consecration. During these showers of blessing we were again reminded of the sufferings and death of our blessed Redeemer by partaking of the sacred emblems. We can not express our heartfelt thanks to God and the dear brother for the blessings received by his kind visit. Our sincere desires and earnest prayers go with him that a heavenly Father's care and protection be ever with him in all his labors for the Master till he hears his welcome call to God's right hand to receive the crown of glory. Com.

FROM JOINTSTOWN, PA.—On May 23d Bro. Abram Metzler and wife accompanied by Sister Amick from Blair Co., Pa. came here. The same evening Bro. Metzler held the first of several meetings in the Thomas M. H. On Saturday the 28th preparatory services were held at the same place by Bro. Metzler, from John 15:9. Three persons were received into the church, two by baptism and one from another denomination. In the evening Bro. Metzler preached from Eph. 5:15, 16. Sunday the 29th communion services were held at the same place. Text, by Bro. Metzler from Ex. 13:8. Several hundred brethren and sisters were assembled. This was indeed a season of rejoicing on one hand, but on the other hand the writer's heart was filled with sorrow and his eyes with tears when he looked back one year, at which time a dear companion partook of the broken emblems at this place for the last time here on earth. Oh how little did I think here that that would be the last time for us to commune together, but such is life, and God only knows how many of us will be called away before the next communion will be observed at the death of the St. Paul M. H. from Thomas M. H. In the evening Bro. Metzler spoke in the Stahl M. H. from Matt. 7:13. This sermon seemed to apply to all that were present. May it not be soon forgotten. It was one that should be remembered. Monday they left for home. May a kind heavenly Father strengthen them to go on in the good work. Saturday, June 14th, preparatory services were held in the Weaver M. H., where one was received into the church. After the meeting was closed many hearts were filled with sorrow to hear that our dear young Bro. Herman Saylor met with a fearful fall in the twinkling of an eye. Oh how little did I think when I went home with his parents after the evening meeting at the Thomas M. H., May 24th, to spend the night with them, that such sadness was before them. It was a happy family of father, mother, and three sons. Only those of us who know by experience what a sorrow such things occasion, can truly sympathize with them. On Sunday, June 5th, the communion was held in the Weaver M. H. Two persons were also received into church fellowship by baptism. May God help all these young members to live for Christ. LEVI BLAUER.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF MAY, 1898.

RECEIPTS.

From Archbold, Fulton Co., O.—Bish. J. K. Yoder of Wayne Co., Ohio, came into our midst on the 4th of May and remained one week. During his stay he preached a number of times, showing forth the way of eternal life and teaching the necessity of a full consecration. During these showers of blessing we were again reminded of the sufferings and death of our blessed Redeemer by partaking of the sacred emblems. We can not express our heartfelt thanks to God and the dear brother for the blessings received by his kind visit. Our sincere desires and earnest prayers go with him that a heavenly Father's care and protection be ever with him in all his labors for the Master till he hears his welcome call to God's right hand to receive the crown of glory. Com.

Chicago Mission.

Elkhart, Ind., S. S., \$4.15
 A Brother, Troutdale, Kans., 1.00
 Jacob Kinsinger, 3.60
 Isaac E. Hershey, 1.20
 Geo. Breyer, 1.00
 Daniel Christophel, 1.00
 West Liberty, Kans., S. S., 3.55
 A. Luginbill, 1.00
 Geo. Shwelter, 15.00
 Kornelius Epp, 8.00
 Allenville, Pa., Bible Class, 6.75
 A. K. Wellersville, Ohio, 1.50
 Christa Schertz, 5.00
 Joseph Smith, 1.00
 Mary Von Steen, 2.30
 O. T. Yoder, 1.00
 J. B. Smith, 1.00
 Minnie and Bertha H., 1.00
 Wayne Co., O., 1.00

Total,

\$59.15

Orphan's Home. 2.60
 SUMMARY. \$15.50
 Evangelizing, \$2.00
 Orphan's Home, 59.15
 Chicago Mission, 59.15
 Total, \$76.65

DISBURSEMENTS.

Evangelizing, \$3.00
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 Mennonite Pub. Co., stationery, 9.46
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 Daniel Shenk, for workers in Ohio, 50.00
 Henry Welby and Eli Stoffer, work in Ind., 3.20
 A. S. Colquhoun, work in Allen and Hancock Co., Ohio, 3.00
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Chicago Mission.

(MAY.)

A. B. Koli, to Chicago, \$3.00
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 Window light, 1.70
 Gasoline, .40
 Cleaning and whitewashing, 1.50
 Bedroom carpet, 2.00
 Expressing, .50
 Soap, .17
 Carbolio acid, .25
 Screen and tacks, .22
 Excelsior for lounge, .75
 Mending, .24
 Sew driver, 1.00
 Living expenses, 5.12
 Medical Dispensary, 5.00
 House work, 6.00
 Total, \$88.10

Orphan's Home.

David Garber, \$50.00
 SUMMARY. \$73.76
 Evangelizing, \$2.00
 Orphan's Home, 68.10
 Chicago Mission, 59.00
 Total, \$194.86

Gratefully acknowledged,
A. B. KOLB, Pres.
G. L. HENDER, Secy.
C. K. HOSFELDER, Treas.

N. B. All remittances should be addressed to the Treasurer and drafts and money orders made payable to his order.

REPORT

of the Sunday School Conference held near Metamora, Ill.

The third Annual Mennonite Sunday school conference for the state of Illinois was held at the Amish Mennonite meeting house near Metamora, Illinois, May 24th and 25th.

The meeting was called to order promptly at 9 o'clock, Wednesday morning, by J. S. Shoemaker, who stated briefly the objects of the meeting.

Devotional exercises were conducted by John Smith of Metamora, Ill., after which J. S. Shoemaker was elected moderator and S. F. Coffman and Daniel Kauffman, secretaries.

Peter Sommer followed with an address of welcome. After reading Acts 10:31-41 he extended to all the visiting brethren and sisters a hearty greeting and expressed the hope that by coming together in a Christian spirit and freely exchanging thoughts the meeting might result in our spiritual upbuilding and the ingathering of souls.

The moderator followed with a brief response. Following is a report of the Sunday schools represented.

Metamora, Woodford Co., Ill., bi-weekly, evergreen S. S., av. att. 101, coll. for year \$10.95; exp. \$12.22; coll. for missions, \$8.12.

Kankakee S. S., Woodford Co., bi-weekly, av. att. 78, coll. \$9.94.

Union S. S., Tazewell Co., Ill., bi-weekly, evergreen, av. att. 23, coll. \$7.30, exp. \$6.00.

Flanagan S. S., McLean Co., Ill., av. att. 30, coll. \$8.94.

Cullom S. S., Livingston Co., Ill., evergreen, av. att. 109, coll. \$18.36.

Morrison S. S., Whiteside Co., Ill., evergreen, av. att. 59, coll. \$38.42; exp. \$32.00.

Precept, Stephenson Co., Ill., evergreen, av. att. 33, coll. \$35.98.

Chicago Mission S. S., evergreen, av. att. 100.

Ryan's Hall, Chicago, evergreen, av. att. 30.

Hope Dale, Tazewell Co., Ill., evergreen, av. att. 153.

Jackson, Minn., evergreen, interest increasing.

Willow Springs S. S., Bureau Co., Ill., av. att. 101, coll. \$30.00.

Pleasant Grove S. S., Tazewell Co., Ill., evergreen, av. att. 75.

Ohio Station S. S., Bureau Co., Ill., Goodfield, Woodford Co., Ill., av. att. 100.

The first topic on the program was discussed by Peter Unzicker and S. F. Coffman.

Whether this S. S. conference will be a success or failure depends largely upon the purpose of our coming. If we have just in the name of Jesus this conference will be a success. Every one should feel that he has a work to do. This conference belongs not merely to those who are on the programme nor to the local congregation, but to every one present. It belongs especially to the Lord. To make this

conference a success we must have a clear conception as to what a S. S. conference is and what it is for. This is not merely a conference of words but also a conference of actions, attitudes and spirit. If we have come here to visit, let us stop it right away. If we get the visit, we get something very good; but if we get the blessing of the Lord, we get something a great deal better. Let us not pay so much attention to the form of our expressions of thought, but speak as God gives us utterance. Every one will get just what he looks for. If we look for opportunities for criticism we will get them. If we look for the blessing of God we will get that. Knowing that we are responsible for our influence, we should strive by our conduct, by our conversation, by our appearance and by our talks before this conference to do all to the glory of God.

GENERAL DISCUSSION.

We can do most good when all is harmony. We should lay aside all selfishness. Be willing to learn from one another. We should all be teachers, but should look to Christ as the great Teacher who instructs us in all righteousness.

AFTERNOON SESSION.

The afternoon session was opened with a song service, followed by devotional exercises led by Peter Sommer. The Scripture read was Col. 3:1-16.

Objects of the S. S., as presented by John Camp and L. J. Lehman. The following are the objects named:

1. The ingathering of souls.
2. Supplies an opportunity to substitute something good for the evils that might otherwise be engaged in.

3. To teach the truths of the Bible.
4. Gives an opportunity for Christian work.

5. Gives an opportunity for an exchange of thoughts.
6. To teach the children why they should follow the teachings of the gospel.

7. To prepare its pupils for teachers of Bible truths.

8. To prepare the hearts of the children for the personal acceptance of Christ in their tender years.

9. The S. S. sometimes reaches lives that can be reached in no other way.

These objects, especially the necessity of children giving their hearts to God in their tender years and the duty of parents in encouraging their children in taking this step, were earnestly testified to by a number of brethren in general discussion.

Henry Nicodemus and C. S. Hauser presented the subject.

HOW TO SECURE ATTENDANCE.

Since the attendance depends largely upon the influence of the superintendent, he should be a man whose life shines out before the world, and who has a love for the souls of the children. He should be regular and punctual in attendance.

The teachers must be alive in and to their work. They should do their utmost to interest the children by teaching the pure word of God. They should be sociable with children, and interest them by showing that they are in sympathy with them.

Especial emphasis was laid, by those who took part in the general discussion, on the necessity of the parents being interested in sending the

children and, better still, taking them to S. S. We should use means that Heaven will approve. Exercises, such as picnics, entertainments, etc., are not good. Principle should not be sacrificed for the sake of some who would enjoy such methods. There should be something in the Sunday school worth attending. Sociability has a strong influence on the attendance, but there must be some spiritual food to satisfy and benefit those who attend.

It is a great help to the ministers and older people to attend S. S., and it promotes a greater interest and consequent attendance to have them there.

THE SUBJECT

HOW TO SECURE ATTENDANCE was discussed by John Dieble and Samuel Gahler.

The love of God should so fill the hearts of the superintendent and teachers that their interest will be manifested to the school.

Christ is our great example—He gave the people something worth hearing, and was filled with the power of God. Those who learn of Christ will have power to interest others.

GENERAL DISCUSSION.

Christ spoke so that the people understood Him. Neh. 8:5. Use illustrations, gain confidence of pupils. Be filled with the subject which is to be taught. Encourage the asking of questions. Guard against disorder. Do not speak too loud, but loud enough to be heard by all the class. Look at pupils so that your eyes may detect their attention and the expressions on their countenances.

This concluded the program for the afternoon.

A half hour's song service was held before the evening session began.

Peter Zimmermann then read for a Scripture lesson, Gal. 5, following with prayer.

The evening program was taken up with Ideal S. S. work. The first subject, being presented by C. D. Imhoff and Henry Smith.

An earnest effort should be made by each one interested in the school; the responsibility should not be left to rest upon one. Good singing is of great value in the school. Some things which an ideal school should have:

A definite object to strive for and pray for, a definite system for governing the school, a regular course of study, organized and classified work for all ages of pupils—primary, intermediate and advanced. The advanced classes should have special studies, topical or book studies from the Bible, getting a better idea of what the Scriptures teach than by the present method of the international lessons. The ideal S. S. should be an aggressive force that would make its influence felt in the reformation of society.

THE IDEAL SUNDAY SCHOOL.

being presented by C. D. Imhoff and Henry Smith.

An earnest effort should be made by each one interested in the school; the responsibility should not be left to rest upon one. Good singing is of great value in the school. Some things which an ideal school should have:

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THE IDEAL SUPERINTENDENT.

was the subject discussed by G. L. Bender and Ben. Herper. Following thoughts were presented: The character of the superintendent should be Christlike. He should be filled with the Holy Spirit which will give him power to win souls to Christ. The character of the superintendent should be that he study daily in the word of God, partaking of the nature of his model, Christ. He should be a sociable,

prayerful, active worker. When his soul is full of Christ he cannot help being pleasant. He should be apt to teach. He should be refined, mild, and agreeable. He should have executive ability; the gift of speech not being the only essential quality of an ideal superintendent. He should be free from bad habits such as questionable amusements, intemperance, the use of narcotics. His conduct should be exemplary.

George Sommer and D. Kauffman spoke on the subject of the ideal teacher. He should be one who knows his God, knows his Bible and has the love of God shed abroad in his heart. Love is the medium through which the teacher may reach his pupils. He should be one who knows what it is to be born again and one who is true to the principles which he professes, one who is not afraid to study his Bible and has tact to gain attention and apply the knowledge to the minds of the children. Tact is a natural endowment.

The last subject for the evening session was

THE IDEAL PUPIL.

Andrew Schrock and Abram Burkhardt presented the following thoughts: He is in his class regularly, respects the teacher, separates himself from the world and has his affections set on things above. His appearance should be respectable and his conduct decorous. The child should be carefully trained and prepared for his work as a student in order to be an ideal pupil. Moses is perhaps the first ideal pupil of whom we have any record.

The session was closed with singing and prayer.

The devotional exercises on Thursday morning were conducted by Jacob Kinsinger, the Scripture read was John 15.

THE FIRST SUBJECT DISCUSSED WAS

HELPFUL INFLUENCES.

Henry Weldy and John Rutt were appointed on this subject. Many good thoughts were presented by them. The training of the children by the parents is one of the most helpful influences. Every Christian family should have daily worship. Parents should attire their children in modest apparel. Parents should themselves attend Sunday school. The teachers should be faithful to the children, always keeping promises made to them and should do their best to make their classes interesting. The children should be assisted in preparing their lessons at home. Proper training and encouragement stills a love for the S. S. in the hearts of the children. The superintendent should make the children feel that they have a part in the S. S. work. Children should never be discouraged in going to S. S. Christian workers should go hand in hand in the great work of training children and the good influence must be a continual work, and our work should ever be sincere. Every good thought presented at this conference has been a helpful influence. The general discussion presented thoughts emphasizing the power of the word of true religion and the good influence of family worship upon the children.

NECESSITY OF USING LESSON HELPS.

was the topic assigned to A. I. Yoder and J. B. Schmidt. Practical thoughts were presented by both speakers.

Some measures: Using them as props instead of helps; reciting from them;

carrying them to S. S. because they are more convenient than a Bible. Proper uses: Use the lesson helps as a guide; as a means of further study and research on the lesson; studying the parallel passages and references noted. Use them at home and use the Bible or Testament in the S. S.

The lesson helps are the productions of men who have the gift to teach and who have spent much time in the study of Scripture, comparing Scripture with Scripture. We need all the help we can get to study the Bible. The Holy Spirit is our great teacher, who applies the truth to our own hearts. Any way in which we can learn the mind of the Spirit in the word is right. We need to know the proper interpretation and application of the truth, but should continually remember that man is fallible. We should use the helps of our own denomination.

W. H. Brubaker and Philip Nice spoke on the subject

HOW TO KILL A SUNDAY SCHOOL.

A Sunday school may be dead and people not know it. It need not necessarily be out of existence to be dead.

Some ways to kill a Sunday School: Have a superintendent who is not filled with the Spirit, who is often absent, tardy, and disinterested. One who lacks ability. Unconverted teachers; careless and inconsistent teachers. The growth of their children. A lack of sociability. Taking the Bible out of Sunday school, excluding the Holy Spirit, neglecting prayer, having Sunday school at an inconvenient time.

After partaking of refreshments, conference again convened, and devotional exercises were held by Henry Nice. Lesson, 1 Pet. 2:1-12.

The first subject taken up was

POPULAR AMUSEMENTS AND THEIR EFFECT ON THE SUNDAY SCHOOL.

by D. Grendorff and Peter Sommer.

Popular amusements belong to the world and always result in sorrow; Christian pleasures bring joy in life and blessing in eternity. All our pleasures should be in the name of the Lord; we should seek to do everything in His name. This subject belongs to the previous one. Popular amusements, if encouraged, will soon take the place of the spiritual work of the Sunday school. They belong to the flesh and the devil, while the Sunday school belongs to the Spirit and God. Pleasures of the world rob God of what is His. God does not sanctify a sinful thing for the glory of the Lord. Picnics and Christmas trees have pleasurable effects, but produce no great spiritual blessing; this is hurtful. Popular amusements make hard work to build up a Sunday school that will be spiritual.

MODERN WAYS OF OBSERVING THE LORD'S DAY.

was taken up by J. S. Shoemaker and J. McCulloch. Works of mercy and worship on the Lord's day are Scriptural. Things to be discouraged and abandoned are as follows:

Hunting, fishing, rolling, needless churning, washing cars, etc., salted cattle, preparing for the marketing to be done on Monday, walking about the

fields to see about crops and stock. Extensive Sunday visits and much Sunday cooking is to be discouraged. Riding, for pleasure, bicycles and buggies by the young people, social gatherings and late hours are also looked upon as desecrations of the day. Sleeping late on Sunday morning, having a peculiar Sunday morning sickness which keeps one from attending Christian services, reading newspapers and other secular literature. Also patrolling railroads on Sunday. We are responsible for sins of omission as well as sins of commission. We should not make of a holy day a holiday, nor make a day of fasting a day of feasting.

John Smith and Daniel Kauffman presented the following thoughts on the subject,

WHAT BENEFITS DO YOUNG PEOPLE DERIVE FROM THE STUDY OF THE BIBLE?

The study of the Bible sometimes gives us quite different ideas of Gospel truth than does the mere reading of it. It is worth our while to study it just for this life; it enables us to enjoy life better. It brings the sinner to conviction and leads him out of condemnation. It gives us a correct knowledge of the way of life. People get strange and incorrect ideas from only hearing from others these truths. The study of the Bible is valuable in building up character. This is especially true of young people who are forming a character when the mind is impressionable. Let the mind feed on Bible truth and the character will assume Bible proportions. Literary taste is greatly cultivated and elevated by reading the Word. The study of the Word impresses the mind with a sense of duty. When we come in direct contact with the Bible, it impresses us as in no other way. It puts us in contact with something that contains power. The nearer we get to it the more it affects us and builds us up and purifies us. The study of the Word arms us for the battles of life against sin, unbelief, superstition and ignorance.

Before the evening session a song service was conducted and some spiritual mission talks were given. J. F. Funk opened the conference by reading 1sa. 72 and leading in prayer.

Three subjects assigned to different brethren were discussed in the evening session. The subjects were:

HOW, WHEN AND WHERE TO TEACH.

NON-CONFORMITY TO THE WORLD.

NON-RESISTANCE AND NON-SERVICY.

NON-CONFORMITY, by John Nice and John F. Funk. Worldly conformity may be defined as being like the world in business, conversation, attire, etc. The prophet Isaiah speaks against it, 1 Tim. 2:9, 10; Peter also, 1 Pet. 3:3, 4; and la- ter still, Menno Simon in his writings. It is still needed. We are expected to speak against the extravagance of men and women to-day. Show the Christians women to-day. The world is so full of it that it is sin and it will be easier for them to give up this conformity. Therefore we can teach this subject we must understand it ourselves. The reason that so many are so weak is because they only half believe it. Do not teach it as church rules, and customs, but as Bible truth which we believe. Be right in doctrine and principle and get right with God and we will be able to teach others.

We should teach it everywhere, not only at church and among our own people but wherever we go; be consistent with this principle and at all times hold up the Scriptural standard.

Non-resistance, by Peter Unzicker and A. I. Yoder. At times like this when war is being waged we are tried by our faith. Does the Bible give us a right to slay our fellow-men? Christ's teachings are peace and love. We should pray for instead of resist our oppressors. One way of overcoming our enemies is to heap coals of fire on their heads. When the prophet said that nations should learn war no more it shows at once that it is an important and correct principle. Early reformers did not think so much of non-resistance as a doctrine, but took it up as a principle. It should not now be taught as a doctrine of the Mennonite Church, but as an inalienable principle of the word of God. We cannot argue it upon reason, but hold it up by "thus saith the Lord." We are not under the law, but under grace, and are now expected to show grace to our fellow-men.

Isolationism is narrow and confined to the limits of a country and for the country, but we give something better, love for the whole world and the good of the world, being citizens of the kingdom of heaven.

We should teach it in times of war, but can teach it better in times of peace when the minds of men are less disturbed. It should be taught in the homes and the spirit of combativeness should be educated out of the children.

Non-secrecy, by S. F. Coffman and J. S. Lehman. This subject cannot be taught to the world but to the Christians. The world is a mixture of a person who is not a Christian should not belong to a lodge. Socially, it separates a man from his wife by oath of secrecy. Politically, it sets a man in opposition to the laws of the land by oath to shield his lodge brother who has broken the law; the lodge oath being held as higher than civil law.

Why a Christian should not belong to lodges: It is spiritual adultery. Eph. 5:22, 23 and Jas. 4:4. He violates the principles of Christian charity. 1 Cor. 13:5 and Luke 11:12, 14. Life insurance companies are not based upon charity, but upon financial gain and greed. Luke 3:12, 13. Because it violates the principle of the purity of the body of Christ. 2 Cor. 6:17. Because it substitutes idolatry for Christianity. Ezek. 18; money for faith; brotherhood with sinners for Christian fellowship; hiding and concealing sin for forgiveness and cleansing; and a lodge above for the future blessing of the child of God. It is not right for one who belongs to the Lord Jesus to belong to a lodge. Christ belonged to none such. Masonry is a compound of paganism, Judaism and natural religion. This is the testimony of those who have been in the lodge. Even the name of Christ is not used in many of the lodges, especially not in Free-masonry. It is an unequal yoke, clean and unclean to be joined together. Lodges are full of sin, vice and de lauchery and a place of unrighteousness of time and means.

Conference was closed with suitable remarks by the moderator after the adoption of the resolutions.

This was indeed a season of refreshing to the souls of all who were present. The attendance was large and the order

and interest exceptionally good. The Spirit was manifestly present. The meeting was held in a tabernacle furnished for the occasion, and refreshments were supplied by the brotherhood and prepared in the meeting house near by. All feel thankful to the church and to God for the enjoyable occasion.

S. F. COFFMAN, Secretaries.
DANIEL KAUFFMAN, J.

RESOLUTIONS.

We, the Sunday school workers in conference assembled, having enjoyed a rich spiritual feast during the past two days, forcibly impressed with the many valuable Bible truths and grateful to our Heavenly Father for the rich blessings which we enjoy, submit the following resolutions as an expression of our conviction and purposes of action in our future Christian walk.

1. Resolved, That we recognize the Sunday school as an institution which teaches the young the way of salvation and leads them to the acceptance of the same.

2. Resolved, That we, as ministers, superintendents, teachers, parents and all that are interested in Sunday school work, recognize the necessity of putting forth our best efforts to secure a larger attendance at Sunday school; but questionable inducements, such as picnics, entertainments, etc., should never be resorted to for this purpose.

3. Resolved, That we encourage the organization of Sunday schools in places where the teaching of God's word is neglected.

4. Resolved, That a Sunday school, to be instrumental in winning souls, must be conducted by Christians, men and women, and upon gospel principles; and that the superintendent and teachers, in order to do effective work, must be qualified both by the gifts and power of the Holy Spirit.

5. Resolved, That we favor the use of lesson helps as an aid in preparing lessons rather than as props in the recitation.

6. Resolved, That Christians should spend their Sundays in Christian work, rather than in seeking after pleasure or ease, or in conversation pertaining to worldly interests.

7. Resolved, That we heartily recommend to all people old and young—a thorough study of the Bible, both in public meetings and in private.

8. Resolved, That there should be daily family worship in every Christian home.

9. Resolved, That all Christians should at all times in the family, in the church, in society, in business life—lead pious, holy, consistent Christian lives and that their attitude, their conversation, their dealings with their fellow-men and their devotion to God should show them to be transformed from the world by the renewing of their minds.

10. Resolved, That it is inconsistent and unscriptural for Christian people to hold membership in secret, subversive organizations and life insurance companies.

11. Resolved, That Christ's kingdom is a kingdom of peace, and that there fore our prayers accorded to God that peace might be speedily established among all nations. Isa. 2:4.

12. Resolved, That we emphatically affirm the truths presented during this conference.

GEMS.

1. The Bible is the book of all books and just the book for us all.
2. It is the testimony of everybody that knows the Bible that it is a good thing for everybody to know.
3. The nearer headquarters we get for our information, the better it is.
4. God has seen fit to open a page of heaven and let it down to us and we call it the Bible.
5. He who can answer the question, What does the Bible contain? is always in demand.
6. Let the mind feed upon Bible truths and the character will assume Bible proportions.
7. A person who lives in the air of ignorance can never appreciate intelligence.
8. The reason why the world will not be convinced by the lives of church members is because they fail to see about the average church member any better qualities than they have.
9. 50 percent of the converts of the United States are brought into the church through the Sunday school.
10. Give the children credit for all that they know and we will find that they know more than we give them credit for.
11. Any way to study the Bible is a good way, but a systematic way is better.
12. It is a crime to have a low aim.
13. A silver tongue is not always the only thing necessary for success.
14. Have habits worthy of imitation.
15. There is a difference between *knowing about* God and *knowing* God.
16. In giving ideals we sometimes leave the ideal and get into the visionary, not staying within the limits of human possibility.
17. Love is responsive.
18. The time to make an application of the truth of a lesson is when the interest is at the highest point. If there is no application made then, both application and interest are lost.
19. Let us use means in gospel work that Heaven will approve.
20. There is nothing so attractive as sunshine, nothing so repulsive as cloudy weather. Sociability is the sunshine.
21. Physically, we cannot live on hospitality; spiritually, we cannot live on sociability.
22. Charity thinks not of self and that is all that the lodge does.
23. We cannot conceive of an ideal without having some model to go by.
24. A smile has won many a soul.
25. Moses was perhaps the first ideal student of whom we have any record.
26. Student life has its origin in the desire of man to perpetuate his triumphs, trials, defeats, birth, years of experience and death. The recording of these facts upon the monuments of granite and tablets of clay and rolls of papyrus was the beginning of student life.
27. The devil has the popular amusements while the Lord has the Sunday school.
28. I tell people who are killed, they cannot well be made alive.
29. There are some Sunday schools that are overburdened with organization.

THE man who trusts to luck for his clothing is apt to wear rags, and he who depends on it for food is sure to go hungry.

REPORT

of the Indiana Amish Mennonite Conference held at the Maple Grove M. H. Topeka, LaGrange Co., Ind., June 2 and 3, 1898.

Conference opened with singing; an exhortation, Scripture lesson and prayer by C. K. Yoder. Jonathan Kurtz gave a short address of welcome after which D. J. Johns was elected moderator who chose D. D. Miller as his assistant.

S. Hartzler, Troop and S. F. Coffman assistant. J. H. McGowan read I Cor. 12, and preached the conference sermon. There are some who said, though not raised in this faith for the record of the forefathers, which gives us the true principle of the record of Christ. I am glad that there are still some who are willing to carry that Word to the rising generation.

We have been taught by the record of God that He has not only created all things, but that even His creation shows His handiwork. Our motive in conference as well as in every thing should be to glorify Him and to become more united in the true faith. In order to do this we must first get into proper relation with Him, for man has fallen under the condemnation of sin. Regeneration, the new birth, changed heart, consecrated body, are necessary to the ordinance of baptism. Through the death of Christ we have the atonement and the forgiveness of sins.

The visible church, the body of believers in Christ, have the testimony of the Spirit that they are God's children. Ordinances, water baptism, communion and feet washing are ordinances of God's grace. We are not to build upon the ideal and get into the visionary, not staying within the limits of human possibility.

Love is responsive. The time to make an application of the truth of a lesson is when the interest is at the highest point. If there is no application made then, both application and interest are lost. Let us use means in gospel work that Heaven will approve. There is nothing so attractive as sunshine, nothing so repulsive as cloudy weather. Sociability is the sunshine. Physically, we cannot live on hospitality; spiritually, we cannot live on sociability.

Charity thinks not of self and that is all that the lodge does. We cannot conceive of an ideal without having some model to go by. A smile has won many a soul. Moses was perhaps the first ideal student of whom we have any record. Student life has its origin in the desire of man to perpetuate his triumphs, trials, defeats, birth, years of experience and death. The recording of these facts upon the monuments of granite and tablets of clay and rolls of papyrus was the beginning of student life.

The devil has the popular amusements while the Lord has the Sunday school. I tell people who are killed, they cannot well be made alive. There are some Sunday schools that are overburdened with organization.

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so, how shall the church secure the needed workers?

Resolved, That this conference does favor more aggressive, evangelistic and mission work at home and abroad and advises that qualified persons should be ordained for such work; and that we teach the congregations the spirit of Christ toward the lost souls, pray earnestly the Lord to send laborers, and separate those to the work whom the Holy Spirit has called.

Question 2.—Is it consistent for us to raise thousands of dollars to support the India orphans, who are in the care of missions of other societies, while our own Orphan's Home is not properly supported and our other church institutions are in great need of financial help?

We believe that it is consistent to send to India as much money as we now do, inasmuch as the money is not used to support the other societies, but the children; and these children are to be placed under a Mennonite mission as soon as one is established. But it is not consistent to neglect our home institutions.

After singing a hymn conference adjourned to meet next day at 9 o'clock. The evening service was conducted by John Smith, Peter Shertz and Noah Metzler.

FRIDAY MORNING.

We were glad to see the brethren J. F. Funk, Yost Miller, Jonathan Troyer, John Yoder, John Nuebaum, in our midst as they were not with us on Thursday.

J. S. Coffman opened the meeting by Scripture reading and prayer. * Question 3 was read and discussed at considerable length. A motion to table the question was lost. The question was then changed to read as follows: Is it consistent to establish missions conjointly with those who do not uphold the principles which we advocate?

Resolved, That it is inconsistent for us to compromise the doctrines of Christ by establishing such missions.

Question 4.—Is it advisable for our ministers to fill appointments for ministers of denominations who sanction secret orders, conformity to the world, etc?

Answer, True ministers are instant in season and out of season, and should preach the word wherever they have opportunity, presenting the whole truth of the Gospel. It would, however, be detrimental to the doctrines of the Bible as we interpret them to have our ministers preach under the circumstances of this question if they should thereby labor in other churches as though they were in full fellowship with them. Good judgment should be exercised in this matter. Acts 16:5, 6; 2 Tim. 4:2.

Question 5. What is the relation of the church to the bishop and what authority has each over the other?

Answer, The bishop is to feed the flock, be an ensample in all things, have the oversight of the church and be one of the body. The church should stand by their bishops, obey them in all things so long as the bishops act in accordance with the word of God. No one, whether bishop, minister, deacon or laymember, has individual authority over another, but the authority rests in the church collectively. Each

in the absence of S. F. Coffman J. S. Coffman was elected secretary in his stead.

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should look after the spiritual welfare of the whole church.

The Sunday School Conference program was then read and approved, after which conference adjourned till one o'clock.

AFTERNOON SESSION.

After the congregation had sung a hymn, and prayer was offered by Sam. Yoder, the conference proceeded to discuss question 6.

What is the teaching of the Scriptures and the position of this conference with regard to holding secular offices? We are to press toward the mark for the prize of the high calling of God in Christ Jesus who said my kingdom is not of this world; also, render to Caesar the things which are Caesar's. The apostle said, "Be not unequally yoked with unbelievers"; also, "Have no fellowship with the unfruitful works of darkness"; also, "Come out from among them and be ye separate, saith the Lord."

From the above, and other texts this conference holds that we should keep ourselves free from such offices where the officer is required to administer oaths, sue at law, etc.

General business was next in order. D. D. Miller gave a short report of his work as state evangelist. J. P. Smucker was appointed to that position for the next year.

D. D. Miller was appointed to preach the next conference sermon.

D. D. Miller, J. S. Hartzler and J. H. McGowan were appointed to arrange questions for the next conference.

Andrew Hosteler was appointed corresponding secretary.

On motion, the moderator was asked to appoint a committee of two who are to work conjointly with a committee appointed by the Mennonites which committee is to confer with the governor of the state regarding exemption from military duty on account of the gospel principles of non-resistance to which we hold.

J. S. Hartzler and D. D. Miller were appointed.

D. J. Johns was appointed a delegate to the Western conference to be held in October.

The following resolutions were then passed.

Resolved, That we, the people of the Maple Grove congregation, hereby offer our vote of appreciation to the ministers, brethren and sisters from abroad for their presence and help in this conference.

Resolved, That we as ministers, brethren and sisters from abroad hereby heartily thank the congregation of this place for the kind reception and the hospitalities shown us during this conference session.

After a few touching farewells remarks by several of the brethren Bro. J. S. Hartzler offered the closing prayer.

Many spoke of the conference as one of the most edifying they had ever attended.

The following bishops, ministers and deacons were present:

J. P. Smucker, Goshen, Ind.
John Smith, Mennora, Ill.
J. F. Funk, Elkhart, Ind.
Benjamin Gerig, Smithville, Ohio.
D. J. Johns, Goshen, Ind.
Jonathan Kurtz, Ligonier, Ind.

MINISTERS.

C. K. Yoder, West Liberty, Ohio.
Jonathan Hartzler, Huntville, Ohio.
Peter Shertz, Low Point, Ill.
Peter Garber, Metamora, Ill.
J. S. Coffman, Elkhart, Ind.
S. Hartzler, " "
S. F. Coffman, " "
Samuel Yoder, " "

John Kauffman, West Liberty, Ohio.
J. D. Miller, Middlebury, Ind.
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Noah Metzler, South West, Ind.
Jonathan Troyer, Emma, Ind.

DEACONS.
John Nuebaum, Goshen, Ind.
John Yoder, Emma, Ind.
Peter Conrad, Smithville, Ohio.
Andrew Hosteler, Middlebury, Ind.

MINUTES

of the Second Meeting of the Trustees of the Old People's Home.

In accordance with the action of the meeting held at the home of David Garber on Dec. 27, 1897, the following named brethren met at the home of D. C. Amstutz, near Marshallville, Ohio, May 21, 1898, to take action in the furtherance of the Old People's Home.

Present: D. C. Amstutz, Jesse Good, John Blosser, and Noah Blosser.

The brethren M. S. Steiner and G. L. Bender were absent.

The opening devotional exercises were conducted by John Blosser, after which, in the absence of Pres. M. S. Steiner, J. S. Coffman was chosen to preside at the meeting. J. H. Amstutz and Jno. Blosser were chosen to assist the recording secretary. J. S. Coffman read a letter from Pres. M. S. Steiner, containing suggestions with reference to this meeting, also a letter from absent Financial Sec. G. L. Bender, concerning his success in soliciting funds for the Home. This was followed by the reading of the minutes of the previous meeting which were approved.

Members of the Board reported a number of persons desiring admission to the Home.

On motion it was resolved to apply the money received to erect buildings for the Old People's Home. The plans of building, etc., was considered at some length. Resolved that the building shall be begun at the cottage plan.

On motion it was left to the Building Committee to decide on size, number, and style of cottages, planning of grounds, etc., for the Home.

Fred Geiger was released from Building Committee as he requested, and A. K. Kurtz of Smithville, Ohio, elected in his stead.

It was suggested that the next meeting of the Trustees be held just before the next Ohio S. S. Conference, due notice to be given.

David Garber, John Blosser, and Allen Rickard were appointed solicitors in their several districts in which they were appointed evangelists to solicit funds for the O. P. Home.

On motion the Building Committee was instructed to build a cottage as soon as sufficient funds are received.

Resolved, That the secretary submit the minutes of this meeting for publication in the HERALD OF TRUTH in both the English and German papers. A copy of rules, etc., for admission of

inmates to the Home and House Rules were read for the consideration of the meeting.

D. C. AMSTUTZ, Rec. Sec.
J. H. A., Ass't.

DEATHS.

Lantz.—On the 11th of May, 1898, near Waupacum, Miami Co., Ind., at the home of Emanuel Shrock, will, wife of Ray Milton, son of Emery and Lizzie Lantz. Buried on the 13th at the Zion graveyard, funeral services conducted at the Zion church by J. S. Horner in English and A. J. Troyer in German from Phil. 1:21. Little Ray's mother preceded him to the spirit world Nov. 24, 1897.

Grave.—On the 2d of May, 1898, in Howard Co., Ind., of lung trouble, Pearl May, daughter of Time and Nancy Graff, aged 7 months and 24 days. Funeral on the 4th at the A. M. meeting house. Services conducted by J. S. Horner from Jer. 31:15, in English and German by N. Spill, Rev. 14:1-7. May God ever bless the bereaved parents and bring them nearer to Him.

Lauber.—On the 12th of May, 1898, Emma B., daughter of Christian and Bina Lauber, aged 2 years, 7 months and 21 days. She leaves her parents, one brother and two sisters to mourn her early death. The little one was very fond of singing, and often sang "Gott ist die Liebe" (God is love). Emma was a dear obedient child. Her last words were, "Emma going home." God comfort the bereaved family.

Heitzler.—On the 14th of March, 1898, near Churchtown, Cumberland Co., Pa., Abraham Heitzler, aged 82 years, 6 months and 17 days. Bro. Heitzler was born in Lancaster Co., moved to Cumberland Co., many years ago. He was a consistent member of the Mennonite Church, and did much to help build up the church. He was a devoted father and a kind mother, and was buried in the church cemetery, followed by a very large number of people. Funeral was conducted by Isaac Eby and J. M. Herr.

Wickenbier.—On the 21st of May, 1898, in Milton Grove, Lancaster Co., Pa., Paul, son of Leopold and Emma Wickenbier, aged 1 year, 2 months and 6 days. He leaves father and mother, five brothers and three sisters to mourn his early death. He was buried on the 23d in the Milton Grove cemetery.

The funeral services were held at the home of the family, conducted by Benjamin Hosteler in German, and Martin Rutt in English, from the text Isa. 11:9, last part. He was a dear beloved child, but they can comfort themselves with the thought that Jesus has prepared for the children a home where there is no more sorrow, nor crying, nor death.

Go to thy rest, fair child!
Go to thy dreamland,
Where yet so gentle, undisturbed,
With blessings on thy head.

Before the heart had leaped
In waywardness to stray;
Before the feet had ever turned
The dark and downward way.

Because thy smile was fair,
Thy lips and eyes so bright,
Because thy loving cradle care
Was such a dear delight.

Shall love, with weak embrace,
Thy upward way detain?
No! gentle angel, seek thy place
Amid the cherub train.

Leaman.—On May 25th, 1898, in Witmer, Lancaster Co., Pa., Sister Anna, wife of Bro. Isaac Leaman, aged 73 years and 25 days. She leaves a sorrowing husband, six children, nineteen grandchildren, and four great grandchildren. Sister Leaman had been feeble for about two years. She bore her sufferings with Christian fortitude until the very end, and how thankful we are that we sorrow

not as those who have no hope. Peace to her ashes. Funeral services by the brethren John L. Landis and Joseph Heitzler, at the Shumpton meeting house, where interment was made. Text, 2 Tim. 4:7, 8.

Gluck.—On the 5th of Dec. 1897, Sister Anne, wife of Jacob R. Gluck, aged 20 years, 1 month and 10 days. She had been sick for 4 weeks, but bore her sufferings with patience and meekness. She was a devoted Christian, trusting in the Lord, and was ever expressing her will in the Lord would make it. She was a member of the Amish Church. She expressed a special request that her husband and child should meet her in that better home. She told her father that she was prepared to meet her mother, brothers and sisters in heaven. She leaves a deeply bereaved husband, one child, father, two sisters and two brothers, three having preceded her to the world beyond.

Services were conducted by Jonathan Kauffman and Daniel Esh on the 8th of December.

My husband, do not grieve for me,
Do not lament nor mourn;
For I shall with my Savior be
When you are left alone.

Dear sisters, if you looked for me,
And oft you saw me come;
But now I'm gone from hence away
To my celestial home.

My brothers, do not mourn for me,
Do not weep nor grieve;
Where parting tears no more we'll see
And where there is no parting.

Set, G. A. COUSIN.

East.—On May 22d, 1898, near Bird Island, Lancaster Co., Pa., of cancerous affection, sister Rebecca, wife of Pres. Daniel East, aged 60 years, 3 months and 10 days. She leaves her husband, twelve children and many grandchildren. Mother died with a bright hope and full assurance of the life beyond. She was a devoted member of the Amish Church, esteemed by all who knew her. Her death was unexpected at the time, as she was a dear obedient child, and had been at the hospital at Mannheim for twenty weeks, but returned home four weeks before her death. On Sunday morning about 10 o'clock she was taken violently ill and in an hour she had calmly passed from this world to the world beyond. A large company of sorrowing friends and relatives followed the remains to the grave. Funeral services were conducted by Benjamin Stoltzfus and Christian King.

Our mother dear has left us,
Here in our humble home;
She went to live with Jesus,
No more on earth to roam.

Yet we hope again to meet her,
In that heavenly home so bright,
And sing praises to our Savior,
With the saints all robed in white.

Oh it is very lonely
Since her lovely voice is still,
But yet we will not grow despondent,
For we know it was God's will.

A home without a mother,
How sad it makes us feel;
But if we trust in Jesus,
He will all our sorrows heal.

A FRIEND.

Miller.—On the 21st of May, 1898, near Carlisle, McLean Co., Ill., of cancerous affection, of old age, Peter Miller, aged 80 years, 10 months and 5 days. He was born in Bavaria, Europe, came to America in 1865, united with the Mennonite Church in his youth, was married in 1874, which union was blessed with ten children: two sons and two daughters preceded the father. He leaves his companion, three sons and three daughters, also twenty-three grandchildren and five great-grandchildren to mourn his death. Buried on the 23d at North Danvers, where many friends met to pay the last tribute of love to a dear

friend. Funeral services in English by Joseph King, and in German by Joseph Stuckey.

King.—On the 11th of May, 1898, in Chenoa, McLean Co., Ill., of heart disease, John King, aged 61 years and 6 days. He leaves a widow, one son and six daughters to mourn his death. He was born in Baden, Germany, came to America in 1840, was married to Jane, with his parents in America in 1840, settled in Chenoa, Ill., later he moved to McLean Co., Ill. He united with the Mennonite Church in his youth, and was a faithful member. He was married to Lydia King in 1854. In 1864 they moved to Livingston Co., where they acquired a beautiful home. In 1892 they moved to Chenoa to spend the evening of their lives. He leaves also six brothers and one sister. Funeral services by Valentine Strubhar, A. Vercler and Peter Schantz.

ITEMS.

PEACH LEAF CURL AND PLUM POCKETS.

The Purdue, Ind. University Agricultural Experiment Station sends out the following bulletin, which will no doubt be of special interest to many of our readers:

"All over the State of Indiana, the peach trees are this season quite generally injured by abnormal development of the leaves. They become thickened, much pulled up, blistered, and with a whitish bloom on the surface of the affected portions. These distorted leaves will finally drop off, and often the fruit on account of the weakened condition of the tree, drops also. Healthy leaves after a time replace the diseased ones, and in the latter part of the season the trees regain a normal appearance."

This disease is known as "leaf curl," and is caused by a fungus that penetrates the tissues, and on the surface forms spores so abundantly as to make during any season, however, does not come from the spread of the spores, but from the fruit of the fungus that lives over the summer and winter in the ends of the twigs and buds. Although the trees are not broken up again from an attack of "curl," yet they really carry the disease in their tissues until the next year, when it breaks out again in the young leaves. Some seasons are more favorable to its development than others, but a tree which once shows the disease is likely to have more or less "curl" every year.

No effective remedy is known. Spraying with Bordeaux mixture as soon as the disease shows, checks the distribution by spores somewhat, and cutting off the twigs and limbs bearing the curled leaves gets rid of some of the perennial part of the fungus; but the most thorough attention only partially checks the disease and it is doubtful if the results pay for the effort.

Fungus diseases are known as diseases produced by very similar fungi. The spring growth, sometimes the leaves, but not the fruit, are distorted, curled, and whitened, and greatly distorted, the young stems occasionally becoming a half inch to an inch thick, and hollow. In other cases the fruit is similarly affected. The plums are paler, more elongated, soft and hollow, without a trace of the disease. These are often called "plum pockets," and sometimes "bladder plums."

Like the peach curl, this disease winters over in the ends of the twigs, and a tree once attacked will be likely to show the disease from year to year. But as a rule only a few branches of a plum tree are attacked, and cutting away these branches in the winter checks the disease. No other remedies are known." J. C. ARTHUR, Botanist.

WHAT a difference between the religion of Mohammed and of Christ! that of Mohammed instigated and murdered, and that of Christ teaches love and kindness to all mankind.

LIMITING GOD.

It is said that George Muller, the great philanthropist, who died several weeks ago, at first prayed only for small things, and consequently God simply kept pace with his expectations. One day he read these words: "When thy mouth wide and I will fill it." Then the thought flashed over his mind: "I have been limiting God." And from that day he learned to "Attempt great things for God and expect great things from God." We all know how God honored his faith.

It is to be feared that too many Christians are limiting God by their unbelief. What does Matthew 13: 28 say? "And he did not many mighty works there because of their unbelief." So unbelief is preventing God now from doing His will among us. O the possibilities of faith! All things come to those that believe. O, if we only had faith like the grain of mustard seed, we could remove mountains. But why does that mountain of trial, of temptation, of discouragement, seem immovable? Because of our unbelief.

In the 7th Psalm the conduct of the Israelites is summed up in these words: "Yea they turned back and tempted God and limited the Holy One of Israel."

In most cases a parallelism can be drawn between the experiences of the "chosen people" in those early times and the Christian life of to-day. History frequently repeats itself. Why is it that Christian people to-day are not more aggressive? Why do they not rise up and take the land? Why is it that our missionary activities are comparatively weak and backward? The answer is clear: Because we, like Israel of old, are limiting God. We are standing in the way of Christian progress.

Other Christians limit God by their worldliness. God can use only that portion of our lives which is unreservedly consecrated to His service. How many close up the channel of grace with the dregs of the world. Worldliness among Christian people does much to retard the progress of the kingdom of God. The world is so large that when we crowd it into our hearts there isn't much room left for God.

If we Christians realized how much we were standing in the way of the advancement of righteousness in the world, and thereby limiting God, we would cover ourselves with sackcloth and ashes and say: "Lord, have mercy upon my infirmities!"—Zion's Watchman.

ENCOURAGE ONE ANOTHER.

It is the duty of all Christian people to encourage and help one another.

If we can say a word to help some person who is in trouble, who is discouraged and down-hearted, how gladly we ought to do it. But how often do we neglect to do this, thinking sometimes that we have no influence with them, when many little words, spoken in kindness and sympathy would be a great help.

We should always be ready to do the smallest act that would be helpful to others.

We cannot all do great things, but everyone can do something and there are so many little things that we can do for others if we will, which will make them happy and make us happy by doing them.

Then how often do we find ourselves censuring others for some wrong that they have done, when we as Christians ought to be giving them encouragement to do better. There is no one perfect, no one above making mistakes, and while we condemn some one else for his wrong-doing, perhaps we ourselves have done the same or something just as bad. If we would only show ourselves more to people who seem to have so few faults, they would be grateful for our sympathy, and we would have more influence with them. So if we have the Spirit of God and His love in our hearts we will try to help one another instead of searching for faults. We may not spend our time in looking for the mistakes of some one else, but we should try to do that which is pleasing in the sight of God. Let it be our mission here to do all the good we can and give a helping hand to those who are down; then can we feel that we are doing our duty as Christian people, and show to the world that we are true followers of Jesus.

Let us live that no one can reproach us for neglecting to do our duty.—The Christian Conservator.

THE utter futility, not to say wickedness, of oaths even as administered in our courts of justice was prominently illustrated again the other day in a Philadelphia court. A councilman under oath denied having any knowledge of a certain nefarious bill through council, and stoutly stuck to his denial till he found the court knew he was lying when he himself admitted having even himself written a round sum for his vote. Other witnesses examined at the same time gave evidence of a like duplicity. And the same thing is occurring daily all around us. Men, and women too, go on swearing before magistrates and in courts, until to a casual listener it becomes sickening and to those in the business, what can it be else but hardening and deadening of the Godgiven sense of veneration for the truth. That people will swear and lie just as readily and even more so, than they will lie without swearing, is a fact which though perhaps impossible of proof is nevertheless generally admitted by those of the most extended observation in this line. The person who knows God only as represented to him in the formal oath, will not hesitate to cover evil-doing, if he can do so by adding thereto perjury. In fact he has no conception of the real import of an oath. If one will not speak the truth for truth's sake, he will say what he imagines convenient for his selfish, sordid, and sinful ends, oath or no oath. On the other hand, he who knows God in and through Him whom He has sent, Jesus the Christ, his yes is yes and his no, no, and he has no use for that which is more than these, and which "cometh of evil."—The Mennonite.

WISCONSIN FARM LANDS.

There is a rush now to the choice unoccupied farm lands along the line of the Chicago, Milwaukee & St. Paul Railway in Central Wisconsin.

Good quarter sections can now be had for \$7.00 and upwards per acre, one third cash, balance to long time at current rate of interest. For further particulars address W. R. Powell, General Immigration Agent, 410 Old Colony Bldg., Chicago, Ill.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.



Wabash Line.

Going to Europe Write immediately for literature of Wabash Excursion sailing from Montreal or Boston in June. English steamships. Rate low. Party select. F. A. Palmer, A. G. P. A., 310 Marquette Building, Chicago.

The Omaha Exposition of 1898 outlasts the Centennial Exposition which occurred in Philadelphia in 1876, and is next to the World's Fair at Chicago in importance to the whole country. All of the States in the Trans-Mississippi region are interested, and our Eastern friends will enjoy a visit to Omaha during the continuance of the Exposition, from June to October, inclusive.

Buy your excursion tickets over the Chicago, Milwaukee & St. Paul R.R. An illustrated folder descriptive of the Exposition will be sent you on receipt of 2-cent stamp for postage. Address Harry Mercer, Michigan Passenger Agent, Detroit, Mich.

An Unexpected Death—"The sudden taking off of one of our most esteemed and well-known citizens, after a brief and apparently not serious ailment has cast a profound gloom over our community," is an article met with almost daily in perusing the local papers. What is the cause of these untimely terminations of life? Nothing more nor less than a defect in one or more of the vital organs, which, when complicated by a cold or other cause, produces a collapse of the entire system. Under favorable conditions the person might have lived for years in spite of the organic defect; but the conditions with which humanity has to contend are unfortunately not always favorable, in particular for weakened constitutions. Sudden changes in temperature and weather give rise to ailments, which quickly lay low those in the least susceptible to attack. How imperative then to fortify the system and make it strong—to quicken and regulate the functions of the body's organs!

For this purpose there is probably no remedy which has met with such signal success as Dr. Peter's Blood Vitalizer. Not a drug store medicine. Sold to the people direct by the manufacturer, Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill.

Good quarter sections can now be had for \$7.00 and upwards per acre, one third cash, balance to long time at current rate of interest. For further particulars address W. R. Powell, General Immigration Agent, 410 Old Colony Bldg., Chicago, Ill.

Agents Wanted to sell.

LEHMAN'S INDIAN COUGH BALSAM.

Science that dreads cough by using Lehman's Indian Cough Balsam, a new discovery for the healing of Throat, Chest and Lungs. A few doses of this Cough Balsam will alleviate the most distressing cough, cure croup, and if continued subside any tendency to consumption. It has raised cases which doctors said would die, it will cure a cough by loosening it, soothing the lungs and throat to throw off offending matter which causes the cough, thereby making a speedy cure.

GUARANTEE—If any person after using one-half bottle of this Cough Balsam finds that it does not prove satisfactory the money will be cheerfully returned by our authorized agent. No cure, no pay. The largest bottle for the money.

PRICE 25 and 50 CENTS.

Agents wanted at once. Sample and terms free. Address,

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We have tried the above medicine and found it an excellent remedy. J. F. FUNK.

HOUSES IN THE SOUTH.

Every man aims at success, some more wisely than others. For business success, the wisest man seeks the best location. The Northern farmer will find fine opportunities, great advantages in the South along the Southern Railway.

Farming land is cheap, the soil is fertile and gives heavy yields. It is adapted for grain, grasses, stock, dairy or truck farming, or orchards. The climate is mild and equable, pleasant all the year round. It is a land of health and prosperity. Garden, orchard and farm products bring good prices, and living is cheaper than in the North. Along the Southern Railway is the place for success, on the farm or in business. Information furnished, descriptive publications sent. M. V. Richards, Land and Industrial Agent, Southern Railway, Washington, D. C.

Condensed Schedule of Trains.

EFFECTIVE JAN. 1, 1898.

GOING NORTH. STATIONS. GOING SOUTH.

No. No. No. No. No. No. No. No.

26. 104. 102. 106. 101. 37.

am pm am pm am pm am pm

8.50 2.10 6.45 Boston Harbor 7.10 1.10 5.30

8.00 1.22 5.45 Niles 6.00 1.10 5.30

12.57 5.55 Grandeur 8.24 2.22 7.38

7.30 12.38 5.07 Elkhart 8.46 2.14 6.10

12.17 4.47 Goshen 9.08 2.06 6.00

A. M. 4.24 Milford Jct. 9.31 3.27

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Semi-Monthly.

ELKHART, IND., JULY 1, 1898.

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ABRAHAM B. KOLB, Editor.

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EDITORIAL NOTES.

The Son of God is the "Sun of righteousness."

A sneer is often harder to forget than a blow.

A crown of life has been promised to those who love the Lord (James 1: 12).

Bro. Samuel Yoder spent Sunday, June 19, with the congregation at Bronson, Branch Co., Mich.

We are not bound to make the world go right. Our duty consists in discovering and cheerfully doing what God would have us do.

We hope every reader will read Bro. A. A. Landis' "Word of Commendation" in another column. The book of which he speaks so highly should be in every Christian household, but especially should it be read by every Mennonite.

Bro. C. K. Hostettler, editor of the Young People's Paper, in company with his wife, spent Sunday, June 19, at the Home Mission in Chicago. Eld. George Lambert, of Wakarusa, Ind., and Mrs. Benjamin Gier of Wayne Co., Ohio, who had spent a few weeks in Illinois in the interest of the India orphan relief work, were also there.

Our Family Almanac for 1899 is nearing completion. Through the kindness of friends the ministers' list and meeting calendar have been pretty thoroughly revised. The reading mat-

ter also has been selected and prepared with much care, and in the selection we were aided by brethren who fully realize the value of pure, interesting and edifying matter for the family.

Dr. D. N. Landis and wife, of Leeksville, Pa., write that they expect to leave New York on the 29th of June for a trip through Europe and Asia. We have the promise from them of receiving correspondence for the HERALD as they proceed on their journey. We wish them a pleasant journey and a safe return. It is the Dr.'s intention to visit some of the hospitals and medical institutions of the Old World to further prepare himself for the profession in which he is engaged.

Leisure moments come to everybody. Some people may not have as many as some others have, but there is no one who has never had any. Satan, who is ever on the lookout for opportunities to lead souls astray, seems to make such moments his "office hours," and during them performs very much of his fiendish work. The question of how best to use moments during which a person can do but little else than think is well answered by Paul when he exhorts his Philippian brethren to think on things that are true, honest, just, pure, lovely, and of good report.

It gives us pleasure to present in this issue a report of the Industrial Mission established by our people of Lancaster Co., Pa., on the "Welsh Mountain" among a class of people that are as nearly heathen as it is possible to find them outside of the foreign mission field. Our Lancaster brethren have adopted a highly practical plan to better the condition of these benighted people. They are teaching them to live, which is one of the first requisites of mission work. God bless the efforts of our Lancaster brethren in their noble work for the Master.

It was prophesied that under the sway of the Christian religion every valley should be exalted, and every mountain and hill should be made low: the crooked straight, and the rough places plain or level and smooth, "and the glory of the Lord shall be revealed, and all flesh shall see it together." True Christianity does this, but on the one

hand a religion that is largely a select society excluding all but those of exalted social standing and ample wealth, and on the other hand the religion that is a mere matter of form that claims salvation in the observance of certain visible forms and ceremonies—neither of these two is the true religion. The former raises the hills and mountains of pride, while the other makes the religious ruts that make the highway leading through the desert of this life not a smooth, plain one, but rough, and not the ideal one of which the prophet spoke. The old gospel road of equality among all classes, love, helpfulness, Christian sociability is the only road which Jesus made from earth to heaven, and only those who travel on this road will ever get there.

We are glad to see the interest which some of our readers manifest regarding Georgia. A number of inquiries have already been made, and we shall be glad to answer as well as we can all questions that will be asked. We feel that in this time of liberty there is no need of going into barren plains or mountains for cheap homes when fertile land where drouths and cyclones are unknown can be bought just as cheaply and near excellent markets. In times of persecution our forefathers sought the almost inaccessible mountain fastnesses or remote places for safety, but it is not so to-day. We feel, however, that into whatever new locality our people go to settle they should not go alone, but in colonies, for it has been shown again and again that for temporal as well as for spiritual benefit the latter method is by far the better way. When one moves here and another there and a third to some other new place, each one has to contend, single-handed, with various difficulties that would be avoided were they together. Church privileges, Sunday school, social, educational, and in fact all temporal and spiritual matters, especially the latter, should be carefully weighed before a move is made to new localities.

But the fact that the Publishing House of our church is a monument of divine favors, recognized as such by those whom God has placed in charge of it, and who have, in all things, given themselves and their work into His Almighty hand, there are still those who manifest a spirit of envy and opposition to the Publishing House that seems indeed very strange, and altogether unaccountable. There are persons who for many years have maintained a spirit of antagonism against the Mennonite Publishing Company, and have improved every opportunity to awaken prejudice and create a feeling of envy and unfriendliness against it, and have in many ways impugned the motives and misrepresented the work as well as the object of the men in charge, and said all kinds of hard things about them, and these things exist to-day, to such an extent that we have been forced to the conclusion that there is a preconcerted plan among a certain class to destroy, if possible, the influence of the Mennonite Publishing Company and ruin the business. We have never before been able to realize the force of the

The Mennonite Publishing Co.—The "Mennonite Publishing Company," or "The Mennonite Publishing House," ever since it was established by John F. Funk in 1877, has had its friends and also its enemies. When John F.

words of Paul, when he declares that he was in "perils among false brethren." This is not imagination; it is indeed not an idle fancy; it is a dreadful reality. There are persons to-day who have an evil heart, and the evil in their hearts manifests itself in endeavoring to bring about the ruin of their brethren. We might well say, "How does the love of God dwell in such hearts?"

While we wish not to be understood that we fear these unkind attacks, we feel sorry for those who have given themselves over to such an unbrotherly course, and we pray that God may forgive them and lead them into a purer and better way. If any have allowed themselves to be influenced by the efforts of persons, led by this wicked spirit, to stir up prejudices and envy against the Publishing House, we hope before they allow themselves to be led to accept such things they will first make an investigation and see if things are true. The Mennonite Publishing Company is prepared to answer any charge that ill-disposed persons may bring. Falsehoods may seem to stand for awhile, but the truth will rise again.

Any charges or false reports that may be set afloat against the Publishing House should be referred to the Company at Elkhart, who is always prepared to give satisfactory explanation on any question relating to its affairs.

For the Herald of Truth.

A WORD OF COMMENDATION.

BY A. A. LANDIS.

"He ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—1 Pet. 3: 15.

This is a command given to all of us who are greatly neglected. I am positive that a great many professed Christians are not able to do this. The apostle says we shall at all times be able to give a reason to any man that may ask, and to do this we must be acquainted with the Holy Scriptures. Many people if they are asked why they observe certain ordinances can only say, "Because it is the custom of the church." This is not what God requires of us. He wants us to search the Scriptures prayerfully and live accordingly. How many sisters are wearing the prayer head-covering and cannot give a reason why they are wearing it? I am sorry to say that I have met sisters who wear the covering when they go away (and especially to church) who said they did not believe it was necessary to wear it, because the Bible said a woman's hair was given her for a covering, but that they wear it because it is the rule of the church. Such people are certainly not able to give a reason of the hope that is within them. I remember one time a man disputed with me on "Close Cover," and said, "I think such people that hold close communion had better be converted first," as much as to say that those who hold close communion are not Christians. I am sorry to say I had to tell that man have the better of the discussion simply because I was not

able to give a Bible reason of the hope that I entertained, but that was a lesson to me, and by the grace of God I could now tell a man why I think "close communion" is in accordance with the Scriptures and I appeal to you, Christian, let us earnestly search the word of God and learn the true ways of Christ. I want right here to give a word of commendation for the "Bible Doctrines." I have reason to believe God put it into the heart of Bro. Kauffmann to write a so much needed work. I am persuaded that this fills a long felt need, and nothing that has yet come to my notice besides the Bible is more needed among the people of to-day, for we have reason to believe that the people of to-day are fast falling from the right ways of the Lord, partly from lack of teaching and partly from indifference. And here is where the "Bible Doctrines" so beautifully explain the doctrines and ordinances set forth in the Scriptures, for James said (Jas. 2: 10), "For whosoever shall keep the whole law and yet offend in one point he is guilty of all." Here we see the importance of keeping the ordinances and commands and live a life wholly resigned to God, and the "Bible Doctrines" so explicitly explain this that in my estimation they are of unlimited value and a copy should be in every Christian home.

I do not wish to be understood that I am trying to write an advertisement about this book to make sales for the publishers, but I feel it my duty to speak a word of commendation for it and think every one of us that know what the book is like ought to make an effort to circulate it wherever we can, for this book is more than I, as one of God's most humble and insignificant servants, can say about it. May God bless the good work it may pray.

Murrell, Pa.

For the Herald of Truth

WHAT SAITH THE APOSTLE SIN?

BY J. L. WINEY.

Not "What saith mankind?" for they may drift from the old landmarks. But "What saith the Scriptures?" It is safe to ask God when we want light. Men have misquoted us, but God never. Sin is the only thing God hates. Sin is the only thing Jesus came to save us from. Sin alone bars out of heaven. Sin is the cause of all our woes. O may we be wide awake concerning its deadly poison. God says all unrighteousness is sin, and Paul says, "If any man be of Christ Jesus he is a new creature; old things have passed away, and behold, all things have become new." Jesus said, "Marvel not that I said unto you, Ye must be born again."

The angel said, "Thou shalt call his name Jesus, for he shall save his people from their sins." John says, "If we confess our sins he is faithful and just to forgive our sins and to cleanse us from all unrighteousness."

"The wages of sin is death." "The soul that sinneth shall die." "He that sinneth is dead." "He that sinneth hath not seen him neither known him." "A good tree can not bring forth evil fruit; neither can a corrupt tree bring forth good fruit." "We know that whatsoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

How shall we overcome sin? "I write unto you, young men, because ye have overcome the wicked one." "Resist the devil, and he will flee from you." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Come out from among them and touch not the unclean thing, and you will receive you." "Draw nigh to God and he will draw nigh to you."

"Cleanse your bands, ye sinners, and purify your hearts, ye double-minded." "He afflicted and mourn and wept." "Alein from fleshly lusts which war against the soul." "He that forsaketh all can not be my disciple." "How can ye believe who receive honor one of another and not the honor which cometh from God only." "He that believeth on me as the Scripture hath said, out of his body shall flow rivers of living water." "Abstain from all appearance of evil." "He that is dead is freed from sin." "Ye are dead, and your life is hid with Christ in God." "Reckon yourselves to be dead indeed unto sin, but alive unto God."

"And every man that hath this hope in him purifieth himself even as he is pure." "He that saith he abideth in him ought also to walk even as he walked." "Ye are holy, for I am holy." "Blessed are the undeviled in the way." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "A double-minded man is unstable in all his ways." "For let not that man think that he shall receive anything of the Lord." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service; and be not conformed to this world, but ye transform yourselves by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." "He not deceived, God is not mocked." "In the last days they will not endure sound doctrine." "Put on the Lord Jesus Christ and make no provision for the flesh, to fulfill the lust thereof." "Little children, keep yourselves from idols."

Yours for Bible separation from the world.
Birmingham, Kan.

LABORING IN PRAYER.

"Laboring fervently for you in prayer." (Col. 4: 12).

This expression is a high-water mark on the subject of prayer. I would rather train fifty men to pray than one hundred and fifty to preach. If through the fellowship of prayer we can get God to work through man, it is better than getting man to work. Look at some other words in the Bible about prayer. There are three special words used in the New Testament in regard to prayer, each of which has a wonderful lesson. The first one is in 1 Pet. 4: 7, "Be sober and watch unto prayer." Primarily this means, be not intoxicated with wine; but men are intoxicated with pleasure, with business or vanity, quite as much as with wine. The second is in Corinthians: "When you pray, be in joy." Do not be hurried. The dew falls only when the

atmosphere is still. The heavenly dew cannot fall if obstacles are hurried and busy all the time. The lesson is, do less that you may do more. To have leisure does not mean to take a long time. Some people will pray for an hour and not be at leisure. Make prayer the great business of your life. The third word is in Colossians: "Make prayer a matter of life and death." These words are taken as the rule of the Christian life, and prayer will be—

1. Very largely a secret matter. A man with this view of prayer will not wear his heart on his sleeve. He will not speak much of it.

2. It will be self-denying. The truly praying man will keep his body under, and will even curtail sleep in order that he may have time for prayer.

3. It will be a sustained habit. Not merely an impulse, but a current—a life, and not a feature of life.

4. It will be Spirit-taught. One can never know how to pray unless he can pray in the Holy Ghost. We must give ourselves to the Holy Ghost.

5. This kind of praying will be successful. We shall pray earnestly and outstretching, with empty hands held out for a blessing; and those for whom we pray will be brought to Christ. Lord, teach us to pray.—Rev. G. H. C. McGregor.

ILLINOIS CONFERENCE.

The Illinois Conference was held at the Union M. H., near Washington, Ill., on the 27th of May, 1898.

Conference convened at 9 o'clock A. M., opened by singing, exhortation and prayer.

Bro. J. F. Funk was appointed moderator and Bro. Daniel Kauffman assistant secretary.

The following bishops, ministers and deacons were present:

BISHOPS.

John F. Funk, Elkhart, Ind.
Dan'l Kauffman, Versailles, Mo.
P. V. Lehman, Goshen, Ind.
John Nee, Morrison, Ill.
John Smith, Metamora, Ill.
Andrew Schrock, Metamora, Ill.
Joseph Bueck, Tiskilwa, Ill.
J. C. Birky, Hopdale, Ill.
M. Kinsinger, Washington, Ill.

MINISTERS.

A. I. Yoder, Chicago, Ill.
J. S. Lehman, Elkhart, Ind.
Philip Nee, Sterling, Ill.
Peter Unzicker, Cullom, Ill.
C. S. Hauder, Cullom, Ill.
L. J. Lehman, Alpha, Minn.
John Rath, Sterling, Ill.
John McCulloch, Morrison, Ill.
Henry Weldy, Waukasus, Ind.
J. B. Smith, Garden City, Mo.
J. S. Shoemaker, Dakota, Ill.
Chr. Riser, Eureka, Ill.
Peter Sommer, Washington, Ill.
J. P. Schmidt, Groesbe, Ill.
Dan'l Orendorf, Flanagan, Ill.
P. D. Schertz, Metamora, Ill.
Peter Schertz, Washington, Ill.
Peter Garber, Roanoke, Ill.
S. Garber, Tremont, Ill.
P. Zimmerman, Roanoke, Ill.
Chr. B. Riser, Eureka, Ill.
Chr. Schertz, Eureka, Ill.

DEACONS.

Jacob Kinsinger, Kruger, Ill.
Abr. Burkhardt, Sterling, Ill.
H. T. Nee, Morrison, Ill.
Chr. Haun, Cullom, Ill.

Dan'l Rote, Morton, Ill.
Joseph Schertz, Eureka, Ill.

Bish. John F. Funk gave the principal conference address, after reading Eph. 4: 1-20.

The following is a synopsis of the same:

The object of our meeting together in this conference is a very important one—a work on which depends largely the prosperity of the church. We have met to confer with one another, to adopt and devise such measures as may be essential to the extension of Christ's cause, and to the upbuilding of His church.

The minister of the gospel occupies a very responsible position; he is an ambassador in Christ's stead, to point the children of men to the way of truth and life.

Wonderful is this responsibility when we consider the word of God to the Prophet Ezekiel (Ezek. 33: 8, 9). If we fail to warn the sinner of his peril and he die in his sins, his blood shall be required at our hands. Terrible indeed will be the consequences at the day of our calling. Souls are perishing every where.

We should put forth every effort to rescue them, when we consider that one soul is of more value than the world with all its honor, glory and wealth.

It is well to give heed to Paul's admonition to Timothy (1 Tim. 4: 16), "Take heed unto thyself; unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

We need to carefully examine ourselves to ascertain whether we are sincere and whether our motives are pure and right. I believe there are ministers in the Mennonite Church who lack sincerity and pureness of purpose, and who are unsteady in the faith. The sooner such ministers sever their connections with the church the better.

Our success as ministers and teachers in the church of Christ depends altogether on our faithfulness in His service. If we teach and preach in order to become popular or to win the honors and applause of men, and for convenience's sake ignore part of the eternal truth, we shall never succeed and miserably fail in the end.

Woe is me! If I preach not the gospel in all its purity. Woe is me! If I warn not the sinner and point him to the way of life. Woe is me! If I fail to practice what I preach. May we ever exemplify our own preaching and teaching.

There is a tendency among some of our people, and ministers at that, to become altogether non-sectarian, to discard the name Mennonite. This proves disloyalty to the church. We believe that the doctrines and principles of the Mennonite Church are founded upon the word of God, upon nothing more, and nothing less.

If we are to keep good Mennonite ministers we are gospel ministers; on the other hand, if we are ashamed of our church name, with such a foundation and underlying principles, we are in the true sense ashamed of Christ and His teaching.

DOCTRINES.

The fundamental doctrines on which hinges our salvation are repentance and conversion. We are charged by some of lacking these two essential principles. These charges are false. This true, there are members of the Men-

nite Church who know nothing of true repentance toward God, there are even ministers who are sadly lacking along this line. But what is true of our church is equally true of the apostolic church.

We would rejoice to see it otherwise. May our sermons to the unawakened begin with repentance and conversion, continue and end with the same theme, laying special stress on true conviction of sin, faith in the Lord Jesus Christ, forgiveness of sins through faith in the atoning blood, and a thorough change of heart and mind, that it may not be said of our people that they lack these essential principles. Some say, only believe and thou shalt be saved. Faith without works is dead, said the apostle James; true faith is made manifest by works.

Our Lord's commission is to teach men to observe all things whatsoever He has commanded us.

Our ministers should make a thorough study of God's word and the doctrines of the Mennonite faith. We need to know all about our church and its doctrines and compare them with the word of God (the Bible). We need to instill into the minds and hearts of our children while quite young the true doctrines and principles of the Christian religion, if they are to stand firmly upon the sure foundation and be a power for good in time to come.

DISCIPLINE.

Some claim a church discipline is unnecessary, and we have no right to maintain it. They say, if members become unruly forgive them. We are in duty bound, according to the word of the Lord, to make restitution for all our wrong doings.

We should freely forgive those who trespass against us, if they repent. If their wrong, ask our forgiveness, and promise to do better. Christ's teaching in Matt. 18th chapter, should be closely followed, to adjust all dissatisfaction that may arise between brethren.

The church is vested with power to bind and power to loose. That which the church binds on earth is bound in heaven, and that which the church shall loose on earth shall be loosed in heaven. According to Christ's teaching it means something when the church is called upon to excommunicate anyone from church fellowship.

Only those whose hearts are full of selfishness and worldlyness object to the church discipline.

All those who are perfectly submissive to the teaching of the Bible, whose hearts are pure and good, and are laboring for the upbuilding of the church of God, we must do all we can in the name of the Lord to overcome him.

It is not the Lord's will that any should perish, but that all should live.

We should be careful in receiving applicants for church membership. They should show true evidence of conversion to God, and not to man. If they are truly converted and engrafted into the true vine, they will bring forth good fruit, and will not be ashamed of the gospel of Christ, but will take a decided stand against all unrighteousness.

All the ministers and deacons present followed with short talks, expressing their willingness to abide by the principles and doctrine as taught by Christ and His apostles, and as set forth in the conference address.

We should be pleased to give a number of the grand thoughts brought out by our brethren, but space will not permit.

Forenoon session closed by song and prayer.

AFTERNOON SESSION.

Opened by singing "Blest be the tie that binds." Bro. Daniel Kauffman read Psalms 23, and led in prayer.

The following questions were next brought before the conference, considered and acted upon:

QUESTIONS.

1. How may our Mennonite people become more firmly established in all essential Bible doctrines?

Ans. By our ministers getting rid of the idea that preaching doctrine is not preaching Christ, and also confining themselves to Bible truth while preaching. By encouraging all our people to read the Bible and sound religious literature, especially our own church literature. By teaching Bible doctrine in Sunday school and Young People's Meetings.

By laying special stress upon conversion and the necessity of leading pious, holy, consistent Christian lives.

We would especially recommend that all our Mennonite people supply them with a copy of "Manual of Bible Doctrines."

2. Does this conference approve of appointing men to a trial ministry before being ordained?

Ans. We answer this question in the negative for the following reasons.

(a) The Bible contains no instance where any one was ordained for a limited time.

(b) An ordination means the setting apart for a certain field in God's service. When God calls any one to a field of labor, we do not feel justified in limiting the time.

(c) Ordinations for a limited time afford a temptation to become careless in the choice of ministers, and open a field for trouble.

No brother should be ordained to any position in the church unless he is scripturally qualified for the same.

3. Do we approve of the work of the Preliminary General Conference Meeting?

Resolved, That we heartily favor a General Conference, and that three delegates be selected to represent this conference.

The presiding bishops were appointed as a committee to appoint said delegates.

The following delegates were appointed: Philip Nee, Sterling, Ill.; Peter Unzicker, Cullom, Ill.; J. S. Shoemaker, Dakota, Ill.

4. In what way can we best preserve non-conformity to the world among our members?

(a) To be not conformed ourselves, and strive to keep our children in line.

(b) To do personal work among those who are inclined to worldliness.

(c) To properly instruct applicants for admission into the church, and admit only such applicants as are in the order of the church.

(d) To try to impress people with the fact that conformity to the world is sin.

(e) To preach conversion, spirituality, consecration and self-denial.

(f) To show that the Bible teaches non-conformity.

(g) To provide enough Christian work at home, that our children will be kept out of worldly associations.

(h) By parents giving instruction to their children, in family worship and otherwise.

5. Is it consistent for a Mennonite minister to use slang in the pulpit?

Ans. No. It is inconsistent for him to use slang either in or out of the pulpit. Neither is it consistent for any Christian to use it at any time or anywhere.

The following resolutions were next offered and adopted:

WHEREAS, Emanuel M. Hartman, having been for years a consistent member of our denomination, and as bishop of this district and pastor of this church, discharged his duties in an acceptable manner, but in an evil moment renounced his former profession, therefore

Resolved, That we deeply regret that we are put to the necessity of declaring him no longer a member of this conference, and that our united prayers go up to God in his behalf.

Resolved, That John Smith, John Nice and J. S. Shoemaker be appointed a committee to look up the United States statutes and the statutes of the state of Illinois, to ascertain whether there has been any provision made, by which our people may be exempt from military service.

Resolved, That John Nice, John Smith, Philip Nice, Benj. Herner and J. S. Shoemaker be appointed as a programme committee to arrange programme, etc., for our next S. S. Conference.

Resolved, That our next district church conference be held near Freeport, Ill., on the fourth Friday in May, A. D. 1899. Furthermore, that the S. S. conference for this district be held at the same place in connection with the church conference.

Conference closed with song and prayer.

J. S. SHOEMAKER, Secretary.
DAN'L KAUFFMAN, Secretary.

OHIO AND PENNSYLVANIA CONFERENCE.

According to previous arrangements the Annual Amish Mennonite Conference, of Ohio and Pennsylvania, met at the Walnut Creek meeting house, at Walnut Creek, Holmes Co., Ohio, May 25, 1898. John K. Yoder was chosen temporary moderator. Organization program was made by ballot, and Jonathan Kurtz was elected moderator; and Benjamin Gerig, assistant moderator; and C. Z. Yoder and S. H. Miller, secretaries. John K. Yoder, Michael Yoder and Fred Mast were appointed as a committee on resolutions. The assistant moderator then delivered the conference sermon (reading Eph. 4: 1-10) which in substance was as follows: I hope this conference has met here this morning with an object in view that will extend and promote the welfare of our church.

1st. The object of this conference should be to extend and promote Christianity, Christian courage, and to be more closely united in Christlike love.

2nd. That the true spirit should prevail that we may be endowed with power from on high.

3rd. That there is only one faith which is the true faith of Jesus Christ. With reference to charity, should we not under our different callings come from the East, West, North and South

and labor hand in hand for Christ's cause? Our exhortation should be worthy of our vocation; the spirit of love, meekness, patience, forbearance, should be more practiced in these modern times of religious liberty. We should all have the same motive in view: to honor and to glorify God; to take courage as the seventy who were sent out to proclaim the Gospel truth. We have too many professing and not enough possessing Christians to extend Christ's kingdom. There is only one Father, one Lord and faith, viz., the true faith of Jesus Christ. Let us be separated from the world in all things and labor together in harmony.

Bro. J. Kurtz then followed Bro. Gerig and said: The Lord wants us to more diligently seek and labor for Christ's cause, and above all things to promote this cause the baptism of the Holy Ghost is most essential. If we have the indwelling of the Holy Spirit, it constrains us to keep Christ's commandments.

Ministers should grow in knowledge and wisdom of the commandments and restrictions in the Scriptures, give reasons for observing the commandments, such as baptism, communion, feet-washing, prayer-head-covering, and restrictions, such as non-conformity, non-secrecy, non-swearing, and non-resistance. We do not seek salvation in these commandments and restrictions, but they are absolutely necessary to build up the church and consistently guard against existing evils that are not expressly stated in the Scriptures.

After these addresses some time was taken up by bishops, ministers, and deacons giving short addresses and expressing themselves to more firmly stand together in the faith of Jesus Christ to proclaim the Gospel in its ample and present the Gospel doctrine. The following bishops, ministers and deacons were present with a large concourse of friends.

BISHOPS.

Jonathan Kurtz, Ligonier, Ind.
Benjamin Gerig, Smithville, Ohio.
Christian Stucky, Elmira, Ohio.
John K. Yoder, Orrville, Ohio.
Michael Yoder, Mattawana, Pa.
Jonathan Lantz, Neshaanock Falls, Pa.
Frederick Mast, Berlin, Ohio.
David Beachy, Sugar Creek, Ohio.
Michael Stonaker, Louisville, Ohio.
John Zook, Neshaanock Falls, Pa.
Moses A. Mast, Walnut Creek, Ohio.

MINISTERS.

Nobertus Spoll, Amboy, Ind.
C. K. Yoder, West Liberty, Ohio.
Abraham Mast, Walnut Creek, Ohio.
John Kaufman, Mattawana, Pa.
John S. Mast, Morgantown, Pa.
Moses Stutzman, Belleville, Pa.
Joseph Hyer, Belleville, Pa.
Levi D. Miller, Berlin, Ohio.
John Hochstetler, Emma, Ind.
J. S. Coffman, Elkhardt, Ind.
David Garber, Orrville, Ohio.
John Garber, Schrock, Ind.
David Hochstetler, Belleville, Ohio.
John H. Miller, Walnut Creek, Ohio.
S. H. Miller, Walnut Creek, Ohio.
Noah Mast, Sugar Creek, Ohio.
Peter Miller, Charn, Ohio.
J. S. Gerig, Smithville, Ohio.

DEACONS.

Enoch Zook, Belleville, Pa.
Joseph Zook, Allentown, Pa.

Ell Fry, Pettisville, Ohio.
C. Z. Yoder, Wellersville, Ohio.

QUESTIONS.

1. How can we awaken a greater zeal for the salvation of souls?

Ans. By praying and wrestling with God, reading and meditating upon His word until we become filled with the Holy Ghost, receiving grace and power from on high to manifest by our faith, and works a holy love to God and the souls of men. Acts 1:4-8; Matt. 4:4.

2. Is the Bible class or Young People's Meeting when conducted in a Christian manner a benefit to the church?

Ans. Inasmuch as the young people are inclined to assemble together and are often enticed to engage in vain and idle conversation and sinful amusements, thereby desecrating the Lord's day, and since we are admonished to study the word of God and engage in singing spiritual songs, therefore we believe it to be a benefit when conducted carefully and prayerfully according to our faith in Christ. Col. 3: 16; Acts 17: 11; Psalm 1: 2; 2 Tim. 3: 14, 15.

3. Shall we not send out more laborers into the harvest field?

Ans. "The harvest is great but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." Luke 10: 2. Accordingly we believe that where congregations have brethren who possess the scriptural qualifications, more laborers should be sent out by the consent of the church.

FRIDAY MORNING SESSION

opened by exhortation and prayer by Michael Stonaker.

4. Is it expedient to defer a baptism in order to instruct the applicant in the Scripture?

Ans. The time of the instruction depends upon the knowledge and experience of the candidate. Acts 8: 26-40.

5. Will this conference kindly give its counsel on the question as to whether any or all brethren and sisters in a church have the right to invite whom they wish to preach in the meeting house?

Ans. It is the counsel of this conference that it is not edifying for members to call such appointments except by the consent of their ministers.

6. Is the Sunday school a hindrance to the church when held before the regular services?

Ans. It is the opinion of this conference when the Sunday school does not interfere with the time of the regular services that it is no hindrance, but rather beneficial.

7. How should we use our influence against the evils of society?

Ans. We should let our light shine and manifest by our works that we abhor and abstain from all appearances of evil. Matt. 5: 14-16; Rom. 12: 9; 2 Thess. 5: 22.

8. What did Paul mean by the expression to "marry in the Lord" (1 Cor. 7: 39)?

Ans. We understand by God's word and according to our church doctrine, that persons who contemplate entering into the holy bonds of matrimony should both be members of the body of Christ, and not be unequally yoked together with the unbeliever. 2 Cor. 6: 14.

9. Are divorces justifiable according to Scripture?

Ans. According to Matt. 19: 9 we understand that a separation may take place in case of fornication; but according to Mark 10: 4; Rom. 7: 12; 1 Cor. 7: 10, 11, divorces are not justifiable.

10. What is the sentiment of this conference in regard to life insurance?

Ans. Inasmuch as we are to trust in the Lord and cast all care upon Him, that we should be separate from the world, therefore we believe it to be unsanctioned. Matt. 6: 25-35; 10: 29-31; Luke 12: 16-31; Rom. 8: 32.

11. Is it consistent by the word of God for members to hold secular offices?

Ans. Christ said, My Kingdom is not of this world, and inasmuch as we profess the doctrine of non-resistance we deem it inconsistent for members to seek or hold such secular offices which we as defenseless Christians do not need. John 18: 36.

12. Why teach the doctrine of non-resistance?

Ans. It is taught because it is one of the deepest underlying Christian principles given by the Prince of peace under the new dispensation, and if practiced it will transform us into meek, peace-loving, unassuming followers of the meek and lowly Jesus of Nazareth. Matt. 5: 44; Matt. 7: 12; Matt. 26: 52; Rom. 12: 21; Thess. 5: 15.

MISCELLANEOUS.

Resolved, That this conference appoint a committee of three, to co-operate with a committee appointed by the late conference at Orrville, Ohio to appeal to the Governor of the state of Ohio at the proper time in behalf of the Mennonites with reference to our position on the doctrine of non-resistance.

Inasmuch as the preliminary meeting of the General Conference has cordially invited the bishops of the several churches to attend the General Conference, therefore be it

Resolved, That this conference grant such bishops the privilege who desire to go, and wish them God's blessing.

Resolved, That Brother John Sumner of Paris, Ohio take charge of the Canton, Ohio congregation.

Resolved, That we as visitors here with express our sincere thanks to the congregation at this place for their love and friendly hospitality manifested toward us while in their midst.

C. Z. Yoder, C. K. Yoder, and John R. Zook were appointed a committee to determine time and place to hold the next annual conference.

C. Z. YODER, Secretary.
S. H. MILLER, Secretary.

OHIO CONFERENCE.

The Annual Conference was held in Martin's M. H., Wayne Co., Ohio, May 19th and 20th, 1898.

Conference opened by singing, reading Titus 2, and prayer by John Burkholder.

J. J. Buchwalter stated the purpose of the conference.

J. M. Shenk was elected assistant moderator and J. S. Coffman, assistant secretary.

The minutes of the 1897 conference was read by the secretary and approved. Conference sermon by J. M. Shenk. Grace and peace be multiplied to you, through the knowledge of our Lord Jesus Christ.

My wish is that we might go away from here better qualified for our work than we have ever been before. I have

been much edified by the reading of the minutes of our last conference. May we have another season of grace and enjoy showers of blessings.

While I stand before you a weak instrument and try to give the conference address will you pray for me? Read 1 Cor. 3. The apostle did not lay another foundation than that Christ had laid; so we should be laborers together with God. We should all be laborers—builders—both on the same foundation. This admonition comes to us in Eph. 4: 14, 15. This work should be considered as concerning all. Too often it is considered as referring only to the ministers. I have lately been much impressed with this fault, but I seek to take a part of the fault upon myself. Much interest is lost by us not giving the proper instructions and admonitions.

I know I can not always present the truth in the best possible way, when I see the disinterestedness when presented in the best possible way I conclude there is a fault somewhere. The whole body of members should be edified. To myself and fellow-ministers I would say, There is one epistle that is for ministers: "Ye are our epistle." You can usually tell what is the order of a minister's teaching by the congregation or conduct of the members. The congregation should be instructed that all who see them, would see that Christ has been preached to them. Every minister of the gospel should imitate the Master by going before and showing the character of a true Christian.

We as ministers should have an earnest yearning to see more done to build up the cause; we should not be satisfied with what has been done and what is being done in our Christian effort.

May we be inspired in this conference to greater effort? I wish to present some things concerning the doctrines which we as people especially teach. Let us notice repentance and faith as fundamental teachings. They are the important fundamental principles to begin with; God promises on these a new heart, and a new life. God promises to make new creatures of those who submit to His workmanship, created in Him to good works. Too many are trying to commend themselves to God by their good works. Persons should work because they are saved; not to be saved.

One class do what they do because the love of God is in their hearts; another class would not think of obedience to God if they knew they had twenty-five or thirty years to live.

One of the most important things in our work is to get sinners to see that they should serve God because of a thorough conversion.

Let us notice the fruits of regeneration which they appear in the doctrines which we teach.

These prove with unmistakable evidence the reality of the Christ life in us, the workmanship of God everywhere bears a likeness to the Creator. Do you imitate Him who created you?

On these principles are founded the doctrines of non-conformity to the world, non-secrecy, non-swearing of oaths, etc. God's love does the same work in us that it does in God Himself.

How inconsistent it would be to call Jesus the Lamb of God if He had resembled the world! To every preacher He says, "Behold I send you forth as

lambs among wolves." We are to be wise as serpents and harmless as doves. This shows out the non-resistant doctrine; this is not simply Mennonite doctrine, it is for all; it is gospel doctrine. Jesus takes natural things to illustrate the spiritual. If a man smite thee on thy right cheek turn the other also. If you can not do this it is evident that you are not right in the sight of God.

If one sue thee at the law and take away thy coat let him have thy cloak also. You must be able to do this and also to pray for your enemies. It is utterly wrong and inconsistent for one to take up the carnal weapon to slay his fellow-man. Were it not that others take the opposite we would not need to mention the fact that the horrors of war are inconsistent. Every brother and sister must be in possession of the principles of non-resistance. God's plan is so perfect that we need not stop to question whether the doctrines of Christ are for this time or not. How can the swearing of oaths have anything to do with non-resistance? Can we fail to fulfill our promise or tell that which is untrue if we have the law of God in our hearts? We impress on our hearts always to keep a promise. If it can not be done at the time always give a reason or explanation. Make satisfaction.

Non-secrecy should be set forth clearly and forcibly before the people. Nothing should be done in secret; the love of God in us prompts us to love all men, not simply those of a favored society.

The church is an organization that is perfect and all sufficient and outside of His church we can not organize to do anything that will please Him.

Non-conformity to the world is also founded on the same principles, of the love of God. The work of the Lord Jesus on earth was to seek and to save the lost.

God being perfect in wisdom, knew just what spirit should be in His people that they might have the greatest influence over the lost; the word does not allow any compromises. It does not mean, Do not be much conformed to the world, but be not at all conformed to the world. We must stand firmly, unmovably on the foundation of Christ and make no compromise.

God so loved the world that He wants to reach them. This is why we are earnestly admonished not to be conformed to the world. Numberless are the instances before us to prove that the non-conformed people have a mighty influence over lost souls.

The ordinances all have their symbolic meaning and have their place in our faith and practice. The world has a right to expect of us that these things symbolized should have a formation in us. I am sometimes grieved to see outward forms, as communion and simplicity of attire, observed, and the principles symbolized are sadly lacking.

What is the salvation of the holy kiss? Is it a holy kiss? It can not be unless the one who practices it is a holy being. I was much impressed by reading a book in which the writer is believed to be far in advance of most teachers. He had spent many hours on these of these places. At a previous conference the ministers were urged to look up mission posts. Now what must we do with them when we have them on our hands?

We lack. The new man is renewed day by day.

Further remarks were made by the bishops, Horst, Burkholder and Funk.

Bishops present:
Michael Horst, Orrville, O.
John Burkholder, East Lewistown, O.
John F. Funk, Elkhardt, Ind.

J. M. Shenk, Elida, O.
Jonathan Kurtz, Ligonier, Ind.
D. C. Amstutz, Marshallville, O.
I. J. Buchwalter, Dalton, O.

Ministers accepted the teaching of the doctrines and also reported the progress of their respective work.

C. B. Brenneman, Elida, O.: Communion held, four accessions.

J. R. Horning, Bluffton, O.: Church meeting held at the Blanchard church. Requests for visits.

Moses Brenneman, Elida, O.: Reports Clark Co. church; Communion held; two accessions.

J. H. Brenneman, Orrville, O.: David Hilly, West Liberty, O.: Church meeting held; one accession, two expelled, six to be received.

C. P. Steiner, Cranberry, O.: Communion held; five accessions.

Jonas Krider, Wadsworth, Ohio: Twelve accessions, ten by baptism, two by letter.

David Hostetler, Wellersville, O.: Allen Rickert, Columbiana, O.

David Garber, Orrville, O.: D. S. Brunk, Elida, O.

John Garber, Schrock, Ind.: Amos Mumaw, Wakarusa, Ind.

Peter Miller, Charn, O.: Five accessions.

J. S. Coffman, Elkhardt, Ind.: M. V. Shoup, Mt. Eaton, O.

Jacob A. Ressler, Scottsdale, Pa.: Jacob Gerig, Smithville, O.

John Blosser, New School, O.: Twelve accessions at the Clark house; communion not held.

Deacons present:
S. Plank, Orrville, Ohio.

Elly Yoder, West Liberty, O.: P. E. Brunk, Elida, O.

Abraham Burkholder, Hittman, O.: C. Z. Yoder, Wellersville, O.

John Backman.

FRIDAY MORNING SESSION

was opened by singing, Psalm 67 was read and prayer offered by J. F. Funk.

THE STATE EVANGELISTS' REPORT.

John Blosser's report:

1. *Gar Creek*. The question was presented whether the Gar Creek congregation should not be left to the Indiana Conference. Some work was done there in the last year. There were two confessions. The prospect is not very encouraging, but the interest is fair.

2. *The Blanchard* congregation was assigned to Bro. Horning. By continued effort some good may be done at this place. They should be visited by visiting brethren.

3. *Bluffton* (Clark Co.) should have meetings more frequently; they have meeting only every four weeks. They had two accessions in the last year.

4. *Perry Co.* congregation needs encouragement. Special work must be done there.

5. *Elida* is another place of interest in which we have been doing some work in the last year. We are sometimes puzzled to know how to proceed with some of these places. At a previous conference the ministers were urged to look up mission posts. Now what must we do with them when we have them on our hands?

6. *The work at the Red School House* is encouraging; there were twelve accessions in the last year.

7. *Pickerington* was visited occasionally. We have no definite appointments as they have their services every two weeks by the two home ministers. Bro. David Garber reports the following:

1. *Old Harmony*, in Penna., is a place of interest. The prospect is not encouraging, but I believe something might be done there.

2. *Ashtand* has but two members left who feel a great interest in the church.

3. *Towacras* has meeting every four weeks only. There needs to be more done at this place.

4. *Chorn* is a place where there is much encouragement to work.

5. *Apple Creek* has had some work done. I think a congregation can be built up there.

The state evangelists were then appointed for the next conference year.

For the Eastern Dist., Allen Rickert, Columbiana, O. For the Central Dist., David Garber, Orrville, O. For the Western Dist., John Blosser, New Stark, Ohio.

The dividing of the work was left to the evangelists.

The following questions were then discussed.

1. What are some of the strongest and most important teachings peculiar to our Mennonite sect?

J. F. Funk. One of the strongest arguments is the harmony of the gospel, or the perfect agreement of the doctrines of the Mennonite Church with the gospel.

The teaching of the gospel is love; this special point is peculiar to our teaching. If we teach of peace, envy or strife or war it would not harmonize with other teaching of the gospel. If on one side love is preached and on the other strife and war, the teaching does not harmonize. Among the heathen it has been said that missionaries preach a gospel of peace and strew the ground with human bones.

J. M. Shenk.—It is the doctrine of regeneration that makes us living epistles known and read of all men. It was the plumb line of a Christian neighbor, not the reading of the Bible, not the preaching he heard, that convinced an infidel of the truth of Christianity.

2. What means or methods does this conference suggest that will promote life and earnestness in church work?

John Blosser. One of the means is that not only the ministers but the members as well, be able to give a reason for their faith, or practice of ordinances, restrictions and manner of life. Ask God for wisdom to apply our teaching intelligently. Ministers should be full of life.

J. Kurtz. One of the essentials is that our ministers get filled with the Holy Spirit. There needs to be more consecration of workers. We should be rescued from the world like the apostles were; this will give extension to the church work.

3. How may the laity as well as the ministers attain to the very important position of always being ready to give an answer to any man that asks a reason for the hope that is within us, and thus sanctify the Lord God in our hearts?

David Garber. One way is, by earnest prayer. If one asks me for a reason of

my hope I need to give a reason that is based on the Bible. We should give a good reason; a poor one is worse than none. If any one makes an effort to draw another into vain amusements, quote James: "Whosoever would be a friend to the world is an enemy to God." Let us notice cases in the Martyr's Mirror, where young persons of twelve years of age gave answers that their adversaries could not gainsay. We need to answer according to the Scriptures.

J. J. Buchwalter.—We need to study our Bibles more.

J. A. Rosser.—This question involves the means needed to give reasons. This requires not only reading of the Bible, but a deliberate study of the word. Our people should have helps to study the Bible. Bible readings are a great help.

J. M. Shenk.—We find Sunday schools that are trying to find who can repeat the greatest number of verses. This may help a little, we need to *burn* the scriptures rather than simply to read them. We need to study prayerfully and thus sanctify the Lord God in our hearts. Ours is a religion of the heart; having this we can give an intelligent reason for the hope that is within us.

H. Hilg.—I believe every Christian will study the word. It is his nourishment. If he is thus fed and built up he can give an answer of the hope that is within him.

5. On what ground do we maintain that feet washing is an ordinance?

J. N. Coffman.—This subject may not be as important as the new life subject, but it is essential to a Christian life. An ordinance is something to which we couple ceremony. We believe that people can be better Christians by observing feet washing. When we see the effect of a thing we can know if it is good or not. We know that feet washing never did any wrong, and we know it did much good. We are not to be lords but servants.

Jonathan Kirtz.—I believe that this commandment is even plainer than the commandment to observe the communion. The question is asked, is this a saving ordinance? It is as much so as any ordinance. God saves and we show out the saving work by our obedience.

J. M. Shenk.—It does not create the principle which the ordinance shows. Therefore those who observe it should be careful that they have the principles in their hearts.

H. Hilg.—I believe the things which God has commanded are essential to a sanctified life.

6. How can we best bring our people to realize that they should marry only in the Lord?

Moses Brownson.—One way is to impress the minds of the parents with the necessity of keeping a watchful eye over their children. The children should be taught that a Christian cannot choose a life partner that is unconvinced. It is inconsistent with the word of God. Converts should be taught the importance of this subject. An occasional sermon should be preached to the members.

J. Houser.—I remember an instance where a young woman said, "I will not be an old maid if I can possibly avoid it." She had a thousand times better have been an old maid than live the life she was compelled to live by the choice she made.

J. M. Shenk.—If in any thing we need divine guidance it is in the matter of choosing a life companion. The young people should in this matter look to Him who knows and does what is best for us. It is a question too momentous to leave to ourselves. We cannot see what is before us. God who knows all things should guide us in this great question. I have seen too many instances where I had great reason to fear that the matter was not taken to God.

ATTEENNOON SESSION.

Opening prayer by David Hilg.

7. What should be our attitude toward other denominations and toward other Mennonite bodies with which we are not in harmony in faith and practice?

C. B. Brenneman.—We should be kind and Christian like toward all. But we should not become like Ephraim who was a cake not turned, and a dove without a heart. He wanted to be everybody's friend and call everything good. If we are inclined to favor others in all things we will soon see like them.

S. Coffman.—The tendency is to get away from the simple teaching and we do not get there at once, but little by little. Are we to wish them God's speed when we know they are not standing in the right place? Where will we soon be?

8. Does this conference consider it consistent for a brother to hold the office of director of the poor?

Resolved. That it is not inconsistent for our brethren to serve as directors of the poor when they have been elected to the place, because this is an institution that all people need. Christians are not Christians; but where our people can readily avoid filling these places they are admonished to do so.

9. What position does this conference take with regard to Farmers' Institutes?

Resolved. That Farmers' Institutes may be conducted in a way that would not make them places that our members could not conscientiously attend; yet they may be, and frequently are, conducted otherwise, therefore this conference advises that every member should keep his conscience educated according to God's word and go only where his conscience would remain void of offense, never forgetting that he is a member of the kingdom of God, which is righteousness and peace and joy in the Holy Ghost.

10. *Resolved.* That the singing in our congregations in church worship, and social gatherings, should not be of the very rapid kind, but such as convey to it a spirit of holy reverence.

11. *Resolved.* That the Mennonite churches of Ohio report to the governor our position with regard to non-resistance.

12. *Resolved.* That the brethren David Rudy, Daniel Buchwalter and C. B. Brenneman constitute a committee to present the subject to the state authorities in accordance with the above resolutions.

13. *Resolved.* That the Sunday school conference be held once every two years, leaving the alternate years to the Amish Brethren to hold a similar Sunday school conference if they wish so to do. The church conference shall appoint a committee to arrange for the

Sunday school conference a programme, and to select the time and place for the holding of the Sunday school conference. The committee shall present a copy of the programme and a report of their decision as to time and place to the bishops of the conference before the Sunday school conference is held. The conference recommends to hold the Sunday school conference in connection with the church conference. This resolution shall nullify all the resolutions previously made with regard to the Sunday school conference.

14. *Resolved.* That we as visitors at this conference do hereby express our appreciation of the hospitality which has been shown us. With many thanks for their kindness, we wish God's richest blessings upon the brethren and sisters of this vicinity.

The next conference will be held in Allen Co., Ohio, in May 1899.

Ira Buchwalter was chosen moderator for the year of 1899.

Conference was closed by singing and prayer.

JOHN BLOSSE, Secretary.
J. S. COFFMAN, Assist. Sec'y.

For the Herald of Truth.

PEACE, PEACE, BUT THERE IS NO PEACE.

(Jeremiah 6:14; 8:11.)

BY D. G. G.

Should the United States Government take hold to settle war and barbarous cruelties in the island of Cuba, and help its inhabitants to attain their independence?

This is the question of to-day and it is a hard one to answer, more so for us—being advocates of "non-resistance"—than for those who are eager, like heretics, to, or those who do not care to, spill the blood of their neighbors and fellow-men.

This is the way the question stands: Shall we, or shall we not? and, if we shall, how?

We have in our land thousands who do not realize the value of their own lives and therefore they are resolved to go to war to fight, and, if it is the Almighty's will, to die for their country, while in their hearts they think: "And if I shall escape I shall be crowned with honor and shall be able to live the future in luxury as many a soldier does." Thus the people are organizing associations and pledge themselves to be willing to die or live as before said. Even the women—the weaker sex—are doing the same thing, for nothing but honor and fame. I sometimes think it would be no wonder if God would give them a chance to prove their foolishness; but on the other hand I believe if we would have more faith, thank God more and pray more, that God would die all our difficulties, without war or blood.

12. *Resolved.* That the brethren David Rudy, Daniel Buchwalter and C. B. Brenneman constitute a committee to present the subject to the state authorities in accordance with the above resolutions.

13. *Resolved.* That the Sunday school conference be held once every two years, leaving the alternate years to the Amish Brethren to hold a similar Sunday school conference if they wish so to do. The church conference shall appoint a committee to arrange for the

Sunday school conference a programme, and to select the time and place for the holding of the Sunday school conference. The committee shall present a copy of the programme and a report of their decision as to time and place to the bishops of the conference before the Sunday school conference is held. The conference recommends to hold the Sunday school conference in connection with the church conference. This resolution shall nullify all the resolutions previously made with regard to the Sunday school conference.

I am in favor of anything that our government sees fit and right to adopt, in the matter of arbitration; because the Scriptures teach us to be subject to our government; but that the Cubans should stand independent by the sword of Uncle Sam, I am opposed to, especially as long as no other measures have been tried. This is not the place to discuss political questions, but some one might ask how or by what other way than by the sword it is to come about? In answer to this I would suggest one plan: Take the \$50,000,000 that have been spent for national defence, plus what will be spent in case of emergency, plus the estimated value of the lives of probably many thousands of soldiers on both sides, plus the pensions that will be paid to survivors for the next fifty years, plus the interest thereon, and you will realize a snug little sum; I venture to say, enough to pay for the independence of Cuba at almost any figure Spain could think of asking.

Should, however, the United States declare war against Spain or Spain against the United States, both sides would evidently suffer great loss, and the one that would not prevail would be obliged to fall back in disgrace and shame.

We rejoiced over the movement made between England and the United States, that no war was to take place between them, come what may; and we hope that in the near future the same resolution will be adopted between Spain and the United States as well as with every other civilized nation, so that we soon could exclaim, "Peace, peace, everywhere peace."

Bully, Berks Co., Pa.

READY TO DIE.

"There is but a step between me and death." If every person realized that this utterance of David is literally true in his own case, he would feel the deep responsibility of his present actions and words. But this utterance is true concerning each one of us, and we ought to live and move in view of it.

Old Flavel suggested that we ordinarily think of death as a precipice toward which we are moving, in ignorance of the distance between us and its brink. But death, he says, is a precipice along the edge of which we are walking all the time. The next step may carry any one of us beyond the brink. Those older or more feeble than ourselves may keep on without taking that step. The younger and stronger are more robust and hearty than we are, may take it the next hour, it is as if the warning from God had already come to us. "This night is thy soul required of thee." If we are not ready to die to-day, we are not really fitted to live to-day.—Sel.

TOPLADY was a man of no common talent, coupled with no common piety; he had sat under men of the greatest talent, of the finest speech; but we never beheld him falling prostrate at the foot of the cross till he was a hardy man, and some time afterwards we heard him writing in the following beautiful strain, "Strange that I, who had so long sat under the means of grace in England, should be brought right to God in an obscure part of Ireland, amidst a handful of God's people, met together in a barn, and under the ministry of one who could hardly spell his name!"—*Gazette of Education.*

MISSIONS.

For the Herald of Truth.

THE WELSH MOUNTAIN INDUSTRIAL MISSION.

BY JACOB H. MELLINGER.

Many of the readers of the HERALD OF TRUTH no doubt remember that a movement was started last winter to establish an Industrial Mission among the neglected colored people on the Welsh Mountain, Lancaster Co., Penna. Through God's blessing this plan has been carried into effect. As this work, no doubt, has friends in different parts of the country, it would probably be of interest to such, and perhaps to others also, to hear of the progress of the work at this place.

The movement from the first had many warm supporters among the different denominations in the neighborhood, and enough money was soon subscribed to insure definite action being taken. Ten acres of sprout land were bought for \$15, the owner being in sympathy with the work and giving it for considerably less than its real value. A second tract of seven acres adjoining the first was afterwards bought for \$25.

When it became reasonably certain that the work would begin, the greatest excitement prevailed among the colored people on the mountain, and the most ridiculous stories were circulated. So strong did the feeling against the work become, that the minister, Mr. Hagler, became alarmed about his personal safety, and sent for Bro. Musselman, chairman of the Board of Directors, to come up and explain matters. He did so at a meeting which the people had the good sense to attend, and the opposition ceased. Work was begun March 14th, when twenty-two colored men and boys were put to work clearing the land of timber. Bro. S. I. Musselman (the chairman of directors) was chosen superintendent.

Having some interest in the work, and having received word from Bro. Musselman that their stock of provisions was getting rather low, I started on the morning of June 3rd in company with Bro. A. L. Leaman of the Illinois Mission, Chicago, with a load of provisions, mostly potatoes and bacon, which had been donated by some kind brethren in the neighborhood for the mountain. It was a little past noon when we arrived at the home of our friend Hagler, where we received a cheerful, hearty welcome. Here we unloaded our provisions. After attending to the horses and disposing of our lunch, we rested and chatted a while in his comfortable but humble little home, and were then taken to where the men were at work. Here we were shortly joined by Bro. Musselman, and together they showed us around and explained the work. Sixteen men and boys (mostly men) were at work. The average number is about fourteen. The total number that have worked at different times is thirty-seven. Of this number three have now work elsewhere, seven have left the mountain, and one refuses to work. The number of colored people on the mountain is about one hundred and twenty-five, of which about three-fifths are under eighteen years of age. Deducting from the remainder the number of women, it is easily seen that about all the men are at work at times. But they sometimes have work at home

and occasionally work for the farmers in the valley. Therefore it is almost impossible to have the workers all there at the same time.

The greater part of the first lot of ten acres is cleared of timber, and the men were engaged in clearing it of stumps and stones. Most of the timber has been sold, about \$80 having been realized from the sale of it. Over an acre has been plowed and was planted shortly after we were there. The men work in gangs. One lot with grubbing hoes clear away the smaller stumps and stones. Another lot operate the stump machine. The rest were picking and hauling off rubbish. The stump puller is a powerful machine, lifting twenty tons to a man. Another one has been secured, and the work of clearing now goes faster. The men are good workmen, and seem to enjoy their work. Bro. Musselman says that from what he can learn, the men work as well when he is absent as when he is present. They have two overseers or timekeepers among themselves. As a rule they have the utmost confidence in their superintendent, and are ever ready to take advice. They get six cents an hour for their work. Boys get half as much.

These people get no money for work, but are paid instead with orders on such stores, mills, etc. as they may choose. Hotels, of course, are excepted. These orders give entire satisfaction, and are readily accepted as money by the neighborhood. But we are cautioned on presentation to the treasurer of the mission. Merchants receiving orders are requested to make a bill of goods sold, on the back of the order, thus showing the manner in which every cent is expended. While all is not as judiciously as it might be, yet spent as the money goes for food and drink. All provisions, clothing, etc., donated to the mission are sold to the workers, to be paid in money or work. Nothing is given away, although, of course, a destitute family without means of support would not be allowed to suffer. Mr. Hagler has charge of articles brought for the mission, and acts as storekeeper. These things are sold cheap, but yet it is selling, not giving away. The mission is a business concern rather than a charitable institution. Or rather, a charitable institution in a business garb. The idea is not to support them, but to get them to support themselves in an honorable way. To make them self-respecting as well as self-sustaining, and to make Christian men and women of them.

The tract of land on which this work is carried on is beautifully situated on the edge of the mountain. It is almost level. One side slopes gently toward the Pequea valley, the other side, toward the Conestoga. The view is grand. For miles villages and farm buildings, cultivated fields and groves, hills and valleys, lie like a picture before you. The soil is rather thin, but fertile. It is covered with a rich decayed leaves, covered with a rich decayed leaves, and as others on the mountain raise crops on much rougher land, there is no reason why, with proper attention, a good crop cannot be raised here.

Now it may be asked, what are the results of the work? While it is likely that some will expect too much, and that some will regret if it has had time to develop, nevertheless it is beginning to show itself. Bro. Musselman says that the results are beyond what he had dared hope for so soon. Let us look at some of the results. The purpose in life of the men seems to be different. Before the work was begun, their main object in life seemed to be to keep alive, and keep out of jail. Now they seem to think that their future is honorable work. They seem to enjoy working better than begging and stealing. They show a desire to better themselves. As a rule their homes are as well as themselves, look neater. One man asked the superintendent to bring him a few panes of glass from the store, as he wanted to mend his windows. Another wanted a couple of pigs. At the time of our visit, twelve pigs had been placed, and an order for two more had not yet been filled. They wanted their lots plowed, and this was attended to. One kind-hearted brother gave them free of charge all the garden seed they needed, and showed them how to plant it. He visits them once a month, and says that their garden is all that can be expected. When we saw along the valley, compare favorably with those in the valley. These things may appear small, but taking into account what these people have been, it looks very encouraging. Another good result has been the banishment of whisky from the mountain. There are no hotels there, but a certain agent for a distillery sold it over the mountain by the jugful. Through the mission, the disgraceful character of his business was brought out so publicly, that he has since remained away. Whether or not this will last, we do not know. But we hope that it will, as otherwise the work will be much more difficult, as Christian work and whisky cannot walk together, because they do not agree.

There is however one thing yet that is needed to make the work among these people a success, and that is the grace of God in their hearts. That they, like the colored man mentioned in Acts 8, are susceptible to religious feelings, can be attested to by those of our brethren who have attended their meetings. They have no organized church, but regular preaching and Sunday school services are held in Mt. Hope Chapel, by the colored Presbyterian minister already referred to in this article, Malford H. Hagler. He is a graduate of Lincoln University, is a hard worker, and to all appearances, a consecrated Christian. His character has undergone the closest scrutiny, and has not been found wanting. He left a salaried position as Sunday School Missionary for his work here where he gets what he earns, with a little outside help. He is apparently doing a good work here, and we believe is worthy of our warmest sympathy and support.

The opening of this mission has long been considered. Compared with many other undertakings it is insignificant. But we believe that a kind heaven's Father, in whose name it was undertaken, has owned and blessed it. And the sympathy as well as the hearty and liberal support of the community has been truly gratifying. The mission is not yet self-supporting, but we believe that through the aid of kind liberal friends it may be made so. But it will take time, patience, and perseverance. It is likely that a school will be started there by the township in the near future, which will greatly facilitate the work, which will be ex-

tended as necessity requires, and circumstances permit. As a matter of course there are those who are not favorably disposed toward the work, who do not think it will do any good. If you think so, my brother, I would ask you to take a second thought. That something of this kind is necessary, all who are acquainted with the people or their surroundings, or who have read the Lancaster court proceedings, will admit. That the Christian church is the proper body to take charge of it, no intelligent Christian who has read his Bible carefully, will deny. The method may be a matter of opinion. But the method now in use was chosen because it was considered best, although experience may teach different. Therefore we would say to all, especially to those in this community, investigate. Compare what is being done with your Bible. If it is wrong, oppose it. But if it is sound, and if it is your support, believing that it is able, now as ever, to fulfill his promises. Pray for it, and He who has promised a blessing on the giving of a cup of water only in the name of a disciple, will see that you receive your reward.

Smudsbury, Pa.

For the Herald of Truth.
A CALL FOR VOLUNTEERS.
BY J. B. SMITH.
At lions and abroad, on the world's battle-field,
Brave soldiers are needed life's acceptor to be.
Since Jesus has died that all might have life,
Come enter the battle, be bold in the strife.
Our Savior is calling for volunteers now,
Let all to His pleading submitively bow.
Not life and no friends let any hold back,
While the needy are seeking, Come over here.
Then join in the conflict, the battle help fight;
The Lord is our captain; our cause Truth and Right;
The Word is our sword; Faith is our shield;
In His name we're victors on life's battle-field.
The bugle is sounding, we're off to the fray,
Immanuel's banner we'll lift up to-day;
Then onward, still onward, in His name we'll go,
Until every creature the Lord's name will know.

THE PLACE OF PRAYER.
MAHARAJA S. RANGHIA.
There were only two or three of us. Who came to the place of prayer, Came in the teeth of a driving storm, But for that we did not care, Since after our years of prayer had risen And our earnest prayers were said, The Master Himself was present there And gave us the living bread.
We knew His glad in our leader's face, So rapid, and look and free; We felt His touch when our heads were bowed.
We heard His "come to me," Nobody saw Him lift the latch, And saw Him enter the door; But "peace" was His token to every heart, And how could we ask for more?
Each of us felt the load of sin, From the glory of our past, Each of us dropped the load of care And the grief that was like a pall, And over our spirits a blessed calm Swept in from the Master's arm.
And strength was ours for toil and strife To the days that were thence to be.
It was only a handful gathered in To the place of our prayer, Outside were struggle and pain and sin, But the Lord Himself was there; He came to reduce the siege the gate— Wherever His loved ones be, To stand Himself in the midst of them, Though they count but two or three.

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(Annual Mennonite).

Monthly Calendar for July, 1898.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
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3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

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SUNDAY SCHOOL LESSONS.

LESSON II.—JULY 10.

ELIJAH THE PROPHET.—1 Kings 17:1-16.

[Read the whole chapter. Memory verses 2-6.]

GOLDEN TEXT.—And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord.—1 Kings 17:16.

INTRODUCTION.

TIME.—About B. C. 908, the tenth year of Ahab's reign. Elijah prophesied from this time on about sixteen to eighteen years.

PLACE.—(1) Samaria, the capital of Israel. (2) The brook Cherith, a deep ravine with a brook running down to the Jordan. (3) Zarephath, a town of Phoenicia, midway between Tyre and Sidon. Its New Testament name is Sarepta.

RULERS.—Ahab had been on the throne of Israel ten years; Jehoshaphat, king of Judah, had reigned six years; Mesha, king of Moab, had reigned nearly seventeen years; Ethbaal was king of Tyre and Sidon; and Benhadad II, of Syria.

ELIJAH.—We know nothing of his family, his ancestry, of his training, except that he had grown up in the free ways of Gilead and far from the corrupting influences of Ahab's court. He stood as uncompromisingly for Jehovah as Jezebel stood for Baal, and matched his force and will against hers, and answered her persecution of the prophets of Jehovah by grimly executing the priests of Baal.

MORAL CONDITIONS.—This is the darkest hour of Israel's history. Idolatry and its unspeakable immoralities prevailed.

DAILY READINGS.

M. (July 4) Harried in sin.

1 Kings 17:25-32

T. Elijah the prophet. 1 Kings 17:1-7

W. Elijah the prophet.

1 Kings 17:8-16

F. The famine. 1 Kings 17:17-24

S. Power of prayer. James 5:13-20

S. Kept by God. Psalm 37:12-21

LESSON III.—JULY 17.

ELIJAH ON MOUNT CARMEL. 1 Kings 18:30-39.

[Read chapters 17:17 to 18:46. Memory verses 36-39.]

GOLDEN TEXT.—And when all the people saw it, they fell on their faces: and they said, The Lord he is the God; the Lord he is the God.—1 Kings 18:39.

INTRODUCTION.

TIME.—About B. C. 905, probably about three years and a half after his first visit to Ahab.

PLACE.—Mount Carmel, a range extending inland from the western coast. The highest point is its eastern extremity, which was doubtless the scene of this event.

RULERS.—Ahab, king of Israel; Jehoshaphat, king of Judah.

BAAL-WORSHIP.—Ahab and Jezebel made great efforts to turn the kingdom of Israel from the worship of Jehovah to that of Baal. "By the enticements

of a gorgeous ritual and a very self-indulgent creed, by the terrors of a bitter persecution, by the importation of large numbers of Phoenician priests, and by royal prestige the religion was made. The adoption of the religion of Phoenicia (Baal-worship) tended to keep Israel and Judah apart. This was one of the great objects of Ahab."

THE FAMINE.—For more than three years (James 5:17) the famine had been in the land. The people were compelled to think why the famine had come, and what could be done to abate it. Baal had been appealed to in vain. They began to think of repentance and the true God. The famine was a divine mercy to the people, a wholesome medicine made necessary by their disease of sin.

THE CHALLENGE.—Elijah challenged the Baal-worshippers to a fair test, as to who was the true and living God. They on the one side and he on the other were to have each an altar and a sacrifice, and the God who answered by fire, sending it down from heaven to consume the sacrifices, in answer to the prayers of his followers, would thereby prove himself to all the people to be the true God.

DAILY READINGS.

M. (July 11) The challenge.

1 Kings 18:17-29

T. Elijah on Carmel. 1 Kings 18:30-39

W. The little cloud. 1 Kings 18:40-46

T. A solemn covenant. Deut. 30:10-30

F. Bewildered now. Joshua 24:14-24

S. Hold fast. 2 Tim. 1:16-13

S. Reward of faithfulness. Rev. 3:7-13

MIDDLESOME NEIGHBORS.

One of the aggravations of life is a middlesome neighbor. This person tries into the private affairs of every one in the neighborhood; carries stories forth and back that set friends at enmity, turning frivolous remarks into deliberate statements, magnifying chance expressions, distorting sentiments, and altering the tones in which thoughtless things were said; knows everybody's business better than themselves, and insists on offering advice at every turn; tries even to come between husband and wife, to criticize one to the other, to bring disagreements between them.

The middlesome neighbor is a nuisance. Interference from that quarter must be summarily suppressed at any cost of insult, breach of friendliness, and calumny. Far better an open foe outdoors, with peace at home, than a false friend sowing the seeds of discord and trouble in the family.—Catholic Columbian.

In every company remember you profess to be a member of Christ, a son of God, a temple of the Holy Ghost.

SUNDAY SCHOOL ITEM.

FROM SHORE, LA GRANGE CO., IND.—On the 10th of June our Sunday school was reorganized for six months. Bro. Jacob P. Miller was chosen Sup't, Bro. Oscar Hostetter, assistant; chorister, Bro. John E. Miller; Sec'y, William Mast. We trust the school will be well attended, and that God's blessing may rest upon the work.

COR.

CORRESPONDENCE.

FROM BLUFFTON, OHIO.—On the 14th of June my wife and I, accompanied by our daughter Mary who had just come from California, took the train to Canton, Stark Co., Ohio, where a son and daughter are living. The latter is the wife of D. L. Shantz who is engaged in the manufacture of buggies. Canton is a busy manufacturing city. There are also fifteen schools and thirty-two churches. In the eastern part of the city there is also a Mennonite meeting house, once used by the old congregation of Mennonites living in and around Canton, but now used by a congregation of about 60 members belonging to the General Conference of Mennonites. (If we are not mistaken a small part of the original Mennonite congregation still remains and worships regularly in the old house, the Ohio conference supplying them with a minister.—Ed.) We visited the minister H. P. Krebhiel and other members, and although we were strangers, we were very hospitably received. We also visited the home of our respected president, Wm. McKinley. My wife and daughter decided to remain a while in Canton, while I, being so near the Sonnenberg Cong. of Wayne Co., the place of my birth and home of my youth, went there to spend a few days, as I had not been there for forty-four years. But oh, what changes time had wrought, and how old scenes impressed me! I saw the room where my grandfather and those of my sisters raised their eyes to earthly scenes. Those who had been schoolmates with me had, during the course of years, become, like me, old and gray. But of many others it was said, "They are gone." Everywhere I was hospitably received by the warm-hearted Sonnenbergers. I was deeply moved with the thought, What a blessedness it will be when the Lord will gather His own elect from all the tribes and tongues and the various church families, and take them into Himself into the perfection of eternal joy and happiness.

J. S. AMSTUTZ.

LOAN, MO., JUNE 20TH, 1898.—Bro. J. F. Fank came to Iowine June 10th, and preached in the Iowine meeting house the same evening. On Saturday afternoon we had preparatory service observed. Four brethren and one sister from Okemos, Michigan, were also with us and communed with us. We should be thankful to our kind Father in heaven for these blessed privileges that we can enjoy from time to time. May we ever grow stronger in the service of the Lord and in the power of His might. May God help us to do His holy will.

C. H. H.

FROM OLAHIE, JOHNSON CO., KAN.—It may be interesting to the readers of the HERALD to know that our congregation which has been holding meetings, Sunday school, etc., for a number of years in various places in and about the city of Olathe, has now a meeting house in the city of Olathe, as it was very inconvenient and sometimes impossible to get the use of other houses for services. One of the 14 churches of this town was offered for sale as the congregation desired another locality and a more stylish edifice. The building is situated less than fifty yards from the Public Square, the arrangements and surroundings are comfortable for man and beast. The house is 30 by 50 feet, situated on two lots, and after some cleaning and repairing, it now serves our purpose admirably. At the time the purchase was made in February, and recorded in the 17th of March, our first public meeting in it was not held until the first Sunday in June. On the second Sunday in June our first Sunday school was also held in the newly acquired building.

S. ERNST.

FROM WEST VIRGINIA. On May 27th, 1898, the writer in company with Pre J. S. Martin of Rockingham Co., Va., made a ministerial visit to West Virginia. The journey across the mountains was made on horseback, and in the six days of absence from home a distance of from 150 to 175 miles was traveled (going and coming), and ten appointments were made in the way. At 10 A. M. Sunday morning of the 29th a communion meeting was held at the Miller meeting house near the mouth of the Shenandoah in the North Fork Valley. This

meeting was generally well attended, though some of the members were absent by reason of sickness and other unavoidable circumstances. The general interest in church work continues favorably here and prospects for the future are still hopeful and encouraging. At the close of the communion service Bro. Martin remained in the same neighborhood to fill an afternoon and an evening appointment, while the writer hastened forward on a journey of 15 miles farther westward around the Allegheny Mountains to meet an appointment at Thorn Grove in Randolph County where at 4 P. M. we met the largest concourse of people we have yet seen at this place. At this meeting the communion of the Lord's Supper was again celebrated by a few of the scattered members located in this region.

The general interest here we found quite encouraging in the demand that was made for more preaching. In order to meet this requirement, the arrangements were made for holding more frequently at this place in the future than has been the case in the past. On Monday at 10 A. M. an appointment was filled at Hufman's S. H., on top of the Allegheny Ridge; while at the same hour Bro. Martin broke the bread of life to a congregation at a school house in the Hoarling Run settlement. Joining Bro. Martin at the mouth of Seneca late Monday afternoon, we set our faces homeward filling two evening appointments by the way—one at the High Rock U. B. Church on Monday night, and the other at Pleasant Grove on Tuesday night. On Wednesday evening, after having been in the saddle most of the time for six days in succession, we arrived safe at our homes, feeling grateful to God for His providential care over us during all the trials and vicissitudes of a long and wearisome journey. L. J. H.

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FROM FREEPORT, ILL.—On the 3rd of June Bro. Daniel Kaufman of Versailles, Mo., came to us from Johnson Co., Iowa, and on the 14th Bro. Mumaw of Wakarusa, Ind., also came. The brethren labored together with us until the 5th when Bro. Mumaw returned home, and Bro. Kaufman remained with us until the 10th during which time our brother fully expounded the word of God to both saint and sinner. We rejoice that the Lord touched the hearts of five precious souls, through the preaching of His word, to make the good confession. May the Lord abundantly bless them, and keep those dear young souls faithful in His service. And may He abundantly crown the labors of our brethren, to the ingathering of many souls into the fold of Christ. COL.

GARDEN CITY, MO., JUNE 11, 1898.—Bro. Jas. C. Daniel of Kansas City, Mo., came to this place on May 29. During his stay with us he preached four edifying and encouraging sermons. May God's blessings rest upon the seed sown, and may His Spirit ever be with the brother that he may boldly stand upon the walls of Zion, proclaiming the everlasting gospel, that many souls may be brought from darkness to that marvelous light. COL.

FROM MARIONING CO., OHIO, JUNE 7, 1898.—We were recently favored by a visit from Bro. S. C. Colman. He preached five impressive sermons in the few days he remained with us. Bro. J. L. Hessler of Scottsdale, Pa., also stopped with us several days and filled three appointments. We were much encouraged by the dear brethren. COL.

FROM TUCUMCARI, N. M., JUNE 6TH, 1898.—The little flock here was made glad by a friendly visit of our dear brother S. C. Miller of Monitor, Kansas, accompanied by Bro. Henkle of Harper, Kansas. They came to this place Tuesday, May 31st, and left June 4th. During their stay a number of meetings were held and a good spirit was manifested. The riches of divine grace and love flowed freely from God to us. During our meetings many encouragements and admonitions were given which we hope may have a lasting effect. Seven dear young souls were added to our number to walk in newness of life. Many earnest prayers have been answered. May the good Lord abundantly bless those that have lately started out on the heavenly way. June 4th communion services were held for which opportunity we rejoiced. May we be bound more firmly together. May the Lord bless the efforts put forth here in this new country where the laborers here that we may be living epistles. There is so much spurious doctrine presented here that we need much grace to withstand the arguments brought against us. We desire to be remembered by all God's children at a throne of grace. Health is good here. Harvest is at hand. Wheat has suffered a little on account of drought. We extend a hearty invitation to all brethren and sisters who may travel in this direction. SIMON HERRICK.

DENKOW, DOUGLAS CO., MO., JUNE 1ST, 1898. Bro. John Brubaker of Birch Tree, Mo., arrived here on the 28th of May and left on the 30th. While with us he preached three very impressive sermons. We were glad to have the brother with us. Other ministers of the gospel are also welcomed here. We will be glad to have some of our ministers to come and visit us. We have no minister of our church here. May the Holy Spirit lead us till we meet on Canaan's shore. COL.

FROM HUNTSVILLE, OHIO. Christians that receive such rich blessings from God can do nothing but rejoice and thank Him for His goodness. We have no minister of our church here. May the Holy Spirit lead us till we meet on Canaan's shore. COL.

FROM KOKOMO, IND.—Sunday morning June 12th, 1898, Bro. J. S. Coffman of Elkhart, took the members of this congregation by surprise, by appearing at our meeting. He preached a very interesting sermon after S. S. and also one in the evening. Bro. Coffman came to Bro. Eli Shrock's house on Saturday evening, June 11th. We all welcomed him in our midst, and wished he could have remained with us longer. On Monday afternoon he boarded the train at Kokomo for Arcadia, Ind. We all wish him God's blessings and wish he could come oftener. COL.

FROM TUMBERLAKE CO., PA.—On June 4th Bro. Samuel Hess of Shippensburg came here and held two meetings in the Miller meeting house. His sermons were very appropriate. He was also with us in Sunday school and took an active part in the work. He gave hearty admonitions and encouraged the school very much. We certainly had a season of rejoicing to have the dear brother with us. May the good Lord bless his efforts. COL.

FROM FREEPORT, ILL.—On the 3rd of June Bro. Daniel Kaufman of Versailles, Mo., came to us from Johnson Co., Iowa, and on the 14th Bro. Mumaw of Wakarusa, Ind., also came. The brethren labored together with us until the 5th when Bro. Mumaw returned home, and Bro. Kaufman remained with us until the 10th during which time our brother fully expounded the word of God to both saint and sinner. We rejoice that the Lord touched the hearts of five precious souls, through the preaching of His word, to make the good confession. May the Lord abundantly bless them, and keep those dear young souls faithful in His service. And may He abundantly crown the labors of our brethren, to the ingathering of many souls into the fold of Christ. COL.

GARDEN CITY, MO., JUNE 11, 1898.—Bro. Jas. C. Daniel of Kansas City, Mo., came to this place on May 29. During his stay with us he preached four edifying and encouraging sermons. May God's blessings rest upon the seed sown, and may His Spirit ever be with the brother that he may boldly stand upon the walls of Zion, proclaiming the everlasting gospel, that many souls may be brought from darkness to that marvelous light. COL.

FROM MARIONING CO., OHIO, JUNE 7, 1898.—We were recently favored by a visit from Bro. S. C. Colman. He preached five impressive sermons in the few days he remained with us. Bro. J. L. Hessler of Scottsdale, Pa., also stopped with us several days and filled three appointments. We were much encouraged by the dear brethren. COL.

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longer. We wish him God's richest blessings. On June 10th our hearts were gladdened to have our brother Pre. John S. Mast with his wife and son with us also. The brother preached very impressive sermons. He showed us clearly the plan of salvation. His last sermon was from Psalm 92, "The righteous shall flourish like a palm tree, and shall grow like a cedar of Lebanon."

We have the assurance that these brethren have the love of God shed abroad in their hearts. Their visits to us were highly appreciated and we had a joyous time together. Let us work for Jesus as they admonished us to do. May the Lord bless them that many souls may be led to Christ.

L. M. Y.

For the Herald of Truth. THE CHRISTIAN LIFE.

BY S. HERSHBERGER.

If we live in the Spirit, let us also walk in the Spirit. Gal. 5:25.

The Christian life is a life that we get from God. In our natural state we are dead in trespasses and sin. But by the goodness of God we are led to repent, and to die to sin and to rise in a new life in Christ.

Our first great duty then is to love God above everything else. If God has freed us from sin it is then our duty to yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God. And everything we do we should do to the honor and glory of God, and that which we can do to the honor and glory of God we should leave undone.

God has the greatest right in our heart and not even a thought should be harbored in our heart that we know is displeasing to Him, much less should we do anything unless we are sure that God approves of it. We need then to be constantly praying to God that He may guide us by His comforting Spirit into all truth. If we follow the promptings of His Spirit, He will always lead us away from sin and direct our minds on things above where Christ sitteth on the right hand of God.

The Christian life is shown by our every day walk, for we live in the Spirit and should also walk in the Spirit, and the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

Love: We love God above everything else: we give Him the upmost right in our heart, and will not love, much less do anything that He hates. And we will love our neighbor as ourselves. We will do unto others as we would have them do unto us.

Joy: Paul in 1 Thess. 4:10 says, "Rejoice evermore." The Christian can rejoice in every condition of life, even in persecution, because he knows that his reward in heaven is great.

Peace: The Christian is also a peacemaker. He has peace with God and with all men, so far as possible, and he will follow after things which make for peace.

Longsuffering: The Christian is long-suffering. He will exercise great patience in all things. He will suffer wrongfully for the sake of being right.

Gentleness: mild, meek, not rough, harsh or severe. Christ himself was a pattern of gentleness and His followers should pattern after Him.

Goodness. Webster says, goodness is the moral qualities which constitute Christian excellency, moral nature, kindness, benevolence; benignity of heart, but more generally acts of kindness, charity, humanity exercised.

Faith: "We walk by faith, and not by sight" (2 Cor. 5:7). "Without faith it is impossible to please God, for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Meekness: submissive to the divine will of God without murmuring, not proud, not easily provoked; yielding, prone to forbearance under injuries.

Temperance: The Christian is temperate in all things. He will not go to excess in any thing, but will remain within the sphere of gospel teaching.

If these things be in us and abound we have the promise that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

If we live in the Spirit let us also walk in the Spirit, so that many may see our good works, and glorify our Father which is in heaven.

Campbell, Tenn.

For the Herald of Truth. OUR OLD PEOPLE'S HOME.

I am glad to report good news along the line of donations and contributions to the Old People's Home. The churches in Illinois have contributed very liberally, for which we feel grateful. If all the churches in other states do as well there will be no difficulty to secure sufficient funds for buildings both for the Old People's Home and Orphans' Home. Brother G. L. Bender, our suffering secretary, expects to spend several weeks more in visiting churches and we trust he will receive a hearty welcome wherever he goes.

We are taking steps to dig a well, locate the buildings and put up all the outbuildings this summer and fall, and erect the large or main building early in the spring. The building will cost anywhere between five and ten thousand dollars.

There are already several applications in from parties who wish to come to the Home, there will be more as soon as the building is up. Let each one do what he or she can to advance this work.

M. S. STEINER,
Pres. Board of Trustees.

For the Herald of Truth POINTS FOR REFLECTION.

BY DANIEL KAUFFMAN.

Non-resistance consists, not in getting scared when there is danger in being drafted to serve in the army, but in leading quiet, peaceful lives in the home, in church, in business, and at all times; ever confessing, in word and in deed, at home and abroad, that the gospel of Christ is the gospel of peace, and not of strife and contention.

Cowardice is as contemptible in the sight of God as in the sight of man. It is the cowardice of professing Christians (who, unlike Paul of old, are ashamed of the gospel of Christ) that stands in the way of the complete evangelization of the world. The highest form of courage is the application of the divine injunction, "Resist not evil," in the face of the most serious danger.

There are two kinds of sanctification: Bible sanctification and tin horn sanctification. A person possessed of the former is meek, quiet, humble, earnest, prayerful, obedient to the will of God, and never afraid to make self-denials, when duty calls him. A person possessed of the latter measures his piety by the amount of noise he can make. The latter is the more prominent, the former the more valuable and enduring.

Now and then you hear a minister complaining that he has not a "preacher's wife." It is very seldom that a woman makes a good preacher's wife unless she is the fortunate possessor of a preacher's wife's husband.

Criticism is one thing; faultfinding another thing. People sometimes find fault with others who criticize their wrong doing. "If ye be buffeted for your faults, what reward have ye?"

In a recent issue of the WORDS OF CHIEF we noticed the insertion of a lesson from the Bible without note or comment. The lesson selected was John 13:1-17. It reads like the instruction of a father admonishing the disciples of this present age to wash one another's feet. The strength of the article is the simplicity of the language. We should be glad to see other Scriptures inserted in like manner from time to time.

The best way to get rid of a foe is to make a friend of him.

As the prospects for reaping a bountiful harvest are becoming brighter, let us be careful that Satan will not reap the lion's share of it. There is a tendency among the carnally-minded to use the special favors of God to their own personal aggrandizement. Thus it frequently happens that financial prosperity often paves the way to financial ruin by causing people to become extravagant in their dress, in their buildings, in the furniture, in purchasing unnecessary musical instruments, and in other lines too numerous to mention. We never enjoy temporal prosperity but what our responsibility is correspondingly increased. As long as there are so many places where church buildings are very much needed, so many poor people in want of natural food, and so many millions of souls at home and abroad, perishing for the bread of life, we should never think of spending anything beyond the necessities of life. The greatest enemy to civilization is the luxury that it brings with it. Let us be careful about wasting our Master's goods. Let us make no expenditures for which we can not give an acceptable reason to God. "Cast thy bread upon the waters and it will return again in many days."

REPORT OF THE EXAMINING BOARD OF CANDIDATES FOR FOREIGN MISSIONS.

The Board met June 15, 1898, at 9:30 A. M., in the office of the Mennonite Publishing House, Elkhart, Indiana, to consider the work before them.

After prayer by Bro. D. J. Johns, the following officers were elected: John F. Funk, Pres.; J. M. Shenk, Vice Pres.;

J. S. Hartzler, Sec'y; C. K. Hostetler, Asst. Sec'y.

It was decided that the "Examining Board" shall be governed as far as possible, by the following rules:

1st. A candidate must be "full of the Holy Ghost," Acts 6:3; blameless, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house; not a novice; must be of good report of them that are without, 1 Tim. 3:2-7; must be "faithful and able to teach others," 2 Tim. 2:2; must "be able by sound doctrine both to exhort and to convince the gainsayers," Titus 1:9.

2nd. He shall not be less than 25 or more than 45 years of age.

3rd. He must be a man of good health.

4th. He must be free from debt, or his assets must exceed his liabilities.

5th. He must be a member in good standing in his own congregation, well established in the doctrines we teach and in the rules of order and forms of worship practiced by the church.

6th. He must not be a proselyte from another denomination unless he has been tried and proven, and passes a satisfactory examination before the Examining Board.

7th. He must make a written application to the secretary of the Examining Board who shall send a copy of these rules to the applicant. The applicant shall then give reference and furnish a certificate of membership of good standing from the bishop who has charge of the congregation of which the applicant is a member.

8th. If after the necessary correspondence the Board shall consider the applicant, so far as they are able to judge, as possessing proper qualifications for the work, the Secretary may arrange for the applicant to meet the Board for a personal examination.

9th. No one will be sent to the foreign field without passing a personal examination before the Board and receiving his certificate.

10th. These qualifications apply to sisters as well as brethren.

On motion the meeting of the Board adjourned to meet at the Haw Patch church near Topeka, Ind., Aug. 24th, 1898 at 9 A. M.

JOHN F. FUNK, Pres.
J. S. HARTZLER, Sec'y.

REPORT

of the Quarterly Meeting of the Mennonite S. S. Mission, held at Paradise, Lancaster Co., Pa., April 14, 1898.

[This report was unfortunately mislaid, hence the following report.]

The meeting was promptly called to order at 9:30 A. M., and the exercises began by singing from Gospel Hymns No. 5, "Loving Kindness." Bishop Eby read the second chapter of Ephesians and offered prayer. Superintendent Mellinger briefly addressed the meeting and called the chairman, Bro. Amos Charles, of Ithaca, to act as moderator. Singing, "He ye strong in the Lord." Reading and approval of minutes of last meeting. Sermon from 2 Tim. 2:19, by Bish. Isaac Eby.

The principal points the bishop drew and emphasized were, briefly stated, 1st,

That which is built upon the sure foundation, Christ Jesus, will stand. 2d, They who build upon this foundation study the Scriptures, and build according to the instructions found there. 3d, They who are resting on Christ will "depart from iniquity." He defined iniquity, naming some of its commonest forms, and especially warned Christ's professors against the public drink habit and attending places of idle amusement.

Hymn, "Christian, walk carefully." Report of the Welsh Mountain Industrial Mission. Secretary Noah Mack, of Farmersville, gave a brief report of several meetings of the Board of Directors, and Chairman S. H. Musselman, of Blue Ball, stated that ten acres of wooded land had been purchased, the wood cleared off and the ground now being prepared for cultivation. The colored men and boys are doing this work and are allowed a specified price per day, and paid in orders for the necessities of life. They are not given money because many of them do not know how to use money to good advantage, and are liable to spend it for drink. The feeling among the colored people seems to be good.

Malford Hagler, the colored minister on the mountain, expressed his sincere thankfulness to God for the work that has been begun. His religious work is in an encouraging condition. He eulogized Bro. Musselman for the devoted and earnest manner in which he is entering the work.

Hymn, "Only a Beam of Sunshine." A statement was made by Bro. J. E. Hershey in regard to a church property owned by the United Brethren Conference, known as the Mt. Pleasant Church, and located on a part of what is commonly known as White Oak Hill. The church is at present, and for some time past has been, standing idle. A partial canvass of the community has been made and the feeling of the residents taken in regard to the Mennonites opening Sunday school and church services at this place. With very few exceptions the people were favorable, and many anxious to have us engage in work there, and with the community only partly canvassed, over sixty children were promised for Sunday school in case one is opened.

The church of Hershey's district had been counseled in regard to buying the property, and a majority of those voting favored buying the church; but the ministry, while there on an open field of work there, seem to think that they have at present as much to do as they can possibly attend to.

The Mission was left to consider the matter until the afternoon. A committee representing the United Brethren conference was present and offered to sell or rent to the Mission. They went to sell, however, and in case we must vacate at any time that they effect a sale to some one else. The Mission voted to buy in case the money is subscribed. Unless the needed money is subscribed the Mission will not be opened in the near future, and preaching services will be held occasionally, if a minister can be obtained to conduct them.

Before the noon recess Supt. Mellinger announced the presence of two ministers of near Philadelphia, and stated that they would address the meeting in the afternoon.

The usual lunch was served during the noon recess.

The house being filled quite a while before the hour of opening (1:30) some time was spent in singing a number of songs from "Psalms, Hymns and Spiritual Songs" and "Gospel Hymns," after which prayer was offered by Bro. C. M. Brackbill, followed by an address on "Practical Mission Work," by Bro. Hershey Leaman, of the Chicago Home Mission.

Bro. Leaman chose for his theme "Jesus Christ's love for lost souls." He spoke of God's superior love for men as compared with the rest of His creation; compared the so-called sacrifices that we make with the sacrifice that Christ made in leaving His Father's glory and coming to dwell in this world, having not even a place here to lay His head, and His final sacrifice on the cross. Our greatest sacrifices are as nothing compared with His. He noticed four classes of whom Christ speaks and whom He came to save. First, the poor—poor in this world's goods. He portrayed life in some of the homes in Chicago, in which they find nothing but sorrow and want. And these wretched souls do not know that there is a Friend that sticketh closer than a brother. Christ died to save them. He says "go teach... them." On whom does the word devolve?

Second, sinners. Christ came to save sinners. Third, the broken-hearted. He spoke of broken-hearted mothers who have met, the husband and father a slave to drink, the home neglected and even deserted. The mother is ready to give up all in despair. Christ is ready to save these. Fourth, the children. Children who are neglected by their parents, and these Christ loves and wants to save. Unless they are taught they will grow up in sin and be lost. He and his fellow workers at the Mission are trying to teach such as they can reach of Jesus, who taketh away the sin of the world.

Hymn, "Rescue the Perishing." Address by Bro. Gottshall, of near Philadelphia. He thought of the words of Peter on the Mount of Transfiguration "It is good to be here." While we enjoy these seasons of refreshing and sweet communion, we, like the disciples on the Mount, cannot remain there. There is work to do. God has all things at His command, but desires to use us to accomplish His ends.

The thought comes to him, have any of us ever made a real sacrifice for Christ's sake. We usually give of our abundance. He doubted if there were any in the house who ever made a sacrifice. Many good and truthful thoughts were given, and in his closing remarks he admonished all to be earnest and consistent, lest through the inconstitency and indifference of professors some souls may be lost.

Singing, "Go ye into all the world." Address by N. R. Grubb, of Germantown, Pa. On every side comes the Macedonian call. The Lord will not allow consecrated effort to return to

Him void. No man can live unto himself. Our relations are threefold—duty to God, duty to our fellowmen, and then we have fulfilled the third—duty to ourselves. We are often too general and forget individual responsibility. We need consecration, concentration, earnestness. He told very touchingly a story of a Scottish shepherd dog that gave his life to find a lost sheep. And shall we be less concerned about our fellowmen than the brutes? Shall we not heed the Master's call, and go out into the wilderness and bring them into the fold?

Hymn, "I know I love thee better, Lord." Several of our ministers who were present made some remarks, after which some business was attended to. Supt. Mellinger appointed for Monument S. M. P. J. Buckwalter, Supt.; Emanuel Kenney, Asst. For Red Well, John Musselman, Supt.; Amos Hershey, Asst.

An amendment was asked for changing the wording of a clause in the constitution relating to the duties of members. The clause was amended.

After singing "Onward, Christian Soldiers" and "Praise God from whom all blessings flow" and offering the Lord's prayer in concert, the meeting adjourned.

AMOS A. RIESLER, Sec'y.

FINANCIAL REPORT OF THE NOTE AND FOREIGN RELIEF COMMISSION.

FROM MAY 7, 1898 TO JUNE 23, 1898.

John Yoder,	\$15.00
A. Friend, Bealeton, Va.,	1.00
Bedford, Bealeton, Neb.,	7.50
Elmer Martin,	5.00
A. Friend, Clay City, Ind.,	2.00
D. H. Unruh,	10.00
H. Nickel, Sr.,	5.00
H. H. Nickel,	5.00
H. Block, Sr.,	7.00
C. J. Block,	30.00
D. J. Plank,	10.00
H. H. Nickel,	5.00
E. W. Zook,	5.00
Friends, Shawsville, O.,	7.45
Brother and Sister, Allensville, Pa.,	2.00
S. P. Koester,	.25
Am. Menn. Cong., Dalton, O.,	5.25
D. J. Plank,	1.50
Geo. Showalter,	9.00
S. S. of the Berghall Cong., Shelby, Okla.,	19.00
Jacob Gray,	1.00
L. H. Shank,	1.50
Abner A. Landis,	.25
Am. Menn. Cong., East Zorra,	2.00
Am. New Hamburg, Ont.,	20.00
West Zion Cong., Monmouth, Kans.,	6.00
Yoder Cong., Lagrange, Ind.,	10.25
Benj. Nickel,	.70
Eliz. Eicher,	5.00
Collected by Sam'l Yoder,	.30
Chortitz Cong., Chortitz, Man- itoba,	25.00
John K. Hershey,	.64
Shellenburg Cong., Monmouth, Kans.,	\$105.00
Widow M. Christner, Neb.,	1.00
A little boy and his grand- mother,	2.55
Rockhill Teachers' Meeting, Sellersville, Pa.,	10.55
T. M. Erb,	5.00
Frank and Mary Suncker,	1.00
Corban, Canton, Kans.,	10.00
Mellinger and Stumptown Cong., Lancaster Co., Pa.,	65.35
Quiring's Cong., Mt. Lake, Minn.,	21.25

Jacob S. Augspurger,	15.00
Susan Lehman,	5.00
Cherry Box, Mo., Cong.,	20.75
N. S. Hoover,	2.00
Pre. Jacob Stauffer,	3.00
Collected by Erwin Martin,	25.00
Wayne Co., Ohio, Am. Menn. Cong.,	27.25
H. Goetz, Sr.,	5.00
Mrs. Redmacher,	.25
Jacob Gray,	.60
A. Friend, Ill.,	2.00
S. S. Class,	.19
Sonnenberg Cong., Mt. Eaton, O.,	23.25
	\$1007.68

Received for Specific Purposes—
Payments on agreements to support one or more orphans for five years and over.

D. A. Friesen,	15.00
R. M. Pauls,	30.00
Jonas Sommer,	15.00
Dan'l Itoth,	15.00
Frans Heinrichs,	15.00
John M. Steiner,	30.00
Abner and Johan Falk,	10.00
Friedrich Geiser,	5.00
Dan'l Lehman,	10.00
Cleophas Amstutz,	5.00
Jacob Sommer,	10.00
Jacob J. Moser,	165.00
	\$1172.08
Total,	2233.33
	\$3365.01

DISBURSEMENTS.
Sundry expenses, 24.00
Balance on hand, \$332.01
Gratefully acknowledged,
Home & Foreign Relief Commission,
A. C. KOLB, Treas.

FINANCIAL REPORT OF THE OLD PEOPLE'S HOME BUILDING FUND.

PREVIOUSLY ACKNOWLEDGED,	\$18.30
Sarah H. Kreider,	100.00
John Albrecht (M. P. C. S.),	50.00
Amel Stauffer,	40.00
Chr. Schertz,	40.00
Sister, Collum,	35.00
Chr. Albrecht,	30.00
John Smith,	25.00
C. S. Shertz,	25.00
Peter Shertz,	25.00
Maria Gsell,	25.00
Joseph R. Gsell,	25.00
Urich Steiner,	25.00
Adolf Steiner,	25.00
H. V. Albrecht,	25.00
Susan Lehman,	25.00
Henry M. DeWetter,	25.00
L. J. Lehman, (J. S.),	25.00
Elizabeth Brubaker,	20.00
Chr. Shively,	20.00
John H. Kreider,	20.00
Peter Kennel,	20.00
Joseph Shertz,	20.00
Dan Ohrendorf,	20.00
Elias Hartman,	20.00
Wm. Yoder,	15.00
Andrew Roth,	15.00
Peter Garber,	15.00
Jacob Kinsinger,	15.00
Chr. Engler,	15.00
J. P. Shertz,	15.00
Peter D. Shertz,	15.00
Peter Bachman,	15.00
Henry T. Nies,	10.00
H. Shoenaker,	10.00
Isaac Lapp,	10.00

Sarah Rutt, 10.00
 Henry B. Fry, 10.00
 S. R. Good, 10.00
 Adam LeFevre, 10.00
 John J. Rutt, 10.00
 John Ropp, 10.00
 Joseph Stauffer, 10.00
 Daniel Yoder, 10.00
 John Albrecht, 10.00
 David Shantz, 10.00
 John Shertz, 10.00
 John Ringenberg, 10.00
 Benj. Horner, 10.00
 Peter Unsicker, 10.00
 C. S. Hauder, 10.00
 J. V. Fortner, 10.00
 J. S. Shoemaker, 10.00
 A. L. Brubaker, 10.00
 Henry K. Mellinger, 10.00
 W. H. Brubaker, 10.00
 Jacob & Elizabeth Lentz, 10.00
 Geo. F. Shoemaker, 10.00
 D. L. Ebersole, 10.00
 Catherine Rice, 10.00
 T. M. Erb, 10.00
 Henry Ebersole, 10.00
 Simon Unsicker, 10.00
 Barbara C. Weaver, 10.00
 John R. Ebersole, 10.00
 Valentine Garber, 10.00
 Henry Bachman, 10.00
 Barly Bachman, 10.00
 Chr. H. Shertz, 10.00
 Jacob Gingerich, 10.00
 Isobold Henschel, 10.00
 John Nafziger, 10.00
 Peter Kaufman, 10.00
 Joseph Bachman, 10.00
 "Corban" 10.00
 Chr. Unsicker, 10.00
 David Byers, 10.00
 Joseph W. Steider, 10.00
 C. W. Heiser, 10.00
 Jacob Egisti, 10.00
 Chr. Albrecht, 10.00
 L. H. Egisti, 10.00
 Abr. Burkhardt, 10.00
 Jacob Millhouse, 10.00
 Menno Steiner, 10.00
 Barbara Hauder, 10.00
 Samuel Bachman, 10.00
 Francis W. Bean, 10.00
 B. S. Brubaker, 10.00
 Henry Super, 10.00
 Jacob Ringenberg, 10.00
 M. M. Brubaker, 10.00
 D. G. Andrea, 10.00
 Elizabeth Albrecht, 10.00
 Jacob Reitzel, 10.00
 S. D. Shertz, 10.00
 Chr. Bachman, 10.00
 J. J. Albrecht, 10.00
 David Bachman, 10.00
 Henry Bachman, 10.00
 Mary Appel, 10.00
 Mrs. Ray Phillips, 10.00
 Jacob C. Yotly, 10.00
 Peter Bachman, 10.00
 Jacob C. Bachman, 10.00
 John Unsicker, 10.00
 Henry L. Hornung, 10.00
 Mrs. D. M. Brubaker, 10.00
 John Weber, 10.00
 L. L. LeFevre, 10.00
 Henry S. Landis, 10.00
 J. M. Kehr, 10.00
 Mary Kehr, 10.00
 Anna Ebersole, 10.00
 Rebecca Snavely, 10.00
 Anna Horner, 10.00
 Lizzie Horst, 10.00
 Frank & Mary Smucker, 10.00
 John Inhoff, 10.00
 W. Shertz, 10.00
 Chr. Wagner, 10.00
 John Bachman, 10.00
 John Gingerich, 10.00

P. E. Bachman, 10.00
 D. N. Chaudon, 10.00
 Jos. Wagner, 10.00
 Dan Zehr, 10.00
 J. V. Albrecht, 10.00
 Total, 1311.80
 Gratefully acknowledged,
 G. L. BENDER, Financial Sec'y.

REPORT

of money received for the Millan Valley meeting house,
 Jonathan Kolb, Spring City, Pa. \$5.00
 West Liberty Cong., Kan. 26.00
 Samuel L. Horst, Chambersburgh, Pa. 13.00
 Per, J. G. Wenger, Harper, Kan. 9.42
 G. R. Brunk, Canton, Kan. 10.00
 Sister Olivia Miller, Kan. 1.00
 G. W. Ernst, Guilford Spring, Pa. 5.00
 G. W. Landes, Canton, Kan. 14.00
 D. A. Miller, Inman, Kan. 5.00
 Thus far the house cost \$156.00 and all paid for.

Committee
 Simon HETRICK,
 Noah TROYER,
 J. C. BONTAGGER.

THE MODEL SUNDAY SCHOOL TEACHER DURING THE WEEK.

ADDRESS BY NOAH STUFFER AT THE LINCOLN CO., N. D., S. S. CONFERENCE.

If the teacher is a model Sunday school teacher he should be engaged during the week in preparing himself to be a model teacher before his class. "The apostle Paul teaches us in Romans 12:7 that we should wait on our calling, whether it be the ministry, or, he that teacheth on teaching." If we study that whole chapter of Romans, 12, where Paul so carefully describes the duties of God, I believe we can find there all the necessary qualifications of the model Sunday school teacher. Among other things he says, "Give your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." "And be not conformed to this world, but ye may be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

I believe the model Sunday school teacher must be consecrated to the work which is before him. How should he spend his time during the week? When we have these earthly things to care for and look after it takes up a great deal of time, but if we are interested and want to "wait on our teaching," we will find ample time to prepare ourselves during the week for Sunday. The teacher should never appear before his class without having his lesson well prepared. He should be very much concerned about having his mind stored during the week with good thoughts on the lesson, so he will be ready to impart to his class some real solid truths.

Let me tell you what I heard a Sunday school teacher, whom I met not long ago, say on this subject. He had some complaints to bring against the ministers, saying he did not think it right for the ministers to make notes of their sermons, that that is not the way the word of God should be presented. After talking a while he began telling about his experience in teaching in the Sunday school, and said he found in his experience in teaching the best way to appear before his class is just to take down notes on the lesson Sunday morning, and then read these notes

to them when he appeared before them. I do not think that he would be a model Sunday school teacher, in fact a teacher like that is not fit to appear before his class. Things of this nature left for Sunday morning are never well prepared; there is not enough time to do so, and "things done in a hurry are ill done," and a teacher that neglects the study of his lesson until Sunday morning, has his lesson ill prepared, and might well be termed a lazy teacher,—by no means a model one.

The model teacher wants to gather all the knowledge and information on the lesson he can during the week. To teach is to impart knowledge, and how can you teach unless you have some knowledge of the subject before you? You want to get more interested in reading the word of God. This book is studied too little by professing Christians. "But," some one says, "I have no time to read it," and yet those same people, when they meet some friend on the road, perhaps, have time to talk half a day about things that, in many cases, do not ever pertain to the Christian life at all.

The model Sunday school teacher should always have his Bible near him, and whenever he finds a little time just take it up and read a verse or two on your Sunday school lesson, and you will have something to think about and study over for a while until the next opportunity presents itself, then you can read another verse. In this way you will be ready for your class on Sunday, and will have something ready for them that will benefit them, and impress them in a way that will bring Sunday school teacher. I believe it is possible for you to become such.

WOMAN AND DRESS.

There are some things about women that I never expect to understand, and I suppose God intended that it should be that way, although they for their part never admit that there is anything about men that is not plain to them. I can never understand how it is that they enjoy so much putting on a new Spring costume and going out in public to show it off. To most men, this is a very disagreeable ordeal, and frequently they will try to ease it as much as possible by wearing a part of the suit, and then another part, until gradually the whole suit is brought out. But not so with the women. They want to work it all up, and have hat, gloves, and dress all new, and appear in all at once. They know that when they put on a new costume, every woman they meet will scan them critically from head to foot, and make mental comments to be put into words in conversation with the next woman met, but they rather enjoy the thought than otherwise, and try to look unconscious and talk about something else, when they are really wondering what the other woman is thinking of the new costume. All of this is foreign to men, except a small class known as dudes and sports, who are not really looked upon as men at all, and the incomprehensible thing is how women who continually show so much unselfish devotion and give self-sacrifice can be so affected by the comparatively minor matter of dress. In this matter they live to a greater or less extent in a world that is all their own, with little regard as to the opinion of men, for

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HOW A CHURCH TRIAL ENDED.

In a charge that I served some years ago, a lady of good standing in the church preferred charges in regular form against a brother in the same church for defamation of character. As the trouble had been growing for

some time and noised through the community, and was damaging the church, I thought the case would better be looked into at once. So I selected a committee, notified the parties of the time and place of the trial, and the news was soon spread all over the community and the people generally were determined to be present to witness the proceedings. The day came, counsel was engaged on either side, multitudes were present, a "great time" was expected, and speculations were rife as to the outcome.

I had settled on the plan of procedure before I went, so I took with me—not as a committee, but as a praying band—three brothers whom I knew to be mighty in prayer. We opened the trial with reading some selections from the Scriptures and then I led in prayer. After this we sang a suitable verse, and then two of the brethren who went with me offered prayers,—such prayers it seemed to me I had never before heard. How they took hold on God's willingness to hear, and while they prayed how like a mighty shower the grace of God fell upon us all!

Then we arose and sang another hymn, after which the other brother who went with me led in prayer. His voice was singularly pathetic and his nature tenderly emotional. His prayer was full of pleading and took hold mightily upon both God and man. As this prayer ended I called on the complaining witness to pray, and it was evident at once that all bitterness had gone, for she began to weep and praise God for the grace which enabled her to forgive. When she had finished her prayer I called on the brother complained of to pray.

He started, but it was hard work; he seemed to choke up as one with something large in his throat. But soon the trouble gave way, his eyes moistened with tears, his voice became mellow, and his prayer began to rise until it took hold of God. Then God took hold of him and he was ready at once to right all wrongs and to do God's will fully and earnestly. Now arising from their knees they met in the middle of the room, shook hands, and wept, and confessed, and forgave. The people stood in silent wonder for a time, and then after dismissal they quietly departed to their homes, all wondering at what they had seen and heard. But the lawyers said: "That leaves us out and beats anything we ever saw," and I have no doubt that it did.—Rev. C. H. Taylor, in *Central Christian Advocate*.

For the Herald of Truth.

RESULT OF UNFAITHFULNESS.

Matt. 25: 32.

BY CLARA KASH.

There are degrees of punishment, but the highest degree is given to the man who rejects Christ. We have all tried that passage in the Bible which tells us that the liar, and the whore-monger, and the drunkard shall have their portion with the unfaithful; as if hell were made first of all for the unfaithful; as if the pit was digged, not for whoremongers and swearers and drunkards, but for men who despise that. Other iniquities follow, but this one goes before them to judgment. Imagine for a moment that time has

passed, that the judgment day has come. We are all gathered together, both the quick and the dead. The trumpet blast wakes exceedingly loud and long. We are all attentive, expecting something marvelous. The exchange stands still in its business; the store is deserted by its tradesman; the crowded streets are filled. All men stand still; they feel that the last great business day has come; and that now they must settle their accounts forever. Those accounts will be different to settle than the accounts we have to settle in this life; I fear the accounts will be costly to the unfaithful.

Presently a great white cloud with solemn state sails through the sky, and then—hark, the two-fold clamor of the startled earth. On that cloud sits one like unto the Son of man! Every eye beholds Him, and at last there is a unanimous shout, "It is He! It is He!" Then you can hear on the one hand the shouts of "Hallelujah, Hallelujah, Welcome, Son of God," but mixed with that there is a deep sob, composed of the weeping and the wailing of the men who have persecuted Him, and those who have rejected Him. With which of these two do we want to be? I, for my part, want to be with those who can welcome the Son of God. I think I can dissect the sunset; I think I can hear the words as they come separately, each one rolling like a death knell. What say they? Rev. 6: 16. They say, "Rocks hide ye; mountains fall upon us, hide us from the face of him that sitteth upon the throne." Will you be among the number of those who say to the rocks, "Hide us?" We have reason to believe that those who are not faithful will be found among those.

My impatient reader, suppose for a moment that you have died, and are amongst those who are weeping, and wailing, and gnashing their teeth. What would then be your terror? Blanched cheeks and knocking knees are nothing compared to the horror of the heart when thou shalt be drunken, but not with wine, and when thou shalt reel and fro with the intoxication of amazement, and shall fall down and roll in the dust for horror and dismay.

The Voice is heard, "Gather my people from the four winds of heaven, mine elect, in whom my soul delighteth." They are gathered at the right hand of the Judge. And now He says, "Gather up the tares, and bind them in bundles to burn." You are gathered with the tares. All that is now wanted is the lighting of the pile, the tares will be burned; where is the flame? The flame comes out of His mouth. Matt. 25: 41. Thou shalt see also to them on His left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." O, sinner, it will be too late then. Where thou shalt fall, there thou shalt lie. Where judgment finds thee, there eternity shall be. Time shall be no more when judgment comes; and when time is no more, change is impossible! In eternity there can be no change, no deliverance, no signing of acquittal. One lost forever, once damned, damned to all eternity! In hell there is no hope. They have not even the hope of dying—the hope of being annihilated. They are forever—forever—lost.

O, could I tell you that hell would one day be burned out, and that those who were lost might be saved, there

would be a jubilee in hell at the very thought of it. But it cannot be; they are cast into outer darkness forever! Now, sinner, ask yourself the question, would you like to meet with this awful punishment on account of being unfaithful to your God? And to us, as Christians, let us so live that we will not miss that everlasting enjoyment, so we can meet the loved ones gone before, where there will be no more parting. I do therefore charge you, by the living God, before whom I stand, and before whom I may have to give an account of this day's work, ere another sun shall rise and shine, I charge you to see to your own salvation.

Middlebury, Ind.

HOW TO SWEETEN LIFE'S TRIALS.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the every day trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Life is largely filled with little matters. We should not wait for great occasions, important misadventures, bitter persecutions, mighty oppositions. These will come to few, but little difficulties, petty troubles, will come to us all; and these are the things which wear away life. Religion will sweeten these.

Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its root to nourish it; the mighty power of gravitation and other equally unquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshalled to fan it; the stars are lighted up in the sky to cheer it by night; everything is made to contribute to the comfort of this tiny flower. God's providence looks after little things. The religion of Christ is suited to tired women and peevish children. It is suited to the office, the cradle, the sewing machine, the hearth, the heartache, the nursery, the school room, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts and feelings, the voice, the conversation, the toils and afflictions of life, the temper, and the heart.

IDEAS.

The block of stone awaits the sculptor's chisel. When you look at it, you think only of the stone; when the sculptor is done you think only of the expressed thought. The stone loses a few chips, but gains a great idea. Things are well spaced when they then get God's thoughts. Quarries are welcome to the untouched stone, palaces seek the carved stone that stands for ideas. Israel chipped and shaped in Babylon stood for more than Israel untouched and the mountains of Judah. A man without ideas is organic and dead, a man without a man burdened with things is a beast of burden. A man shaped by the Almighty, cut and trimmed till the idea alone is seen, has just begun to live. Life takes on meaning as it witnesses for God. O. P. Clifford, D. D.

SAY not, I have no right to the blessings of the gospel. Do you desire them? If so, God says take them.

OBITUARY.

DEACON ABRAHAM MILLER.

Abraham Miller was born in Holmes county, Ohio, Feb. 19th, 1827, and died March 11th, 1898, near Vauseburg, Miami Co., Ind., after an illness of several months with lung trouble, aged 71 years and 22 days. Bro. Miller came into this section of Indiana when he was a young man and resided here ever continuously until his death. In December 1850 he was united in marriage to Barbara Shrock. To this union were born eight children, of whom three are still living. The mother was called from this family in February, 1885, and in January, 1889 he was again united in marriage to Mary Shrock. Bro. Miller for many years was deacon in the Howard and Miami Co. A. M. congregation. He always was earnestly engaged in church and S. S. work. He was greatly missed both in the church and neighborhood. He was always ready to give good counsel to anyone who asked for counsel. He was one of the pillars in the church and one of the pioneers of the state. He was seldom absent from church and S. S., if health permitted him to be present. He seemed to realize that his end was near. About five weeks before his death a physician, from Greensburg, Ind., was called, and he told him that he could live about five weeks. Bro. Miller asked him if he did not think that he could leave sooner. He long desired to leave this world and go over yonder where it is much better than here in a world of trials, sorrows and tribulation. Funeral services were conducted at the church on Sunday the 15th to a large concourse of people, by the pastors of the church, Preachers Mast, Miller, Horner and Spill, buried in the Shrock cemetery, one-half mile east of the M. H.

OBITUARY.

FR. ABRAHAM BARN.

Abraham Barn was born in Walnut Creek Twp., Adams Co., Pa., Jan. 1, 1821; died of heart disease, June 8, 1898, aged 77 years, 5 months and 7 days. His father Jacob Barn, of German descent, was born Somerset, Pa., in 1744. In 1812 he removed his family to Ohio and entered a quarter section of land in what is now Walnut Creek Twp. He ran this farm Abraham was born and reared. He early took an active part in the affairs of the Amish Church, having been ordained to the ministry when but 27 years of age and served the Church in that capacity until the messenger of death relieved him of duty. Years ago, when the Sunday school was yet in its infancy and confronted by many difficulties and oppositions, his influence and instrumentality succeeded, by much fervent prayer, and meditating upon God's word, in establishing a Sunday school at this place, which noble institutions throughout the land are leading many young souls to seek and live a life that is becoming to God and man. His death was very sudden and unexpected, and was a great loss to the Amish church and to the community. The sickness at the time of his death lasted but a few moments. After his daily routine on Tuesday evening, June 7, he retired as usual in good spirits, rising the next morning complaining with a little cough and short breathing, which seemed to increase and in less than an hour he lay a silent corpse. Thus ended a life of usefulness and service to his reward. Oh, may but his prayers and admonitions that he so diligently gave to the souls of men, and the future welfare of the Church have rooted in the lowest depth of human hearts and bear fruit abundantly.

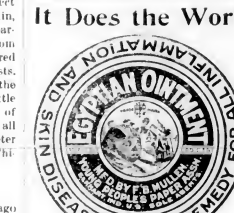
Many preachers have favorite passages in scripture, which they frequently quote from the pulpit. Will quote a few of his: "Faith is the substance of things hoped for, the evidence of things not seen." "Bless the Lord, O my soul; and all that is within me, bless his holy name. Praise the Lord, O my soul, and forget not all his benefits:

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GOING NORTH.	STATIONS.	GOING SOUTH.	
No. 26.	104.	No. 26.	104.
28.	104.	105.	101.
40.	104.	40.	100.
8.50	2.10	8.15	Beuton Harbor 7.10
8.02	1.22	8.45	1.10 5.30
7.28	12.57	5.25	1.50 6.17
7.30	12.59	5.07	Elkhart 8.24 2.22 7.29
12.17	4.47	1.00	1.00
A. M.			
11.58	4.24	Midway 8.31 3.27	
11.27	3.56	Windsor 10.02 3.56	
10.05	2.45	Wabash 12.21 5.15	
		P. M.	
8.13	1.54	Marion 12.21 5.15	
8.00	12.48	Anderson 1.40 7.15	
8.35	11.15	Indianapolis 3.10 8.45	
11.02	10.02	Greensburg 3.28	
10.25	9.25	Greenburg 4.30	
9.35	8.55	N. Vernon 5.30	
8.30	7.50	Cincinnati 6.15	

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Semi-Monthly.

ELKHART, IND., JULY 15, 1898.

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ABRAHAM B. KOHL, Editor.

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EDITORIAL NOTES.

No good reward is due to him who will not do his duty.

An inordinate desire for fun often causes much mischief.

Redemption shows God's heart as Creation shows His hand.

A man can deceive his neighbor; he may even deceive himself; but he cannot deceive God.

Falsehood and guile have been Satan's most potent agencies ever since the fall in the garden of Eden.

The Society of Friends of England has nearly a thousand famine orphanas under the charge of their missionaries in India.

The word Amen at the close of a prayer means no more to many people than does the word finis at the end of a book.

Dr. S. Fillmore Bennett, the author of the well-known hymn, "The Sweet Bye and Bye," died the last week in June at Richmond, Ill., at the age of 62 years.

In the Reading Road Cong., Lancaster Co., Pa., votes were taken for a minister and on June 9 the lot was cast, five brethren having received votes. The lot fell on our young brother Noah Landis, Bishops Isaac Ely and Jacob N. Brubacher officiated.

A man does not need to break all of God's commandments in order to be guilty of all. Whosoever shall "offend in one point, he is guilty of all," James 2:10.

The most courageous people are not those who are ready to rush heedlessly into great danger; for, as I hope says, "Fools rush in where angels fear to tread,"—not because fools are more courageous than angels, but because angels are more sensible than fools.

Neither are they always the bravest people who feel and manifest the least fear; or else stupid and irrational persons would be the bravest of men.

The bravest, most courageous persons are those who dare to do their duty, even though it may be done "with fear and trembling." Two men were once going on a very dangerous mission. The one, noticing that the other was pale with fright, expressed surprise that he should be so much afraid. "Yes," said the other, "if you would have turned back long ago." The first did not realize the danger enough to cause him to fear; while the second, although he realized the danger, with true courage went on in spite of his fears.

The Bucks Co. (Pa.) Intelligencer (weekly) has recently assumed a new form and a new dress, which has greatly improved its appearance and makes it much more convenient for the reader. Instead of the large, ungainly form in which it was previously published, it is now a neat seven column, eight page paper with good, clear, readable type, that is indeed gratifying to every reader. The paper was established in 1801, and is now the oldest and largest weekly in the county. The plain black-faced titles are indeed a very commendable feature in its make up, a point worthy of imitation by all newspaper publishers. A crowded page with small indistinct headings is an abomination from which all readers are glad to be delivered, and it seems the "Intelligencer Company" understands this point. Besides the weekly, this company also publishes a daily edition that has grown, during the past decade, into a good sized, well patronized and successful paper.

The Mennonite Publishing Co. would greatly appreciate it if our

brethren would assist us in spreading good, wholesome literature throughout their neighborhoods. If there be no agent in a certain locality selling for us, we shall consider it a great favor if someone will kindly refer us to an influential, trustworthy and active young man or woman who can be heartily recommended. There are many localities where no one is making a special effort to supply the people with such literature as we endorse, hence oftentimes people will buy almost any kind of book simply because an agent introduced it. Every neighborhood should be thoroughly taken care of in order to supply the people with that which they ought to read, and thus help crowd out all spurious literature of which there is so much about. Many religious books are tainted with misleading doctrines, hence the necessity of guarding carefully, so as to stimulate gospel principles among the brotherhood, and preserve the unity of the church. How many of our readers will send us names and addresses of responsible persons to assist us in our mission?

The examinations of men who enlisted for the war have taught a lesson of the fearful effect of cigarette smoking upon the body. Twenty-five per cent. of those who enlisted were rejected, a large number on account of physical defects resulting from the cigarette habit. The extent of the evil will be better known when we are told that ninety per cent. of cigarette smokers who enlisted were rejected because of failing to come up to the physical requirements. Weak heart or lack of vitality constituted the main causes of rejection. While the examinations prove the deleterious effects upon a system, the results may not be fully realized, because they will not become evident, until the next generation. The American Tobacco Company has been making strenuous efforts to disprove, by the alleged testimony of many so-called experts, that the American cigarette is injurious to the system, but to the close observer no war, with its attendant physical examinations of volunteers, is necessary to show that the cigarette is making fearful inroads upon the vitality of thousands of those who are addicted to its use, nor can all the combined testimony adduced by

those whose craft is in danger, prove the contrary when the evidence of thousands of cases shows that the cigarette habit has a baneful physical, mental or moral effect upon a large part of the slaves of the habit.

If all that the "New York Voice" says of the wickedness that exists in some of the large educational institutions of our country is true, then there is a condition of things that is fearful to contemplate, and such famous institutions as Harvard, Yale, Princeton, Cornell, Ann Arbor and other colleges are becoming schools of vice and dissipation that will work the ruin of thousands of young men and young women—in this land. Many of the Greek letter fraternities in these colleges are said to be nothing more or less than gambling dens, drinking halls and lawdy houses. Well may parents be anxious when it comes to choosing a school where a son or daughter may obtain a higher education than can be obtained in a common school. No wonder that many oppose higher education. The trouble lies not in the matter of education, but in the influences permitted to surround those who attend these institutions, and perchance the little importance attached in this day to the moral training of the student. For this reason smaller institutions are always preferable, inasmuch as the moral tone of the smaller school is nearly always taken in a general way—higher than in the larger institution; the teacher is thrown into more direct contact with the pupils and his personal influence and oversight affects the student more directly. But no amount of education will take the place of proper training, and many a school would do more good if it were to drop from its curriculum some of branches of study and substitute there for plain teaching on manners and morals and Christian ethics. A certain father who saw the gradual downfall of a young man in one of the great institutions of learning said, "I would rather follow my son to the grave than send him to that school." Some young men and women are for one reason or another more easily drawn into a wrong course of life than others are, but it seems as though in some of the large institutions of higher education the

chances of retaining his virtue and integrity are against a young man who enters there unless he be firmly established upon the everlasting truth.

As the matter of the General Conference for our sixteen conferences has been made the topic of considerable deliberation at the district conferences, it may be well to consider the name by which this gathering shall be known. It has, for the sake of convenience, been called "General Conference," and no doubt the name has already taken a firm hold upon many of our people. But it is after all a question whether it would be proper or just to use this name for the reason that one branch of the Mennonite denomination has adopted the name "General Conference of Mennonites of North America." This body is incorporated under this name and has a charter from the government, hence it would be improper, not to say illegal, for us to adopt this name "General Conference." But it seems to us that for our sixteen conferences there remains a better, a more appropriate name, than the name General Conference. We have been laboring harmoniously and unitedly, in our church and conference work; we call ourselves one people; we observe and advocate the same general principles, practices, and rules of order; we consult one another, and labor together as a united band of Christian workers much the same as the various states of the Union are united in the affairs of government. Each state has its own government as each district has its own conference, and yet as the state government is not in conflict with the general government, so the different district conferences are not in conflict with one another nor would they be in a conference that includes all of the district conferences. But while the government of this country is confined to its boundaries, we are not limited to such narrow borders. The Christian church knows no geographical borders as set by nations. What would we be then in our united conference work? We would simply be the "United Conferences of Mennonites." This name will not change the name by which we are known as a body of Christians, but it will show to the world what we are, and what our relations are. We would like others to write on this subject, for it will be one of the things to be taken into consideration at the conference to be held next fall. The success of our church, however, does not depend upon its name; for the name Mennonite did not exist 400 years ago, while our church did exist then, but under a different name.

"This love of Jesus is noble, and spurs us on to do great things, and excites us always to desire things more perfect."

OBEDIENCE.

BY ELIZA BETZNER.

We sometimes speak of obedience of children to their parents and of obedience of children in the schoolroom to their teacher. While in these two spheres that we have just mentioned, as well as many others that we might refer to, obedience is exceedingly desirable, and even a necessary essential to happiness and to good order, we will draw our minds away from these for a while and we will consider more directly the obedience God's "grown up" children should show to God's laws, to the Master's teachings and to the injunctions of the inspired apostles.

Obedience means, willing to obey—submitive to restraint or control. The human race, although the highest of God's creations, is incapable of learning without a teacher. God, knowing this from the very beginning, made laws for us to observe and to obey. These laws are our teachers; by them our lives must be governed. In His infinite wisdom God made every natural law, as well as all spiritual laws, so perfect that if we do not yield obedience to even the least of them the natural and only result is suffering, which are accustomed to call punishment. If we break a natural law we must at least suffer the consequence of our folly—our sin in this life—and if a spiritual law is broken the penalty will be heavier. The sacred volume teaches us that "whosoever shall keep the whole law and yet offend in one point, he is guilty of all." From this we learn that God wants implicit and perfect obedience in all things.

He will not allow us to overlook even the least of His divine laws and commands. Paul also, in one of his letters to the Corinthian church, asked for proof whether they be obedient—not to the first great principles only, but in all things—great and small alike. Only a short time ago we had for a topic in the Young People's Meeting, "Little ways of bettering the world." We tried to hold forth the "cup of cold water"—the smiles, the kind words and the little things that we may all do, and so easily, too, if we will only be watchful and will keep our eyes, and our understanding, and our hearts open to the needs of those within our reach. The Master teaches us that the "cup of cold water" shall not be given without a reward—the little loving deeds that we may do to "one of the least of these"—even they are *therefore* unto the Master, and in the end the plaudit shall be "blessed." That we shall not fail to do these little things are the teachings of the exalted Son of God. And little things are always the "gate way" to greater accomplishments. But even in these little things, if some of us are to be accomplished obedience *must* step in—we must be submissive to the great Commander. The Master teaches and His servants must obey or else the work can never be done.

During the Lord's period of life on earth, He gave us many commands which we have since learned that we must yield obedience to every one of them. The cup of cold water can be given without any special sacrifice, but I wish to draw our attention to something that is not quite so easy. Our Elder Brother charged us with one great command, and this part of it we need to obey with more reluctance than perhaps any

other. I refer to our dear Lord's last command to His disciples. We know that to be obedient here means that we must form a very intimate acquaintance with "self denial," and that we must become very closely related to "consecration." We read over and over again the last three verses of the twenty-eighth chapter of St. Matthew, then we stop to think and wonder—we are astonished that not more active obedience is shown to the Master's parting words.

We all know how much sacredness we attach to the last moments we spent with our dear departed, and almost reverently we regard their last words. How little we think of departing from the teachings of a beloved mother whose voice is still in death, or of violating the last desires of a dear friend. How often we say, this and that shall be done just so, because it was a departed loved one's last wish. Then why not show as much reverence for One whose greatness and highness cannot be estimated. One reason, perhaps, why the Savior's last charge is regarded with so little serious and cheerful activity is because the Master does not ask us to remain at home to enjoy the society of friends and loved ones, and to appreciate the social blessings of Christianity and the advantages of civilization in our "home land." Instead of *stay* the Master says *go*—go teach all nations. Of course this command was given to the eleven disciples and they went about their work as the Master instructed them, and then, when they had toiled long enough, they went to their reward.

We seem to ask: can these words of our ascended Lord really mean something to us to-day? Well, we are glad enough to believe that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Now since we know that we have a right to take advantage of this glorious fact, we must know that the Master's last commission was given to His disciples *then* and to us *now*. Jesus still says *go* teach all nations. That this last commission is of the greatest importance is clearly evident. Matthew says that Jesus had made a special appointment for the teaching of this last great lesson. He told the eleven disciples to go away into Galilee, into a mountain, and there Jesus met them—He came and spake unto them. First He told them that all power in heaven and on earth was in His possession. "Go ye *therefore* and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you." And now comes the final beautiful ending: you shall never be alone—do as I have told you—be obedient, "and, lo, I am with you always, even unto the end of the world." Because being a missionary in a foreign land involves peril, and danger, and hardship, is that a reason why we ought to remain at home, living comfortably and comparatively easy lives? Jesus loved the glory He had with the Father, but He consented to leave heaven's glory to become a man and to live on earth, so poor that He had not where to lay His head—to be despised and rejected—to have no other shelter

very often than the mountains and the garden—so that we may have sprung the custom of binding young men to seven years' apprenticeship; and of punishing offenders with seven years, twice seven, be if we do go to India or to Africa in obedience to the Master's command, "go preach the gospel to every creature," and it was not good enough for our Lord, and it is not good enough for us? We talk of the need of the gospel being taken to the heathen, but so few obey the divine command, *go*. Let us not forget that we must be "obedient in all things," the words of Matthew 28:19, 20 could have lost their power, God would never have permitted them to enter the Bible, and, if there were none among us who might go and who could "go and teach" the Master would not have given us this last command. And the greatest of missionaries, the apostle Paul, would not say "be obedient in all things."

Breslau, Ont.

For the Herald of Truth.

THE NUMBER SEVEN.

BY TORIAS M. KAUFFMAN.

Seven, so often mentioned in the sacred writings, has always had a kind of emphasis annexed. It is, by some, called the number of perfection, being composed of the first two perfect numbers equal and unequal, three and four, for the number two, consisting of repeated unity, which is no number, is not perfect.

In six days creation was perfected; and the seventh was consecrated to rest. If Cain be avenged seven fold, truly Lamech seventy and seven fold. Noah had seven days' warning of the flood, and was commanded to take the fowls of the air into the ark by sevens and the clean beasts by sevens. The ark touched the ground on the seventh month; and in seven days a dove was sent, and again in seven days after.

Abraham pleased seven times for Sodom, and he gave seven ewe lambs to Abimelech for a well of water. Jacob served seven years for Rachel, and also another seven years.

Joseph mourned seven days for Jacob. Lahan pursued after Jacob seven days' journey.

The seven years of plenty and the seven years of famine were foretold in the Pharaoh's dream by the seven fat and the seven lean beasts, and the seven ears of full and the seven ears of blasted corn.

The children of Israel were to eat unleavened bread seven days. The young of animals were to remain with the dam seven days before they were taken away. By the old law, man was commanded to forgive his offending brother seven times, but the meekness of the Savior extended this forbearance to seventy times seven.

For seven days in the seventh month a holy observance was commanded to the children of Israel, who fasted seven days in tents.

Every seventh year was directed to be a year of rest for all things, and at the end of seven times seven years the Jubilee year began.

They were to observe a feast seven days after they had gathered in their corn and wine, seven days they were to keep a solemn feast as they had been blessed in the work of their hands.

Every seven years the land lay fallow. Every seven years there was a general release from all debts, and all bondmen were set free.

From this law we may spring the custom of binding young men to seven years' apprenticeship; and of punishing offenders with seven years, twice seven,

July 15,

1898.

or three times seven years' imprisonment. Every seventh year the law was directed to be read to the people.

If they were obedient, their enemies should flee before them seven years; if disobedient, their enemies should chase them seven years.

In the destruction of Jericho seven priests bore seven trumpets seven days; on the seventh day they surrounded the wall seven times, and after the seventh time the walls fell.

Seven of Saul's sons were hanged to stay a famine.

Jesus had seven sons, the youngest of whom ascended the throne of Israel.

The number of animals in sundry of their obligations was limited to seven. Solomon was seven years building the temple, at the dedication of which he feasted seven days.

In the tabernacle were seven lamps. The golden candlesticks had seven branches.

Seven days were appointed for an atonement on the altar, and the priest's son was appointed to wear his father's garment seven days.

Namman was commanded to wash seven times in Jordan to cure himself of leprosy.

Gehazi was ordered to look toward the sea seven times; and at the seventh time he saw the wished-for cloud.

The Shunammite's child sneezed seven times before life was fully restored.

In the seventh year of his reign King Ahasuerus feasted seven days; and on the seventh day he feasted in seven chambers to find a queen, who was allowed seven ladies to attend her.

Job's friend sat with him seven days and seven nights and offered seven bullocks and seven rams as an atonement for their wickedness.

David prayed that the wicked might be awarded seven fold in their dream.

Solomon says that the fool is wiser in his own conceit than seven men that can render a reason, and that when the wicked spected fair there are seven abominations in his heart.

Nebuchadnezzar was for seven years like a beast, and at the end of seven years his kingdom was restored.

The fiery furnace was heated seven times before to receive Shadrach, Meshach and Abed-nego.

Enoch, who was translated, was the seventh from Adam, and Jesus Christ the seventy seventh in a direct line.

The Savior spoke seven times from the cross on which He remained seven hours; in seven times seven days after His resurrection He sent the gift of the Holy Spirit.

In the Lord's Prayer are seven petitions, contained in seven times seven words. In the Apocalypse we read of seven churches, seven candlesticks, seven spirits, seven stars, seven trumpets, seven leagues, seven thunders, seven vials, and seven angels to pour them out upon the seven headed monster Antichrist.

East Petersburg, Pa.

For the Herald of Truth.

FAITH, HOPE, AND LOVE.

BY L. W. WILLIAMSON.

Faith, hope, and charity or love, the Heavenly Three unite.

Faith lifts the sacred cross which cannot fail, and hope her anchor casts within the vale, while heaven born love stands linked with these by purest ties, those sisters three—Emblems of the

Trinity, shed evermore their smiles on fallen man.

Faith, though not the greatest, stands the first in order among the Christian graces. By it we take the first step heavenward. Without it, it is impossible to please God, for he that cometh to him, must believe that he is, and that he is a rewarder of them that diligently seek Him; and that He requires adoration and service from man, and that He blesses, protects, and saves those who in simplicity and uprightness of heart seek and serve Him. Faith in Christ, or saving faith, is a principle wrought in the heart by the divine Spirit, whereby we know that Christ is the Messiah, and thus we fix our affections on Him, give ourselves to Him in all the ways of holy obedience, and rely solely on Him for everlasting life. As the properties or adjuncts of faith, it may be observed that it stands first in order, and takes the precedence of other graces, hence "the that believeth and is baptized shall be saved" (Mark 16:16). It is also in every way precious and valuable. It also appropriates and realizes, for the apostle says in Heb. 11:1, it is the substance of things hoped for, the evidence of things not seen.

The evidences of faith are love to Christ, confidence, prayer, attention to His ordinances, zeal in promoting His glory, and holiness of heart and hope.

The Christian hope is an expectation of all necessary good, both in time and eternity, founded on the promises, relations and perfections of God, and on the offices and righteousness of Christ. It is composed of desire, expectation, patience and joy. It may be considered as pure, having its origin from God and centering in Him. It is called "lively" (1 Pet. 1:3), as it precedes spiritual life and renders us active and lively in good works. It is also courageous. (Rom. 5:5; 1 Thess. 5:8), because it gives fortitude in all the troubles of life and yields us support in the hour of death. It is sure because it will not disappoint us as is a sure foundation. It is joyful, as it produces the greatest felicity in the anticipation of complete deliverance from all evil; it is the hope of eternal life, the soul's anchor. The world is a boisterous sea, the Christian's course is a voyage to the port of everlasting felicity, the royal dock in which that anchor was cast. The storm of this life is but a short time. The anchor of hope, if fixed by faith in the eternal world, will prevent all shipwreck of the soul. Although the soul may be tossed by various temptations, it will not despair, because hope is its anchor and its place within the vale, while the Heavenly Three unite.

Faith, like the cable, is the connecting link between the ship and the anchor, or the soul and its hope of heaven. Faith sees heaven; hope desires and anticipates the rest; faith works and holds fast, and shortly the soul enters a happy state because its anchor is sure.

Love consists of approbation, and inclination toward an object that appears to us as good; but love to God is a divine principle, implanted in the mind and heart by the Holy Spirit, whereby we reverence, esteem, desire and delight in Him as the supreme giver of all good. We may consider it as an attribute of

the Deity, because it is the very essence of the divine nature, therefore it is declared by divine inspiration that God is love, though God is holy, just, righteous in the abstract as He is here called love; so be that love God will love his neighbor also. Brotherly love is an affection deeply rooted in the mind and heart, especially in the saints, and it also prompts us to every act of kindness toward those of the household of God, and it must follow from love to God and to all mankind, yes it reaches even unto our enemies; for love is the fulfilling of the law.

Love or charity suffereth long, hence the love of God and our neighbor, for God's sake, is patience toward all men. It suffers all the weakness, ignorance, errors, and all the malice and wickedness of the children of this world, and this not merely for a time, but "long;" it endures afflictions without murmuring. It is also very kind, tender, and compassionate in itself, also kind and obliging to others; it is truly mild, gentle and good, therefore it is not grieved because another possesses a greater portion of earthly, intellectual or spiritual blessings.

Love vanquisheth not itself; does not set itself forward to be noticed or applauded and is not disturbed because unnoticed or unknown; it is not puffed up or inflated with a sense of its own importance.

A man whose heart is filled with the love of God is filled with humility, like a little child, knowing that if there is any good thing about him, that it must surely come from God, for we know that without the guidance of our Creator no good thing dwelleth in us.

Love doth not behave itself unseemly, never acts out of place, is never unmerciful to any one, but is always kind and loving and willing, as far as it is possible, to please all men for their good until edification in the truth.

Love seeketh not her own and is not desirous of her spiritual welfare only, but of her neighbor's also. The man who passes through this life not caring for his neighbor's spiritual welfare is not standing where he should be, surely he has not the Christ-like dwelling in his heart as fully as it should, because charity is not easily provoked and is not irritated nor embittered and thinketh no evil, does not surmise evil where no evil appears, but gives every man full credit for his religion and uprightness, while nothing is in his conduct inconsistent with his profession.

Love rejoiceth not in iniquity. It does not take any delight in fraud or violence wherever or against whosoever it may be practiced; does not rejoice in the downfall of any one, no not even of his enemies, but rejoices in the truth and everything that is opposed to falsehood and iniquity. Love loveth all things, is ever ready to cover, as far as can consistently be done, the faults and imperfections of others, not making them the subject of censure and conversation. Love believeth in good things. It is ever ready to believe the best of every person, and gladly receives whatever may tend to the advantage of those whose character may have suffered from detractors. Love loveth all things. When there is left no place of believing and of a person, then love comes in with its hope and makes all proper allowances and excuses as far as good conscience can permit and hopes that the transgressor may reform

and be restored to good standing in Christian society. Love endureth all things. It bears adversity with an even mind, submits with resignation to the dispensation of the providence of God. Charity never faileth, but endures trials, afflictions and insults. Love, being of God, will ever remain. Love is properly the image of God in the soul. By faith we receive from God a future and eternal good, but by love we resemble God and by it we are qualified to enjoy heaven. Hence faith is the foundation of Christian life, hope rears the structure, but love finishes, completes, and crowns it in a blessed eternity.

For the Herald of Truth.
ARE WE BORN AGAIN?

BY H. W. NORTON.

"Marvel not that I said unto thee, Ye must be born again." John 3:7.

The fact was that when Nicodemus came to Jesus by night, he was yet darkened in his understanding, alienated from the life of God because of the ignorance that was yet in him. But now we are more enlightened in the matter of the new birth.

Some one says, "By conforming to the world in fashion you show that you do not differ from ungodly sinners."

A great many of our people to day have fallen into the idea that the fashion or this world is mainly dress, but there are almost innumerable ways to fashion after this world. Let us consider a few things. In 1 Sam. 17:7, we read that "man looketh on the outward appearance, but the Lord looketh on the heart." Even our heart may be deceitful.

Another one says, "We may be proud of a plain dress as well as of a fashionable dress." But what need is a true heart, filled with God's Spirit and His love. When we are once this far along we no longer care for the fashions and gauds of this world.

We see that it is far better for Christians to be "singular," because God wants His people to be a peculiar people, zealous of good works, (which, compared to the ways of the world, is a separate people, different from the world).

What is it to be born again? Is it only going to church or uniting with a church? No. Some professing Christians people have an idea that by going to church and attending revival meetings and making all the noise they possibly can, no matter how much advantage they take of their fellow men, they are born of the Spirit of Christ. But Christianity means more than all this, it means more than singing, praying, paying tithes, and so forth. It means a new heart, it means honesty in all dealings, purity in all conversation, and a heart filled with charity toward all men.

When we are once born again, and transformed by the renewing of our mind, as Paul tells us in Rom. 12:2, then we shall never be happy, nor satisfied unless we do that which God has for us to do. After we once get right in the line of obedience, we will then see the beauties of a Christian life as we never did before.

But not all professors seem to be born again, for all men have not the love of God shed abroad in their hearts, for the Savior said to the incredulous Jews, "I know you that ye have not the love of

God in you." If all love God, then all are born of God, for the Apostle John says, "Every one that loveth is born of God and knoweth God."

The Apostle also says, "If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." In other words, the spirit of our Lord dwells in us and controls us every day and hour.

Kokomo, Ind.

For the Herald of Truth.

"DECISION."

BY J. A. CURTIS.

A characteristic which, when once attained, will bring to the possessor the key that unlocks the door to the storehouse of God. To stand in awe of the privileges God has given us, is doubting His word. The counter nature is taking the ascendancy, Christ once enthroned is become but the subordinate one to look to. Worldly competence presents itself, riches, fame, education, social privileges, and patriotism are become permissible councillors. To give each of the above desires voice in the decision of problems to be solved through life is not according to God's word.

It pays to let God decide and rule all that He has created after His own image.

To take upon ourselves the power to permit a worldly desire to dictate in any turn in life, is to suffer great uncertainty and loss at the end.

True life work consists not in the unity of the several powers of man, but God's design is finished when the soul, in unity with God, is in obedience to His holy will. Christ uses His people as instruments in His hand.

A partial obedience to God's will is not doing the whole will of God. Nothing but the whole service of man is acceptable to God.

To show your colors is to prepare for the fight; not to show any colors is not to have decision. To occasionally take counsel of the adversary is to tell him that he is considered a friend.

Worldly inducements present themselves, social position, educational standing, wealth. Have you made the decision? If not, then the desires that originated with the fall of man will help you decide from time to time till every fiber of the being is bound by the powers of darkness. Decide while the twig is tender.

To decide now is to have your robes washed white by the blood of the Lamb. To pave the way to heaven is to have a mind decided for God. Our passage is paid for. No ravenous beast dare molest us along the way.

Dear friend, have you thus far been tossed to and fro, hither and thither at the mercy of the all-powerful of your soul, and kept in bondage by the powers of darkness?

To become saved brings an Eden to the heart, which no sooner is established than the sweet music of the soul is disturbed. Trials arouse us to a sense of duty as well as our pride of being upon God's mercy. From there the devil with all his powers of hell will strive to win back the soul he lost.

Have you arrived at the decision? Heaven with all its privileges is awaiting your decision. Oh be washed and made white in the blood of the Lamb. What shall the answer be?

Goshen, Ind.

WHAT PROGRESS.

Am I any nearer heaven than I was a year ago?
Are my footsteps on life's journey, although weary, weak and slow,
Leading me the way I ought to go?
Every time that over earth the twilight creeps,
eth cloud and gray,
Wrapping in its sombre mantle the departing form of day,
I should have made advancement on my way.
But my footsteps weak and trembling some times take me from the right;
And I find that I have wandered into darkness,
out of light,
When there falls down the curtain of the night.
But the bypaths do not please me and I go back to the road,
That I know alone can lead me to the city of our God.
Where I hope at last to lay aside my load.
Help me, then, O blest Redeemer, to keep in the narrow way,
Strengthen me to keep right onward, hour by hour, and day by day,
Till, at last in heaven my weary steps I lay.
—Rev. W. M. J. J.

For the Herald of Truth.
A SUGGESTION.

BY W. W. KAUFFMAN.

In the report of the Amish Mennonite Conference held in Lagrange Co., Ind., June 2 and 3, 1898, we notice that the first question taken up was in regard to more aggressive work in the Evangelistic and Mission field and the ordination of ministers for this work. We find no fault with the resolution passed upon it. Now inasmuch as we are living in the "last" and "perilous times" and as we believe that the principles of peace and non-resistance should be extended even beyond the borders of our own churches, especially so at the present time, and as we are commanded to pray for laborers and surely we ought to work in harmony with our prayers, and as our conferences before passed somewhat similar resolutions and without much apparent effect or action, therefore we would suggest for further consideration, that conferences should appoint a committee of two or three ministers, at least one of whom should have had considerable experience in evangelistic work and one of whom should be a bishop whose duty it should be to visit all the churches of their conferences and there hold several meetings preaching upon the nature, importance and result of Evangelistic and Mission work and then proceed to assist the congregation to choose and ordain such as are qualified and are ready for the work. I, for one, was rather opposed to this method of work a year or so ago, but the more I

visit our different congregations both Amish and Mennonite, and see the lack of push in this direction, I think the above method would bring about good results. God has in His all-wise way qualified men for this work, and if the different congregations were in the right attitude there would be more interest manifested. Again, if our different congregations do not have such young men, especially those that are qualified and are ready for the work, our churches will suffer loss. I can point out some congregations that I think are much in need of young ministers. I think as Bro. Dan'l Kauffman states in his comments on the qualifications of ministers that his talent should be above the average. Unless

the church pray for much wisdom in this matter these men that God has fitted for that work will not get into that place. It seems to me this would bring about more uniformity of action and much better results than if each church is left to act independently, and as we believe that some are best fitted for pastors, others for evangelists, etc., we believe it would be best to ordain men for these special offices, provided these brethren have shown by their labors what they are best fitted for. We also believe that this work of ordaining men to the ministry should not be undertaken without prayer and fasting and giving ourselves up so that the Holy Ghost and not man may say who shall be ordained to this work. See Acts 13:2, 3.

Cherry Hill, Mo.

WAR AND PEACE.

It might almost seem superfluous in these days to advance reasons for our belief that all war is anti-Christian, but since we are now confronted with war itself, it is not well that our youth be able to render to every man who asketh him a reason for his non-compliance with the commands of men to go on to the sword.

Like as it is said of divorce so in the beginning of war was forbidden to men. Cain was the first to imbrue his hands in his brother's blood, and for so doing was expelled from the Divine presence. Lamech next laments, saying:

"I have slain a man for wounding me, And a young man for bruising me; If Cain shall be avenged seven fold, Truly Lamech seventy and seven fold." (Gen. 4: 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.)

But whether, as is the supposition of many, the crime for which above all others God's sentence of death was executed on the old world by the sending of the flood, was the shedding of human blood, we know not, but this is sure, that before the flood we never read of that terrible scourge of war, which now, notwithstanding all the light the Lord hath in these latter days vouchsafed man, still stalks through the world with visage more hideous than all the death-dealing inventions of men. In these modern days. When men again multiplied after the flood, and "the whole earth was of one language and of one speech," the world through unbelief of God's covenant to Noah, and to seed after him, that "no more shall all flesh be cut off by the waters of a flood," this world of men began to build a tower whose top might reach to heaven, which God seeing came down from heaven and confounded their language, so that they left off building, hence was this "Babel," meaning confusion, from whence comes Babylon. Men now began to build themselves according to their several tongues, and thus formed nations, the first of which we read that formed by Nimrod, who is said to have been a mighty one in the earth "a mighty hunter before the Lord."

From amidst all the prevailing idolatry, into which men so soon fell, God called Abraham out, and "blessed him in all things," and he became a prince like unto the mighty ones of the earth. Yet was it not by war and plunder this holy hunter increased his wealth, and when he pursued, overtook and overthrew the four kings, recapturing Lot,

his nephew, and the people of Sodom and Gomorrah, with all their goods, Abraham would not retain to himself one single thing, not believing that war justified him in enriching himself by the loss of others. Isaac and Jacob were men of peace, save to the grief of Jacob, Simeon and Levi, his sons, made a treacherous attack on the men of Shechem and slew them. Nor from the beginning of the world till the day that Israel was beset by the Amalekites in the wilderness, do we ever read, beyond the cases already mentioned, that those who took to themselves the name of "sons of God" ever engaged in active warfare.

Heretofore amidst the contending turmoil of surrounding nations, God's people had been in a special manner protected by the shield of His power, nor was it by the might of man's power in war that Moses delivered Israel from the bondage of Pharaoh. It is while Israel is now attacked by Amalek in the desert that we first read of a Divine command to men to make war (See Gen. 27: 16).

For some four hundred years the long-suffering mercy of God had borne to destroy the Amorites because their iniquity was not yet full. Now does He command Israel utterly to exterminate them, and take possession of the land which the Lord had long promised to Israel.

God did then suffer war for the time being, for the hardness and wickedness of men's hearts. But mark the distinction. Whenever Israel sought counsel of God, and He commanded them to war, after directing them as to the manner, then was Israel uniformly victorious. God by means of His judgments taught me righteous men that was Israel itself when the nation fell into sin and idolatry, exempt from the perils of war. But Israel lived under the law which was given by Moses, which law is one of retribution—"an eye for an eye, a tooth for a tooth," but we live under the gospel of the grace of God which comes through Jesus Christ, whose law is love, mercy and forgiveness. Christ Jesus is our lawgiver, who if any man will not hear, he cannot be numbered as belonging to Christ's kingdom, and He commands, "Love ye your enemies.... do good to them that hate you; pray for them who despitefully use you and persecute you, that they may be the children of your Father which is in heaven," etc.

Again He says, "Blessed are the peacemakers, for they shall be called the children of God." Again the apostle says, As far as in you lieth, live at peace with all men. Little children, love one another. "Beware of them that love to quarrel, but rather give place unto wrath. Vengeance is mine; I will repay, saith the Lord." And when the angel announced the coming and the birth of Jesus he proclaimed "Peace on earth, good will to men. Christ's coming exemplified the doctrine of mercy to man, whereby God to man, His life and words declaring the true character of the Father and the will of God to man, as also exemplified to man what he by God's grace should be, His death, as a propitiation for the sins of the world, thereby opening a door of mercy to man, whereby God may still remain true to His declared character as a just Judge in His condemnation of sin, and at the same time in His

graciously power of exercising pardon, grant forgiveness and absolution from sin to those who believe in His Son Jesus Christ and who submit to His rule and keep His commandments. And no greater command as regards our duty to our fellow-man, has He given to us than this, that we love one another, for "he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" And if judgment begin in God's sanctuary as seen by Ezekiel, that is in those who profess to be Christians, and if those who break one of the least of Christ's commands, and who teach men so, are to be esteemed "the least in the kingdom of heaven," how much more will the loss of those who, though men to break this commandment of love to man, yet, even love to our enemies.

To Israel according to the flesh, God gave an outward kingdom, like unto, yet separate from all the kingdoms of the earth; their enemies were men; to us is given a heavenly inheritance, and our weapons are not carnal, neither are our enemies against whom we are to wage warfare men; but the powers of darkness, which enslave the world in sin and alienation from God, and not the least of these enemies is war itself, which desolates the beautiful creation of God, and carries suffering, rapine and death in its train. As each one enlists under the banner of the cross, the power of it crucifies the lusts in man, from which all wars arise, and receiving life from Him who declares Himself to be the way, the truth and the life, He is one of love, of light and light, and those who are born of God breathe of His Spirit, and His love begeth peace and good will to man. He loved us while we were enemies, and died for our sins praying with His dying breath, "Father, forgive them, they know not what they do." And as He did, so does He command us to do, saying, "Love your enemies."

Again Jesus said to Peter, "I put thy sword into its sheath, for they that take the sword shall perish by the sword." And nothing will the Lord allow to be held in preference to Him, and if for Him He would not have his servants fight, what else below, thus breaking His command, can we by it contend for. Since they alone who do Him will shall wear the heavenly crown; since they alone who whilst here below do enter into Christ's heavenly kingdom, shall reign with Him in glory. Let us forever bow the knee to Him who is the King of kings, and who hath power in heaven and on earth, and who can destroy not the body only, but the immortal soul. And His royal law is this, "Do to others as ye would that they should do to you."

When nations come to learn of Him who is meek and lowly in heart, then lying, avarice, revenge, bloodshed, hatred, strife, things inseparable from war, will hide their faces in shame, and peace, love, gentleness and joy shall descend upon a people walking in the light of the Lord.

Then may we not forget to pray, "Thy kingdom come, thy will be done, as in heaven so on earth."

However God may be pleased to overrule evil for good, as He did the selling of Joseph by his brethren, it is wicked in those professing to be led by the peaceable, gentle Spirit of Christ to do

evil that good may come. Such, says the apostle, are justly condemned. A desire for good and for good does not justify any in using wicked means. Such may strive to justify themselves, but both the one who takes the sword, and he who defends himself by the sword, fall alike in war. Whereas the very essential passport to heaven is forgiveness of our fellowman, God doth not justify those who in an unforgiving spirit seek to slay their enemies, for whom Christ in His love towards them and us died, and whom He commands us to love. "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Is then an earthly crown of glory doubtfully to be won, and seeking only the applause of men to satisfy the lust of revenge or ambition, to be bartered for a heavenly crown to be worn throughout eternity by those who suffer with Christ that they may reign with Him? How can the Lord answer the prayers of two of His professed ministers in opposing armies, each one praying for the victory over the other? Rather let each one humbly crave that his eyes may be opened to see the darkness in himself, that he may be turned from the power of sin and darkness to the power of God, which is righteousness, peace and love, and as they come under this power they must needs lay down their swords, for the law of the true Christian faith is love.

Oh then may the God of love, the Prince of Peace, the Lord of life and glory so shine into the hearts of His disciples, in gratitude to Him for all His unmerited mercies towards us, we may seek the peace and good of all men, and enjoy the blessing of Him who said, "Blessed are the peacemakers, for they shall be called the children of God."—W. W. B. In The Friend.

A REALISTIC SCENE OF LIFE AND DEATH.

Under this caption "The Christian Advocate" calls attention to matters of vital moment, by relating the following: A scene from a luxurious chamber in this city illustrates the triumph of the Gospel when brought in comparison with the lifeless works of a frail philosophy, blasphemously baptizing in the name of religion. A young woman of keener intellect, of a vigorous accomplishment, had all her life sat under the teaching of ministers who had nothing to say except that evangelical Christianity is an outworn superstition; this she believed and frequently complimented her minister upon the wit with which he punctured the bubbles of fanaticism. She accepted his view that Christ was a mere man, that conversion is a species of hypnotism, that a future life is probable but not certain, that sin is but a natural result of ignorance and thoughtlessness, and that if there be a future life it will simply be brighter and more beautiful than this.

There came a day when she was taken ill; at first there was no occasion for alarm; yet she became strangely weak, as one day followed another. Baffled were her physicians, and terrified her devoted parents. Conscious of her changes, and affected by the anxiety of others which it was impossible for them to conceal, one afternoon she lay in bed, and conversing about everything but religion, and particularly descending upon a musical

performance which he much regretted she could not have attended, she said to him, "I believe that I shall die. Cannot you tell me something to help me meet my fate?"

The minister would have been less than human if he had not tried to strengthen her, for by this time all knew that her case was hopeless. Yet three weeks before she had been the perfection of health, beauty, vivacity and strength. He said, "This is the time to try your philosophy; we must all die, every one that ever lived has had to pass through the same valley. It is as natural to die as to live. Be courageous, be strong." There was no response from her, but gathering from his remarks that her apprehensions were just, a deep horror settled upon her face, and she said, "Where will I go?" "That," said he, "no one knows; we can form no idea of that except by dying."

Not a promise of Christ, not a word of the mansions, not a syllable of the place prepared;—he seemed never to have heard the twenty-third Psalm. Soon, being disquieted, though not ashamed by the obvious failure of his effort to help her, he withdrew, leaving the physician and the nurse.

The physician was a communicant of one of the ritualistic churches of the city where he lived, but his religion had been of a very formal type, unlike some of those who have not lost the substance in the shadow. As he saw the nameless dread in her countenance, and the pitiable failure of her unsupplied adviser, he thought within himself, "Have I nothing to say? Can I see her drift unhelped to meet her fate?"

Overcome by an impulse which stimulated his memory, he whispered to her the beautiful prayers and words of promise which had often fallen upon his ears, watching her as one might watch the effect of a cordial upon the fainting. Her eye brightened a little, but not till he came to the words, "God so loved the world as to give His only begotten Son," and, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," and, "Him that cometh to Me I will in no wise cast out; and he that hath thirsted, let him come and drink freely; and he that is weary, let him come and rest." "I will trust that."

Yet the man who has no Gospel to preach goes on under the false name of a Christian minister, undermining the only foundation which the waves that roll round the world and separate it from the realms unknown, cannot destroy.

WASTED WORDS.

There are some people who are willing to talk and talk until they almost talk you blind, though they have nothing to say that is worth saying or worth hearing. There are others whose words are of value. They are the expression of honest conviction; they are the fruit of long experience; they are the utterances of kindness and good will; and such words give help and prove a blessing to those who receive them.

Most people when they are in trouble, and at their wits' end, are ready to listen to the words of wise, experienced, and unselfish advisers; but are many others when comfortable and prosperous, are not willing to listen to such words. They are willing to be advised to do

things they want to do, to follow their own notions, or glide along in the current of worldliness and frivolity around them; but if advice crosses their inclinations they disregard it; they prefer to do as they please, and all such counsel if given to them is like water spilt on the ground. They will listen with ill-concealed disgust to what you say, or answer with some pert rejoinder, and go on in their own chosen way.

Talking to persons who will not hear is wasting breath; and people whose words are worth hearing have no breath to waste. Life is short, and time is precious, and while they are willing and glad to counsel, advise and help, they have no breath to waste talking into the air.

Is it not a little strange that persons will listen with the utmost attention to the words of persons whom they have never seen before, and who have never done anything for them, who have never given them a penny, nor a meal; and treat with contempt the counsels of those who for years have watched over them, helped them, fed them, and provided for them,—those to whom they would now come for aid in any time of sorrow and distress? And yet often these are the very persons whose advice is unheeded, whose example is despised, whose counsel is rejected by the young and thoughtless, that they may follow a gay world, which cares little about them, which does nothing for them, and would never be a help to them in time of trouble and misfortune.

Some young persons do not seem to think that they are under the slightest obligation to those who watched over them, toiled for them, fed them, clothed them, educated them, and cared for them for years. They will listen to the privileges and comforts they enjoy have come to them through the weary toil of hard-worked fathers and mothers and friends, who have helped them, and nearly worn out their lives in caring for them, and whose only desire now is to have them do the best they possibly can for themselves and the world.

It sometimes happens that when people hate instruction and despise reproof, wiser people cease to instruct and reprove. They are tired of wasting words, of giving advice which is only received with indifference, and trying to instruct people who do not wish to be instructed. Many might be benefited if they wished to be, but they do not wish it. If you try to reform them, you find they have no desire to be reformed. If you wish to improve their health, they are well enough already. If you look forward to other years, seek to give them such counsel as shall lead them in paths of strength and usefulness, they care nothing about the future. They are content with their condition to-day, and have no fears about to-morrow.

Such people sometimes must be left alone; left until money is spent; left until health is broken; left until they have taken some fatal step which blights their lives; left until, disappointed, broken-hearted, suffering, and desponding, they find how much better it would have been to have heeded the counsel of wise and prudent friends, instead of having their own way, and treading a path which only led to sorrow and ruin.

That is a fearful picture which the wise man draws, of the young man who goes in evil ways until broken and ruined he mourns at the last, when his

fish and his body are consumed, and says, "How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me." Prov. 5:11-13.

"To-day we may have opportunity to listen to advice, and receive counsel. To-morrow our counselors may be gone; we may be beyond their reach; or it may be too late to profit by the kindly advice which they would give us. To-day is the time to listen to wise instructions, and those who frankly attend to kind advice and profit by friendly counsel, will never lack for counselors and helpers, and will not only escape many evils, but will find that those who have been their counselors in time of prosperity, will be their friends in days of adversity and distress. And better than all, if they will heed the counsels of the Lord, He will protect and defend them in this world, and bless and glorify them in the world to come.—The Common People.

ON LIVING BEYOND ONE'S MEANS.

Dr. George C. Lorimer, in an article on "Living beyond one's means," says: "Some one has said that our children desire to begin where their parents leave off. Consequently, if they can procure the elegancies of life in no other way, they will secure them on the credit system and pay interest on a cut-throat chattel mortgage, a form of finance that would bankrupt the Rothschilds and lead to a panic on every exchange in the world. For it is a fact that the more they are lighter for the accommodation they receive than do the rich for theirs. The not unusual outcome of this kind of housekeeping is that the debtor falls behind in his payments, is annoyed by debts, borrows a trifle from a friend to ward off the evil day, and at last, almost hope, losing furniture and all that has been paid as interest and principal."

"In happy contrast was the course adopted by a bright-eyed wife in Chicago. Calling at the house, I remarked, 'Your home looks very pretty.' She replied emphatically, 'It is pretty, for we have paid for everything in it.' Then she told me that before her marriage her intended requested her to accept a carpet and he would buy it on trust; but that she stoutly refused, and assured him that the bare floor was good enough for her until he could afford to pay for what he purchased."

"I have paid for everything in it." Then she told me that before her marriage her intended requested her to accept a carpet and he would buy it on trust; but that she stoutly refused, and assured him that the bare floor was good enough for her until he could afford to pay for what he purchased."

TIMIDITY OF CHILDREN.

Florence Hill Winterhous discussing "An Office of Motherhood" in the *Woman's Home Companion* has this to say of an old-fashioned duty sometimes overlooked by mothers of today:

"The first material duty of a mother is to protect her young; to create around it a shelter, in the midst of which the tender thing can grow secure from shocks, and seeing, and hearing, only what is good for it to hear and see. . . . Only learning the signs of fear in a young child, and knowing how to distinguish true fear from willfulness, they will be able to exert a soothing and protecting influence at the right moment, and avert danger whose consequences are serious almost beyond belief in the case of our highly organized, exclusive, modern children."

"It is the mother, rather than the father, who is called upon to secure the blessing of a sound imagination to her children. She ought to begin away back in the beginning—with the very first surroundings of the new-born infant. Let it find its early life peaceful, quiet, and unburied. And when infancy merges into that older period when young faculties are springing forward in rapid development, and each day the little one takes on more of the hues of its larger fellow-creatures, let her be doubly careful that no untimely scare stunts its intelligence. It is said that to be afraid of shadows is an inevitable passing experience of childhood. Yet I know one small toddler who never has shown any such disposition, but whose great delight is to play with her own shadow and other shadows, when the lights are brought in each night. She is a peculiarly sensitive, sympathetic little thing, and would easily be made timid by unwelcome treatment. But under the sheltering care of fond and judicious parents, she is remarkable for 'not knowing what it is to be afraid'; and although she is given to unpleasant dreams, as many young children are, and often awakened in a start, a low word or touch soothes her into serenity. Happy above others is the little child who thinks of his mother as a veritable refuge from trouble, a bulwark against danger, and a sympathizing presence."

RESCUED FROM NIAGARA.

A daring rescue took place at Niagara Falls a few days ago. It was near sunset, when a woman looking at the falls caught sight of a man clinging to a wave washed rock in the River of Luna Island. It was plain to her that he had come from up stream, but the wonder was how he had escaped being carried over the American Falls. An alarm was given, and a party headed by a guide named McLoyle, went to his rescue. After reaching Luna Island, a rope was tied around McLoyle's body, and he waded into the stream toward the periled man. His course led him across a narrow channel to a small island, and from there in a roundabout direction along a ledge to where the periled man was lodged. The current is swift, and the rocks slippery at that point, but with care he picked his way to the man. He tied the rope about him, and his companions on the island pulled with all their power. People on shore stood pale with fear lest the rope should break and McLoyle and the man he was trying to rescue should both go over the falls. However, the ropes held, and the two men were gradually drawn to safety and finally landed. It is so that men are saved from the rapids of sin. The servants of God must go out to them with the life-line, but the power which saves comes from the heavenly shore.—*Christian Herald*.

THREE SACRED THINGS OF CHRISTIANITY.

Superstition tends to multiply the number of sacred subjects. Certain cities have been held as sacred. Jerusalem was a sacred city to the ancient Jew. Rome has long been looked upon as "the holy city" by those who receive

the Pope as head of Christendom. Mecca is sacred to the followers of Mohammed, while even great Salt Lake City has a sacredness to the eye of the modern Mormon. Some rivers, as the Jordan and the Ganges, have been held sacred. The ancient Egyptians held certain animals sacred, as the cat and the cow.

There are three things held sacred by Christianity, the Lord's Book, the Lord's house and the Lord's Day. The Lord's Book, God's revealed truth, might have been transmitted by oral tradition, but this could easily fade out, and would, in the course of time, most likely have been corrupted. A revelation made afresh to each successive generation would involve the peril of counterfeit revelations and open the door to imposture and fraud. Revelation in the form of a book is fixed and certain; cannot be corrupted, is easily transmitted, and constitutes an abiding copy of appeal.

The sacredness of the Bible does not lie in the paper, ink, or binding, but in the truth itself. It is not a fetish. Yet we confess that we like to see even the outward form, the printed book, treated with reverence. Above all, we should hold its teachings, even their verbal form, in holiest regard. While we do cling to the mechanical form of the Bible, as the temple of it, we shall no longer need the printed page, for the tree of life will shed its leaves for the healing of the nations, and we will no more need the Sabbath day, for God will be all in all, and that immortal life will not be held in days and years.—*Jesse H. Gilbert*.

"Within this ample volume lies The mystery of mysteries; Happiest they that understand race To whom their God has given grace To heed, to fear, to hope, to pray, To lift the latch, to force the way; And better had they never been born That read to doubt or read to scorn."

The Lord's house. In one sense all places are sacred. There is no spot on earth's surface that is not sanctified by the divine presence. The time has come when neither in this mountain nor in that do men worship Him who, being a Spirit, is worshipped in spirit and in truth.

"Where'er we seek Him, He is found And every place is hallowed ground." But it yet remains true that the Lord honors the place sacredly set apart for Him. He still loves the gates of Zion, and makes the place of His feet glorious. There are some who, under the pretense of making everything sacred, really make everything secular.

All religions have had their sacred places. The ancient heathens had their temple groves, the Greeks their Parthenon and Olympus. Thrice in every year the Jews went up Zion's temple crowned height, singing as they went: "I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

The house of God is the Christian's sacred place, yet the sacredness does not consist in the wood and stone, but in the divine presence. Said it to be seen God's house turned into a banquet hall, a place of fun and frolic. This is one of the evils of modern church life, and accounts for the spiritual dearth that prevails in so many places. Reverence for the house of God should mark all

our conduct, and the opposite shows not only want of piety but want of refinement.

The Lord's Day. The Sabbath was made for man, and made when man was made. Transferred from the seventh to the first day of the week, it maintains the principle of the sacredness of one day in seven, yet commemorates the resurrection as well as creation.

There are three ways of keeping the Lord's Day. There is the Puritan method—the extreme of austerity—making the Sabbath a burden rather than a blessing, a day of gloom rather than of joy. Then there is the Continental method, which means going to church in the morning and to the theater or beer garden in the afternoon. But as against both these extremes lies the true Christian Sabbath. A day of rest but not of recreation, of worship but not of penance, of joy but not of frolic, of thoughtfulness but not of somberness.

As Christians, then, we cling to the sacredness of the Lord's Book, the Lord's house and the Lord's Day. We would, however, hold all time and every place as sacred, because God is in all and fills all time and space. In the heavenly city we shall need no temple, "for the Lord God Almighty and the Lamb are the temple of it." We shall no longer need the printed page, for the tree of life will shed its leaves for the healing of the nations, and we will no more need the Sabbath day, for God will be all in all, and that immortal life will not be held in days and years.—*Jesse H. Gilbert*.

SECURING RETURNS.—Investment must precede revenue.

The greater the investment the greater the revenue, other things being equal. The man who is unwilling to give, or invest, what he has, is not likely to secure large returns. The unsocialable church member complains that, though he has been in a church for twelve years, nobody ever comes to shake his hand, or tries to give him a good time, is perhaps suffering from lack of investment in the sociability market. Has he ever offered to shake the hand of a stranger in that church? Is the man who complains that he is "not appreciated" doing all in his power to appreciate others? From a purely calculating, selfish standpoint, we must be willing to give if we would get. From God's standpoint, we shall give without asking thought for what we may get. Yet we have God's assurance that the same principle will hold in His service. "Then give to the world the best you have, and the best will come back to you."—*S. S. Times*.

HOME.

Home's not merely four square walls, Though with pictures hung and gilded; Home is where affection calls Filled with shrines the heart hath builted. Home's the watch the faithful dove, Sailing in the heavens above.

Home's not merely roof and room, It needs something to endear it, Home is where there's one to love, Home is where there's one to love us.

Home's not merely roof and room, It needs something to endear it, Home is where there's one to love, Home is where there's one to love us.

—*St. L. M. J.*

MISSIONS.

MISSION NOTES.

Chicago, Sat., July 2.—These warm days make the work seem hard. The evenings are reasonably comfortable, but the days are very warm, and the sun's rays striking so directly the buildings and walks make the air seem very oppressive. All this demonstration of the "Glorious Fourth" seems the more inconsistent to us in this work because we see so many places where the means that are thus wasted might be so much better employed.

"Why do ye spend your money for that which is not bread, and your labor for that which satisfieth not?" seems like a touching plaint for the day and actions now.

Alas, how few people nowadays know what is real lasting pleasure, how touching to see the unsatisfied, restless lives groping in darkness without a hope or a Saviour.

Oh, for grace to lift up this Savior faithfully. Several donations have also been received for charitable and personal use among the workers. Two sisters from Kansas sent five dollars to use as we see fit. We use part of it for literature and part for the poor. Sister Hartzler of Indiana sent ten dollars for personal use. We thank the kind donors. May God help us to use it aright.

We have of late remembered by a number of visitors and received from them some encouragement, among them Bro. H. Gering of Ohio, Bro. Lambert of Indiana, Bro. C. K. Hostetter of Elkhardt, and others.

May God bless the kind friends who are interested in the work and may He continue His blessings on the work here.

Pray for us that we may be faithful in our work. SISTER LINA.

I rather wondered last year why the sisters thought I would be so fortunate in being out of the city on the Fourth, and while I was very glad to go home I did not think of it being a special privilege just then. I realize now why they thought so and think I could to-day appreciate a quiet hour in the country better perhaps than I formerly appreciated days for the quiet doubly warm. The other morning dear little Mabel across the way was out on the walk barefooted. I noticed she seemed afraid to put her little feet down and presently she began to cry and the poor little thing did not know what to do because the pavement burned the little feet, so she just cried until sister came to take her away. The walks are often so hot that shoe soles become quite hot in walking, making it uncomfortable for larger feet than Mabel's.

Amid all this however we need not become downhearted, for God can bless anyway and He has been very near to help and bless.

The numbers at our indoor meetings have materially fallen off as the hall seems very warm at times, still the meetings are interesting and the attention good. To partly make up for the falling off in numbers we have been holding some meetings on the streets; we have just returned from this work. We had two meetings this evening, both well attended; the order usually is very good, and people who otherwise would not go to hear God's word, thus hear a short pointed gospel talk and a number of gospel songs.

Some of the people are very eager for these meetings, while others of course make disturbance, and care nothing for them. Sunday eve., July 3, we had this very fully demonstrated, as a lot of boys gathered around and in every way possible disturbed the meeting; after singing, we quietly returned to the hall and there had our meeting. Bro. Samuel Yoder of Elkhardt was with us to-day.

Thursday evening as we were holding a short meeting on String St., on looking down the walk we noticed Bro. Lesman, happy looking ever, coming toward the crowd, surrounded as usual by a group of children. He accompanied by his sister Edith, just arrived in the city, he again to enter the work here, after an extended visit at home and among friends, his sister to spend some time visiting with us.

We were glad to welcome them, and are especially glad to hear Bro. L. say "I am so glad to get back, it is just like home here." We do sadly need workers who can feel at home here and to have them express themselves in that way assures us that this is the corner of the vineyard where God wants them to work. We hope circumstances will be such that Bro. L. will not need to think of leaving here for a long time.

The Sunday schools are getting along nicely, although not as large as formerly.

Monday, July 4.—I wish those of you who think the country "slow" and "quiet" could be here for a few hours to-day.

For about a week, fire crackers, toy pistols, etc., have been making considerable noise along our streets, but since yesterday morning the noise has been simply awful to one who has never been through it all before.

"—fountains filled with blood, Drawn from Immanuel's veins." Among others whom he influenced to turn from the "broad road" was William Wilberforce, a distinguished member of the British Parliament, the great philanthropist, who gave the death-blow to the slave trade in Great Britain. Wilberforce brought Leigh Richmond to see the "better way," who wrote the "Dairyman's Daughter," which has been read with devout gratitude through blinding tears in many languages all over the earth. All this indescribable amount of good, which will be redoubled and reduplicated through all time, can be traced back to the fidelity of the prayers of John Newton's mother, that humble, unheralded woman, whose history is almost unknown.—*St. L.*

A FLOATING BIBLE AND WHAT CAME OF IT.

Some years ago, a merchant in Sawara, Japan, whose name was Akihara Takeji, was visited by a Bible collector, from whom he heard something of the gospel. But the story made little impression upon him, and he went on with his business without paying any attention to the new religion about which he had heard. But it was not in vain that he had heard something of the truth. Henry Loomis, the Agent of the American Bible Society in Japan, now gives the sequel to this story.

In the fall of 1896 a great flood devastated that part of Japan where Mr. Akihara lived, and his store and goods were swept away. Having nothing else to do, Mr. Akihara used to go out daily upon the river to fish, and while thus engaged one day, he saw a small book floating on the water. Picking it up, he found it was a copy of the Book of Genesis, and, as he read it, he made a strong impression upon his mind. He remembered all he had heard about God and the gospel of Jesus Christ. He soon began to inquire eagerly about Christianity and the way of salvation, and it was not long before he became a Christian and uttered heartily into all the duties of the Christian life. His family followed his example, and his daughter was sent to a Christian school.

Mr. Akihara has now bought a large family Bible, that he might have, in its last form, the book which first came to him in a wonderful way, and which was the means of his salvation.—*Congregational Work*.

MY VACATION.

BY A. H. LEAMAN.

July 11 finds me again at the Home Mission, Chicago. The time intervening between April 9th and June 30th has been a very pleasant time to me. The afternoon of April 10th, bidding the co-workers farewell and leaving them in the dark, sinful city of Chicago, I sped away to meet the loved ones at home whom I longed to see.

Surely it was encouraging to be met by kind friends at Lancaster. I was soon at the Old Homestead where everything seems so dear. The meeting with the home circle and dear friends was never so appreciated before. Of all the Sunday schools I attended during my vacation, never have I found one so near as my own dear Home-Sunday school—namely Paradise. How pleasant it was to be there and listen to the mingling voices of Chris-

tian people, singing some soul-refreshing songs.

Oh how encouraging to know that our comforts and our cares are one. Though we may be separated ever so far in body, yet we are joined in spirit. How encouraging it is to find the mission spirit alive among the people of the East. Sunday schools are being organized as fast as can be expected.

The Industrial Mission on Welsh Mountain is on a progressive line. The Lancaster Mission is on a fair road to success. God grant that they may not cease, but be aroused in the hearts of our young people until every creature in this land as well as in foreign lands has heard the glorious news of the gospel.

Not only is the mission spirit awakened in the East, but also in the West. We as a band of workers extend our best felt thanks to Pleasant Hill Sunday school, Wayne Co., Ohio and to the Weavertown Sunday school, Lancaster Co., Pa., for the collections they have taken up for this work. The many donations by individuals to help the work along are not only remembered by us but by many "God bless you," that were given were encouraging. We, as a band of workers, ask you to pray for us that we may go forth in His vineyard in the fear of God, discharging our duties. Chicago, Ill.

WEARINESS.

What, trembling soul so soon of earth grown weary, Ere thou hast reached the noon-tide of this life? Pained thou at the thought of years of labor Of suffering, toil and strife? Knowest thou not that God will bear each burden, Will give thee grace and patience day by day, That life a joy for every pang of sorrow, Will give thee cheer thy way?

Jesus once trod the path thy feet are treading He knows what grief and sore temptation be; And poverty and pain and trial—All of these were His.

Be strong, faint heart, in strength divinely given, Thy Saviour never will fail nor turn away; This thorny path, thank God, leads up to heaven's sweet rest, and endless day. —*St. L. M. J.*

OUR RESPONSIBILITY. All that you and I are responsible for is doing our duty. Ours is the seedling, and God alone beholds the end of what is sown. How do we know how much good we accomplish when we do our good thing or utter any truth in love? Eternity will be full of surprises to us. Wait and see.—*Theodore L. Cuyler*.

THE little courtesies of life, the "thank yous," the "pleases," tell in brightening it, as do the small considerations shown in everyday affairs. How true it is that virtues can be cultivated by perseverance, courage and the higher strength! Pleasantness, namely, the power of saying bright, cheery things, is a virtue.

For every evil under the sun There is a remedy, or there is none; If there is a remedy, try and find it; If no remedy, try not to mind it.

MANY men do not allow their principles to take root, but pull them up every now and then, as children do flowers they have planted, to see if they are growing.—*Longfellow*.

In the first place on June 23d, 1894, after meeting closed, we three again met at the home of Mr. J. H. Latta, a well known attorney, who lives in Eugene, Lane Co., Oregon, to learn particular facts. We were informed at once that Mr. Latta had carried the matter through the court and found judgment and was in the act of advertising to sell the property to Brother G. H. But on learning from us that we were bent on going to the coast, he said that he would let us at our own risk, and we were then advised to go and see Mr. B. J. Whidner in Dallas, Polk Co., Ore., who is between 75 and 80 miles north. It went near Albany for the day's drive, expecting our assistance to be required in Dallas. While we were yet in Eugene, we dropped in on Brother Whidner. In making this visit, we were not able to get the train, and had to wait for the next one. I had horses at the house. When

reached Brother Whidner's, to our sorrow we found that his companion was sick so that we were obliged to go alone. Brother Whidner supplied us with a fresh outfit, which made us feel as if the Lord was interested and was helping us along. We did not go far until the Lord blessed us again by meeting another brother who gave us some money. I hesitated a moment, but the good brother insisted. We then accepted his money, not knowing what was before us, but before we reached home we both agreed that the good Lord certainly does know what we need before we ask Him. Before we reached home, we were obliged to cross water twice on ferry boats and get our horse shod and buy one bolt, and still we had a little sum left for the Sabbath school. Now, when we found Mr. B. in Dallas, we found a pleasant talking man to deal with. He gave us two proposals which were as follows:

First: He would turn the mill and everything over to any man that will pay him one thousand dollars, and also pay all additional costs up to date. Or, he will accept all costs that have been annexed and then give another opportunity as before, with such conditions as he should require.

Now we can see Mr. B's propositions with drops of mercy in both of them, as he sacrifices something near five hundred dollars in his first proposal. The principal is nearly fifteen hundred dollars, but he makes a cash offer for one thousand, and costs to be paid by the purchaser, and he will settle. But Brother G., the seventh party, now owns the property, as he bought it of Mr. F., the sixth party, and has borrowed the money of Mr. H., the eighth party, who holds the mortgage, given to him by Brother G. Mr. B. has now given public notice for sale of said property. The reason why I feel sorry for the poor brethren who are in for surety, is because Mr. B. has judgment notes against them, which does not release them. If Mr. B. should prove fatal, then Bro. G. has the property away below first cost, and still the innocent sureties are tied up to first cost.

Dear reader, the church has selected us boys to look after the matter for the brethren, and to advise and make a settlement so as not to make any one lose but to see that the property stands for all debts. I have prayed; the brethren have prayed for light, but it looks to me as if the brethren were securely bound. Let us all pray for them once more. I believe the good Lord will hear us after we once have been tried. What was Esau's loss was Jacob's gain. It may be the case here; that which is to be the loss of these dear brethren, if they will bear their cross, may be some one's gain that we know of. I have tried with the help of the Lord and a heart of love to give to the people of God this warning, that they may not let the enemy get the advantage of them and especially the shepherd of a fold, but let the enemy smite the shepherd, and you will see the sheep scatter. The Lord wants His children to be free. The enemy wants his children under bondage, and the heavier the load, the better it pleases Satan.

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, believed not destroyed them that followed not." Jude 5.

NOTE.—Surely these poor brethren have allowed themselves to be led into a bad snare. We publish the communication for the warning it may contain for others, and also in the hope that some one will be able to advise these brethren what to do.—Ed.

REPORT OF THE ORPHANS' HOME, ORVILLE, OHIO.

FOR SECOND QUARTER, 1898.

A Brother, Burton City, Ohio,	\$100
A Brother, Orville, Ohio,	24.00
A Brother, Greenville, Ohio,	1.00
A Brother, Smithville, Ohio,	1.00
A Sister, Greenville, Ohio,	.50
A Brother, Winesburg, Ohio,	1.00
A Brother, Kidron, Ohio,	6.00
A Friend, Wooster, Ohio,	6.00
A Sister, Elida, Ohio,	.50
A Brother, Dalton, Ohio,	1.00
A Brother, Elida, Ohio,	1.00
A Brother, North Lima, Ohio,	1.50
A Brother, E. Lewistown, Ohio,	.50
A Brother and Sister, Leetonia, Ohio,	2.00
A Brother, Leetonia, Ohio,	2.00
A Brother, Urbana, Ohio,	11.15
Brothers in Campaign Co., Ohio,	8.85
A Brother, Sterling, Ohio,	1.00
A Sister, West Liberty, Ohio,	.50
A Brother, Elkhart, Ind.,	1.00
Congregation at Clinton Church (Brick) Ind.,	7.01
A Brother, Motville, Mich.,	1.00
A Brother, Shrock, Ind.,	1.00
A Sister, Elkhart, Ind.,	1.00
A Brother, Ligonier, Ind.,	3.50
A Brother, Elkhart, Ind.,	1.00
A Sister, Broadway, Va.,	1.00
A Brother, Ladd, Va.,	5.00
Good Neighbor, Riverside, Ia.,	2.00
A gift of three dead children, to Mechanic Grove, Pa.,	2.00
From the M. F. and B. B., Elkhart, Ind.,	50.00
A Sister, Millersville, Pa.,	5.00
A Sister, Orville, Ohio,	2.00
Two Sisters, Garden City, Mo.,	2.88
Total,	\$132.39
Sisters in Elkhart Co., Ind., two quilts and one comforter,	
A Sister, Mancelona, Mich., one comforter,	
A Sister, Apple Creek, Ohio, one quilt,	
A Sister, Apple Creek, Ohio, one comforter and dried apples,	
A Sister, Apple Creek, Ohio, one gallon applebutter,	
Some bed clothes from Sisters in Elkhart, Ind.,	

We praised God and thank the liberal donors for their gifts for the children during this quarter. God bless you all. Gratefully acknowledged, DAVID GABER.

REPORT OF FREEWILL OFFERINGS FOR THE OLD PEOPLE'S HOME BUILDING FUND.

A Brother and Sister,	\$ 500.00
Elias Latschaw,	500.00
Henry Funk,	100.00
Elizabeth Herr,	100.00
Ephraim Hershey,	100.00
B. F. Mauers,	50.00
David Funk,	50.00
John F. Charles,	50.00
Barbara Hershey,	50.00
Anna and Elizabeth Kauffman,	50.00
Elizabeth Eby,	30.00
Jacob L. Ruck,	30.00
Widow Elizabeth Funk,	25.00
Mrs. Elizabeth Funk,	25.00
Miss Lizette Funk,	25.00

Elizabeth Zimmerman,	25.00
John Latschaw,	25.00
John B. Fashach,	25.00
Henry F. Fashach,	25.00
Barbara B. Fashach,	25.00
Martha B. Fashach,	25.00
A. B. Esleman,	25.00
R. S. Herr,	25.00
John L. Herr,	25.00
John Musselman,	25.00
David Landis,	25.00
D. B. Latschaw,	25.00
C. R. Herr,	20.00
R. H. Snavely,	20.00
Chr. Lefever,	20.00
Aaron Funk,	20.00
A Friend,	10.00
A Friend,	10.00
Amanda Kendig,	10.00
Chr. B. Fashach,	10.00
R. M. Shook,	10.00
Andrew Herr,	10.00
Amos Groff,	10.00
George Musselman,	10.00
Peter E. Hershey,	10.00
David E. Herr,	10.00
Margaret Stouffer,	10.00
A. K. Diener,	10.00
A Brother, Urbana, Ohio,	5.00
J. B. Hunsberger,	5.00
Solomon Gort,	5.00
Elisha Martin,	5.00
Samuel G. Souder,	5.00
Ulrich Hertzler,	5.00
Amos R. Funk,	5.00
David F. Charles,	5.00
John F. Charles,	5.00
R. M. Kauffman,	5.00
Ida Kauffman,	5.00
David Huber,	5.00
S. O. Martin,	1.00
J. S. Wenger,	1.00
Total,	\$222.00
Previously acknowledged,	131.10
Total,	\$353.10
Board of Directors, Old People's Home,	
G. L. BENDER, Financial Sec'y.	

MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

TREASURER'S REPORT FOR JUNE.

RECEIPTS.	
Evangelizing.	
T. M. Erb, Harper, Kans.	\$5.00
Bro. "S. F."	9.00
Frank and Mary Smucker, Tiklila, Mo.	25.00
Ill.	
Amish Mennonite Conference, Walnut Creek, O.	14.65
Barbara Kauffman	5.00
Michaela Herr, Dutton, Mich.	1.00
Haslet Park, Michigan Cong.	11.00
Elias Latschaw, Spring City, Pa.	20.00
(Dividend on M. P. Co. Stock)	20.00
Reuben Ueber, Shipshewana, Ind.	20.00
Elkhart Ind. Cong.	21.02
Total	\$89.67
Chicago Mission.	
Am. Men. S. S., Mattawana, Pa.	84.00
Bible Class, Mattawana, Pa.	3.06
T. M. Erb	3.00
Allen and Lydia Miller	5.00
Frank and Mary Smucker	1.00
"Corban"	5.00
Albany, Ores. Am. Men. S. S.	1.75
Jacob J. Pauls	2.22
Mt. Zion S. S., Morgan Co., Mo.	1.47
Am. Men. S. S., Fulton Co., O.	34.80
Chas. Shantz	1.00
Reuben Ueber	5.00
S. S. Conf., Metamora, Ill.	19.39
Weaverland S. S., Lancaster Co., Pa.	10.00
A Friend, Pa.	1.00

Mr. Vincent, Chicago	1.00
Sister Y., Wayne Co., O.	5.00
S. S., Holden, Mo.	1.40
Total	\$105.88

For Charity.

Pleasant Hill Cong., Wayne Co., O.	\$10.00
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For workers Personal and Charity

A Sister, Millersville, Pa.	5.00
A Friend, Ligonier, Ind.	10.00
Total	\$25.00

Orphans' Home.

Mrs. Jacob Yoder	\$1.00
D. M. Brubaker	2.00
Mrs. Elizabeth Brubaker	5.00
T. M. Erb	5.00
B. Shoemaker	5.00
Sister B. Shoemaker	3.00
Frank and Mary Smucker	1.00
"Corban"	10.00
Chas. Shantz	1.00
Total	\$33.00

Foreign Mission.

Goodland Ind. Cong.	\$3.33
Noah Metzler	1.00
Total	\$4.33

SUMMARY.

Evangelizing	\$89.67
Chicago Mission	105.88
Orphans' Home	33.00
Charity and personal, Chicago	25.00
Foreign Mission	4.33
Total Receipts	\$257.88

DISBURSEMENTS.

Chicago Mission.	\$28.00
Rent	2.25
Rent Ryan's Hall	2.59
Sundries	13.65
Living expenses	5.00
Medical Dispensary	6.00
Sisters for housework	6.00
Total Expenditures	\$57.49
Gratefully acknowledged,	
C. K. HOSTETLER, Treas.	

CANADA CONFERENCE.

The Annual Conference of the Mennonite Church of Ontario convened in the Weldman church, Markham, May 26 and 27, 1898.

The following resolutions were passed.

1. That Bro. Noah Stauffer be a delegate to the General Conference Committee.
2. That the bishops and Bro. Noah Stauffer appoint the remaining delegates to the General Conference.
3. That this Conference sanctions the sending out of ministers to places where we have no members.
4. That this Conference recommends that our brethren should not wear badges at funerals when acting as pallbearers.
5. That we reaffirm Resolution 4 passed at the Semi-Annual Conference of Waterloo Co. on the 13th of April, 1893, which reads: "We unanimously advise our brethren and sisters not to have their likenesses taken."
6. That this Conference appoint a Committee to draw up a number of Scriptural Articles for discussion at our Annual Conference and appoint those who are to discuss them.
7. That this Conference advises that all those who can conscientiously vote for Prohibition shall do so.

8. That this Conference has not sufficient information to give advice on the *Appeal for Aid* to support the Orphans of India.

9. That all questions presented to the Annual Conference shall be entered on the Minutes.

S. S. HERNER, Sec'y.

DELAYED ANSWERS NOT DENIALS.

The Answerer of prayer who knows just how to deal with us to secure the best results in our lives, and to glorify Himself, finds it necessary often to delay His answer. His delay in answering is not, however, a denial. There are many causes for His delay, some of them in our own character, some of the better accomplishment of His wise and loving plans. It is a blessed comfort that God sees the end from the beginning, and takes in the situation all along the way of life. We had better settle that fact and never let go of it. It will help us to put the "Thy will" in all our petitions, and rest them quietly where they have been registered. "I waited patiently for the Lord," or "in waiting I waited," said David.

How blessed it is to wait! We are at the mercy seat, the best place in this universe at which to wait. There is the blood, there is the ear and heart of God, there are all the answers.

But God delays. Yes, for our good. Perhaps we came unprepared to receive, and He would prepare us by waiting. Perhaps we came without due appreciation of the value of what we asked. He will teach us its value in our waiting. Possibly we came asking amiss, that we might consume it upon our lusts. He will give us time to look into our life and ascertain what it was that sent us to the mercy seat. His delay in answering is not a denial, but an education in the knowledge of self. More, it is an education in the knowledge of God and the way to secure answers. God is greatly intent on teaching the way to Himself. There is nothing in which He delights so much as in answering the prayer of His people; hence He must be greatly pleased in the work of preparing us to receive His answers, for He cannot bestow them until we are in condition to receive them.

So great and good a man as Elijah had to wait for the answer. After he had dealt with Ahab, and the prophets of Baal, the time came for God to end the dearth in the land and fulfill the word of His prophet by sending the great rain. "Ahab (true to his sensual nature) went up to eat and drink," and Elijah went up to the top of Carmel, Ahab to indulge himself, Elijah to pray.

Elijah cast himself down to the earth. He began to entreat God for rain. His servant went to look out westward over the Mediterranean for the coming answer. It did not come. The prophet waited still in prayer, while his servant went again to look for the answer. God delayed but did not deny His prophet. Seven times the servant went to look for the answer, while Elijah continued waiting before God. With what impatience he pleaded! Why not give the answer immediately? "Ask and it shall be given you." Why was it not given at once? He had had the assurance that the rain should be sent at his word. And now he must

plead, and plead again, before the answer could come. Possibly there was too much of Elijah in the old prophet. He had been engaged in executing the law of God upon the idolaters. It may be presumed that the performance of that act had not developed his humility to any considerable extent. The man is likely to get possession of the man, and bring him into a condition in which God finds it necessary to hold the answer in abeyance for a little.

Whatever the cause, the prophet had to wait for a little. But God's delay was not denial. The answer came. "The heaven was black with clouds and wind, and there was a great rain." When Lazarus lay at death's door and the messenger was sent in haste to the Master, with the pathetic statement, "Behold, he whom thou lovest is sick," no response came to the suffering family. Such was the confidence of Martha and Mary that they deemed it only necessary to give our Lord the information without making a formal request. Such confidence, you would say, must bring an immediate response. But He came not. The days passed, sorrow came, but no answer. The delay must have been inexplicable to their waiting hearts. Our Lord had His own plans. He had a reason for delay. "For your sakes," said He to His disciples. He proposed a much more important work than healing a sick man, and all for their sakes. The reason of delay was in them, as well as for our comfort, "on whom the ends of the world are come." But His delay was not a denial. He did come at length. He came with an answer to their message at the right time. He came when He could make known the precious truth that He was "the resurrection and the life."

Jacob's all-night prayer, unto the dawning of the day, emphasized the fact stated, Jacob was not ready for the answer, earnestly as he sought it. How many pray earnestly, impatiently and yet are not in a condition to receive the answer? We have doubtless all been in the condition in which the angel found Jacob, unwilling to tell our name "suppliants, sinners." Some of us have prayed for years without knowing actually what our names were. The Pharisee did not know his name, nor was he willing to learn what it was. He had listed himself, had decorated himself with so many virtues that he was incapable of discovering his true self. Hence he received no answer. The poor publican could not, however, open his mouth without telling who he was. The first words almost that dropped from his lips were, "Me a sinner." He out with it instantly. There was no reason longer for delay in his praying. Therefore he went down to his house justified rather than the Pharisee. Let us learn to wait upon God, and that we must wait upon Him because He is waiting on us, waiting to be gracious, waiting to teach us faith and self surrender. He wants that He may do more for us than we have ventured to ask or think. S. S. HERNER.

The men who make a success of life do not all live in large cities. When we soberly consider what really is meant by success in the fullest sense we are almost led to conclude that the city is not the place to find the men who know what it means.

THE FRUITS OF CHRISTIANITY.

The effect of Christianity upon individuals and nations affords overwhelming evidence of its divine origin. The candid investigator of the evidence of the truth of the Bible finds the arguments from prophecy, history and archaeology so strong as to demonstrate the folly of infidelity, but to the unlettered man these arguments are not familiar. As regards the effect of Christianity the case is different. In almost every community men and women can be found who have been so changed by the power of the Gospel as to amaze those who best know them; and the argument which a changed life affords can be appreciated by the ignorant as well as by the learned.

It has been attempted time and again to reform themselves, but whose every effort has resulted in failure, have been changed into respectable members of society and are now as conspicuous for the good they do as they were previously for their evil conduct and influence, the change being due to their conversion to Christianity. Their natures have been completely changed, and the fact presents a strong evidence that Christ is living to day as the walking upon the sea or the raising of the dead demonstrated His divine power nearly nineteen centuries ago.

The effect of Christianity upon the Fiji Islanders exhibits upon a large scale what the religion of Christ is doing constantly in our midst. The following, by H. L. Hastings, of Boston, in "A Valley of Grape-Shoot," is an excellent presentation in small compass of the arguments for the truth of the religion afforded by the change produced by the Gospel in this race of people, who but a few decades ago were degraded cannibals.

"Greece legalized piracy and made captives slaves. Rome defiled emperors and degraded the people. In classic Athens, when immorality was rampant, the eloquent orators, you could buy a man for \$30; half the price of an ordinary horse. Plato was exposed for sale in the slave market. Egypt, whose tables you read and study, was a slave. In Rome, when Christianity dawned upon the earth, a slave was worth about \$90. That was the price that Rome, with all her wealth, splendor, palaces, strength, and victories, put upon a man.

You cannot buy a man in Rome for that price now. What has raised the price of humanity? Oh, yes, you can't. It is the progress of the ages that has made the difference. Very well. A friend of mine was in the Fiji Islands about 1845. They have had just as much time to progress there as any one, since they started from the natives as some of our spiritual friends claim to have done. What was a man worth there, 1840 years, this side of Rome? You could buy a man for a musket, or for \$5. Put ordinary Indians on sale in the Fiji market fifty years ago and they would have brought \$5 apiece. But you cannot buy a man there now for \$5, nor for seven million dollars. Why not? Twelve hundred Christian chapels tell why not. They have read that Book which says 'Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ.'

SPEND more time in looking after yourself than in looking after others.

HE IS THE ONLY SAVIOUR.

Jesus said, "I am the way: no man cometh unto the Father but by Me." We can obtain pardon from God only by coming to Jesus for it. All God's mercy for sinners has been placed in the hand of Christ, and no one can obtain it but from Him. Some who neglect Jesus yet hope in God's mercy, but to them God will be only an angry Judge, "a consuming fire." Our own good works cannot save us. Our best actions are sinful; and if they were perfect, they could not atone for the past. St. Paul says, "If the works of the law shall no flesh living be justified." If we could have entered heaven by our own merits, why should Christ have died? We could have saved ourselves. Oh, trust not in your own works, your good character, your honesty and charity; nothing but the righteousness and death of Jesus can save! Some think that because they have been baptized and have read the sacred Scriptures, read their Bible, keep the Sabbath, and go to church, they will be saved. Multitudes have done all this, yet never having come to Jesus, are now in hell! No sacrament, ceremony, creed, or church can save! None but Jesus can. Some rely on their priest. Sad mistake! None but Jesus can save. A Saviour for himself! He cannot save his own soul, much less yours. None but Jesus can give absolution. His blood alone cleanseth from sin. Some pray to saints, angels, and the Virgin Mary; but who can tell whether they can hinder or help to all who address them? And if they could, can they save the soul? The Bible tells us plainly, "There is no mediator between God and men, the Man Christ Jesus. Neither is their salvation in any other, for there is no other name given among men whereby we can be saved." Look, then, to no one else. Trust only in Jesus. He is seated on a throne of mercy, and invites all poor sinners to come at once close up to Him. He alone has pardon to give. Why, then, stop to talk to fellow sinners, or even angels, when those of them can help you lost Jesus? You need no one to introduce you to Him. The beggar and the prince, the black man and the white, the ignorant and the learned, those clothed in rags and those in silk attire, are equally welcome. All are invited. You sin by looking any where else for help. He says, "Look unto me, and be ye saved, all ye ends of the earth." Look away from men, away from yourself; look only to Jesus, for He alone can save! Ed.

DELIVERING LECTURES INSTEAD OF PREACHING THE GOSPEL.

The custom adopted by many ministers, of delivering lectures from the pulpit instead of preaching the gospel of Christ, is growing, although it is evidently wrong, and certainly a hinder and handicap the power of the church.

A pastor recently said to the writer, "I tried to preach interesting sermons to my congregation, but my audiences grew smaller and smaller, and I was obliged to adopt the plan of giving lectures instead of sermons. I did not want to do it. I seemed driven into it, and decided to give this method a trial. Now my audiences are larger, there is hardly room in the church to seat people, but I am greatly troubled about

the matter, for we have not had a conversion since I began the lectures. I do not know where or how to begin preaching the simple Gospel again, for fear I shall lose the audience; and on the other hand, I fear that I shall run out of interesting subjects, and so lose my audience anyway; so I do not quite know where I am. I am not preaching the gospel of Jesus Christ, and am not satisfied with what I am doing."

Many and many a pastor, no doubt, has had the same experience, although he sometimes finds that "lecturing" has difficulties aside from the fact that a crucified Savior is not being held up, and the pastor's own heart not satisfied. We remember hearing a pastor say a few years ago, "When I first began to lecture the house used to be full, but in an unlucky moment I made an unfortunate choice of a topic, and I have since had but a handful to talk to."

The simple, plain, simple Gospel thought to be enough, is enough, will be enough, if pastors will preach with the power of secret prayer back of it. Going from the knees to the pulpit, with an earnest, prayerful spirit such as there is bound to be in the churches if the pastor is preaching the plain, simple Gospel, will always carry with it great blessings to the hungry, thirsting souls that are to be found in every church. The church does not need lectures, it does not need outside, worldly things to come in to help it along if the Gospel is made the important topic.

The statement was recently made in our hearing by a lawyer of more than average ability, and possessed of most excellent judgment, that out of more than two-score churches in his native city, after a fair trial, he found but two in which the plain, simple Gospel of Jesus Christ was preached; and that two were "mission churches." It appears that in his own church he found but little real spiritual food, and started out with a view to making a church home where plain Gospel sermons were preached. During his trancy from his own church, covering some months, he heard several line theological discourses, a goodly number of eloquent and instructive lectures, several attacks on other denominations, a number of scientific addresses and two or three sermons in which the way of salvation was shown simply and plainly.

How is it in your church? How is it with your pastor? Is he preaching the simple, plain Gospel of Jesus to a lost world? Are you praying for him that he may tell that kind of "good news"? (John Gospel News.)

WHO WAS THE SINNER?

A pastor relates this bit of personal experience which is good enough to repeat. He says, "Not long since, a man with elegant clothes called at my study. It was plain before he spoke a word, that he had not come on the business of the soul. His body was too prominent and impressive for that. But he did not delay in making known his errand. 'The sexton of your church'—with great composure and conceit the words rumbled out. 'Has been in the morning, filling my pew with coals—yes, sir, with coals, and coals of vile clothing—coals that (pardon the word, sir) smell. Now, sir, I have no objection to entertaining two or three persons when my pew is not full, but I protest, sir,

against this inconsiderate action of your sexton. I will not have those seats occupied by those whose odors are so disagreeable."

As soon as he took a breath he interposed that he "was very sorry that there should be any conflict in judgment between the sexton and himself." "Perhaps you would prefer ladies in fine clothing, and gentlemen of position in the community, with whom you have social and business relations?" I suggested.

"Certainly I would," he answered, and it is to the advantage of the congregation that such persons should be accommodated with seats in prominent pews like mine."

It was evident from his tone that my parishioner was becoming more fixed in his prejudice. "If this matter is not arranged," he added, "it will be necessary for me to go to some other church where my tastes are respected."

Ah, "sir, you here in a good place," I said. "Have you ever read a letter written by James? You will find it in your Bible. It seems that our sexton has been lately studying that. Sextons of churches, you will admit, ought to be governed by the commands of the apostles. Well, in that letter James says something especially for sextons, such as these: 'Here I opened the Bible and read, if there came unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the fine clothing, and say unto him, 'Sit thou here in a good place'; and say to the poor, 'Stand you here, or sit here under my footstool'; are ye not then partial to yourselves and are become judges of evil thoughts?' It is manifest that either the sexton or you have had evil thoughts. Perhaps you had better see him first in a good place. No earthly father would let his child remain in such straits if he had the means to relieve him. We must surely be responsible for our troubles through our own mistakes."

Ah, mistakes! Nothing has tormented me more than the thought of my wretched mistakes and blunders. Like David's sin, they are "ever before me." But I get increasing comfort in the knowledge that the Lord is touched with a feeling of my infirmities. If I had been always wise, always perfect, I should not need Him as my Saviour. I am learning to put my mistakes in with my sins, and leave all to Him. There was atonement for the sins of ignorance under the old covenant; there can be no less under the new covenant of grace. The Lord knows my mistakes, grievous as they are, were not willful. He will take them and the burden of them, turn away from the churches, and let them turn away from the churches. If grace "ye neither go in yourselves neither suffer ye them that are entering to go in."—*Net.*

"COMFORT ONE ANOTHER."

Do you really believe the Lord directs your steps and cares for all that concerns you?

Yes, I must believe so unless I doubt what He promises in a way I would be ashamed to doubt a human friend.

Come, sit down and tell me; do you feel that the Lord really answers you when you pray, or do you have to leave what you have asked with Him, and go on without knowing whether He hears you or not?

I quite often feel that I have a direct answer; but I oftener have to leave it with Him, and wait. But certainly I know He hears me. He would never have told us to ask for such things as we have need of, if He did not intend to listen when we ask.

Can you see a step before you?

Not a single step. I just go on, not so much as from day to day, but only from hour to hour; and as I step along the path seems firm, and I grow more confident that there is solid rock under it. I am not always so confident. Sometimes I say, "Lord, I cannot keep on another hour; my flesh and my heart fail; I must have relief some way."

What does He do for you then?

Sometimes He sends a visible token of His special care—a letter from a friend, a lifting of the burden by a helping hand, or a new opening with a bit of brightness in it; and very often He does not change the situation at all, but He gives me peace and strength, and the joy of His abiding presence and love, that my heart leaps up in gladness, and no one would know I had any burden at all.

Then the Lord does not take our burdens down for us?

He does not say He will; He says, "Cast thy burden on the Lord, and He will sustain thee." He thinks it best sometimes to let the burden stay, but He does put His strength under us so that we are not crushed by its weight.

But I cannot think the heavenly Father wants His children to be so distressed as they often are. No earthly father would let his child remain in such straits if he had the means to relieve him. We must surely be responsible for our troubles through our own mistakes.

Ah, mistakes! Nothing has tormented me more than the thought of my wretched mistakes and blunders. Like David's sin, they are "ever before me." But I get increasing comfort in the knowledge that the Lord is touched with a feeling of my infirmities. If I had been always wise, always perfect, I should not need Him as my Saviour. I am learning to put my mistakes in with my sins, and leave all to Him. There was atonement for the sins of ignorance under the old covenant; there can be no less under the new covenant of grace. The Lord knows my mistakes, grievous as they are, were not willful. He will take them and the burden of them, turn away from the churches, and let them turn away from the churches. If grace "ye neither go in yourselves neither suffer ye them that are entering to go in."—*Net.*

The brother adds, "A way with such shoddiness from the churches of the world. He who has the burden of sin, will permit and perpetuate such outrages upon the law of love in the house of Christ's people. This is one of the reasons why the poor, in their Sunday go-to-meeting clothes, though they do sometimes carry memories of the kitchen and the care of the children, turn away from the churches. If grace "ye neither go in yourselves neither suffer ye them that are entering to go in."—*Net.*

Yes, I must believe so unless I doubt what He promises in a way I would be ashamed to doubt a human friend.

And so these two busy Christian workers, each with heavy cares for others and for themselves, parted with smiling faces, saying, "We will help each other's faith."—*The Christian Advocate.*

THEY ARE CHILDREN.

Don't expect too much of them; it has taken you forty years, it may be, to make you what you are, with all your lessons of experience, and I will dare say you are a faulty being at best.

Above all, don't expect judgment in a child or patience under trial. Sympathize in their mistakes and troubles; don't ridicule them. Remember not to measure a child's trial by your standard. "As one whom his mother comforteth," says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unflinching sympathy with all her children's griefs. Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. It has often roused our indignation to see how carelessly their little pains were thwarted by older persons, and how very little trouble on their part would have given the child pleasure, the memory of which would last a lifetime. Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children who seemed to have been born thieves and liars, so early did they display these most undesirable traits of character, yet we have lived to see them become noble men and women and ornaments to society. We must confess they had wise, affectionate parents. Whatever else you may be compelled by your circumstances in life to deny your child, give it what it most values, plenty of love.—*The Christian Communicator.*

IN MEMORIAM.

Glenn Grady Mishler, son of D. P. and Ida Mishler, was born Dec. 21, 1895; died April 21, 1898, at Topeka, Indiana.

As the dreary winds of winter told of winter's coming gloom, Glenn took his place among us, Casting sunshine in our home.

In each heart a ray had fallen, Cheering it with its kind love; But we knew not Christ had chosen Glenn to dwell with Him above.

Can our little, bright-eyed darling, Ne'er come to us any more; Never laugh, our hearts to gladden, Never play before our door?

Oh, our Father, just and holy, Truly this is sad to tell; But we trust Thy love and mercy— Take him home, and let him dwell.

Sleep, Glenn, sleep in rest sublime, Thy suffering is o'er. Oh, may we meet thee, when done with time, Upon that fairer shore.

MARRIAGES.

WEAVER-MESSICK. On May 25, 1898, at the home of the officiating minister, L. J. Heatwole, near Dale Enterprise, Va., Bro. John A. Weaver and Sister Lillian S. Messick.

FRED-DAVIDHIZER. On the 29th of June, 1898, at the bride's home in Mason township, St. Joseph Co., Ind., by John F. Funk, Bro. Joseph N. Freed and Sister Sarah A. Davidhizer, of the Holdeman congregation. May a kind heavenly Father bestow His richest blessings upon them and crown their life with joy and peace.

BURKHART-HERTZLER. On the 12th of May, 1898, at the residence of the bride's parents in Cumberland Co., by Tre J. M. Herr, Jacob N. Burkhardt and Catherine J. Hertzler.

GISH-GISH. On June 19th, 1898, at the residence of the officiating bishop, Martin Rutt, near Dayton, Lancaster Co., Pa., Bro. Daniel N. Gish to Sister Barbara Gish, both of West Donegal, Lancaster Co., Pa.

REDIGER-PAULY. On the 2d of June, 1898, in the Amiah Menonite M. H., near Thurman, Colo., by Bish. Joseph Sebelge of Milford, Neb., David Rediger, of Ward, Colo., to Barbara Ruby, of Thurman, Colo.

DEATHS.

KREIDER. On the 12th of June, 1898, at Goodville, Lancaster Co., Pa., Bro. Daniel Kreider, in his 40th year. He was a great sufferer from cancer for two years, although he never murmured nor complained, but bore his sufferings with Christian fortitude and calmly awaited the time when he could "lay his armor by and dwell in peace at home," where there is no sickness, pain or sorrow. He was of a very kind and cheerful disposition, and made him a great favorite among his many nieces and nephews and all those with whom he met. Deceased leaves an 8th mother, three brothers and four sisters to mourn his death. The funeral was held on the 15th at his home, where a large concourse of relatives and friends met to pay their last tribute of respect. Services were conducted by Bro. Christian Brackbill and Bish. Isaac Eby. Text: 1 Peter 4: 19.

My mother, do not grieve for me, Do not lament nor mourn; For I shall with my Savior be, When you are left alone.

Dear sisters, oft you looked for me, And oft you saw me come; But now I'm gone from hence away To my celestial home.

My mothers, do not mourn for me, In heaven we'll meet again; Where parting tears no more we'll see, And where there is no pain.

Although I never can return, Let this not grieve the heart; For you will shortly come to me, Tien we shall never part.

A NIECE.

HEBBERY. On the 27th of June, 1898, near Cherry Brook, Shelby Co., Mo., infant child of Allen and Nora Herber, aged one day. Parents and one sister are left to mourn. Buried on the 28th. Funeral services by the writer from Rev. 22:9, last clause. This jewel was taken away very young, but these little ones that are taken from our midst are safe in the arms of Jesus.

What a blessed consolation and assurance for parents to know they have a little jewel that is numbered among that vast throng of little children, "for of such is the kingdom of heaven."

W. W. KAUFMAN.

MISHLER. On the 22d of June, 1898, near Waupacung, Miami Co., Ind., of a complication of diseases, Barbara Mishler (maiden name Frey), aged 34 years, 1 month and 25 days. Sister Mishler was sick for several weeks, and bore it all with great patience. Her husband, Benjamin Mishler, preceded her to the spirit world June 27th, 1897. They were united in marriage June 20th, 1852. This union was blessed with seven sons and three daughters. One son died in infancy. She leaves nine children and many other dear relatives, but they mourn her departure, but they mourn not as though they had lost her. Sister Mishler was a member of the Amiah Menonite Church for over 40 years, and one that could be relied upon. She was always ready to give good counsel, and during her sickness she was so resigned to the Lord's will that she could say "All is well." She

often wished to go over yonder and be with Jesus. Funeral services were conducted at the meeting house on the 23d by Bish. E. A. Mast in German, from 2 Cor. 5: 10, and by J. S. Schaefer in English, from Job 14: 11, 15. The house was full of people. Buried in the Mast cemetery. May God bless and comfort the bereft children.

WARLEY. Mary Alta, daughter of John and Catherine Warley was born Nov. 21, 1860, and died May 21st, 1898, aged 1 year and 6 months. The funeral services were conducted in German from Mark 10: 13, 16, 17, by Bro. C. Wery.

Another little lamb is gone To dwell with Him who gave: Another little darling, Is sheltered in the grave.

God needed one more angel child Amidst His shining band, And so He bent with auring smiles And clasped our darling Alta's hand.

LANIK. On the 10th of June, 1898, at Stony Brook, York Co., Pa., Sister Susanna Landis, aged 8 years, 1 month and 28 days. Sister Landis walked to the cemetery York Co. She was taken into an open buggy by Emanuel Landis, a relative of hers. In crossing the Southern Railroad at the city of York the front axle broke, the vehicle fell to the ground, and frightened the horse, whereupon he reared and kicked viciously and happened to hit Sister Landis on the back of her head, fracturing her skull. She lived from about 5 A. M. until 2 P. M., when death relieved her of her sufferings. Sister Landis was a good and kind Christian, a devoted and faithful member of the Menonite Church. Her death is an admonition to all to be ready when death comes. Funeral services by Martin Whisler, Eli Harsh and Theo. B. Forry. Text: Amos 1: 12.

Oh, it is very lovely Since her lovely life is still: But yet we will not mourn; For we know it was God's will.

A home without a mother, How sad it makes us feel, But if we will not mourn, We will all our sorrows heal.

FOX. On June 15, 1898, in Goodville, Lancaster Co., Pa., of dropsy, Lilla Fox, daughter of Thomas and Callie Fox, aged 9 years, 6 months and 5 days. She was sick nearly two years and bore her sufferings with greater patience than usual and showed remarkable Christian zeal and faith for one so young. Her father, federal, was held at Ridgeville, Pa. West officiating.

MARTIN. On the 17th of June, 1898, in East Earl township, Lancaster Co., Pa., of lung trouble, Bro. Aaron M. Martin, aged 29 years, 2 months and 14 days. He leaves a widow and two small children to mourn his early death; but he died with a bright hope and a full assurance for a happy eternity, and was willing to lay aside this earthly tabernacle of clay and make his abode where peace and joy shall reign forever. He was a member of the Menonite Church for a number of years. He also leaves four brothers and three sisters. He was reared in Harrison township, Elkhardt county, Indiana, being a son of Benjamin Martin, deceased, who was buried at Yellow Creek meeting house in 1851. The funeral was held at Weaverland, where Bro. John Sauder, John Zimmerman and Benjamin Horn officiated in English, with sorrowful relatives and friends. Text: Matt. 5: 16.

JITZL. On the 12th of June, 1898, at Galt's Hill, Pa., Bro. Ezra, son of Christian and Annie Jitzl, aged 7 years and 11 months. Buried at Poole June 15. Services were held by N. Nafziger and J. M. Bender.

ROSHARD. On the 22d of June, 1898, at Milverton, Ont., Christian L. Roshard, aged 71 years, less 5 days. He was a cripple all his life, but we have full hope that he now enjoys a better life, for he often said, "I know I must be born anew to enter the kingdom of God." Buried at Poole June 20th. Services by Christian and Annie Jitzl, aged 7 years and 11 months, and N. Nafziger from Rom. 13: 11-14.

HOLLENBAUGH. On the 9th of May, 1898, in Sanderton, Montgomery Co., Pa., of convulsions, Henry H. Hollenbaugh, aged 2 years and 20 days. Buried on the 12th in the Sanderton Menonite graveyard. Funeral services by Joseph Clemmer at the house, and by M. R. Mover at the M. H. in English. Text: Matt. 23: 31.

STALTER. On the 8th of June, 1898, in Livingston Co., Ill., of dropsy, Jacob Stalter, aged 74 years, 9 months and 20 days. Deceased was born in Bavaria, Germany, in 1823, was married to Barbara Birky on the 30th of April, 1849; lived in matrimony 35 years. To this union were born six sons and six daughters; his wife, three sons and one daughter preceded him. Buried on the 10th of June, when a large concourse assembled to pay their last respects to a loved one. Funeral services by Ch. Zimmerman at the house, and by Stephen Stahl, Ch. Zimmerman and John P. Schmitt at the meeting house. Text: Isa. 38: 1-3. Other ministers who were present also assisted, Joseph Kinsinger speaking from 1 Thess. 1: 13. Deceased was a member of the Amiah Menonite Cong., and was highly respected. Besides his eight children he leaves 30 grandchildren, three great grandchildren, one brother and two sisters.

THINE. On the 15th of June, 1898, near Campbell, Bro. John Thine, aged 11 years, 1 month and 18 days. Buried on the 16th at the Roseland Menonite meeting house. Services by D. G. Lapp and A. Shifler.

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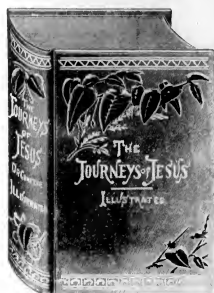
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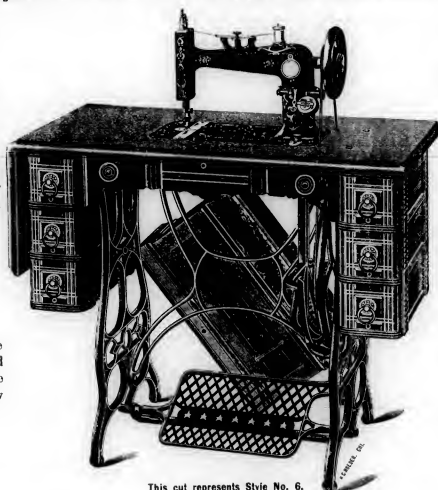
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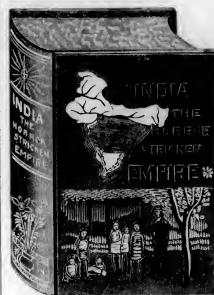
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Semi-Monthly.

ELKHART, IND., AUGUST 1, 1898.

VOL. XXXV. No. 15.

ABRAHAM B. KOLB, Editor.

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EDITORIAL NOTES.

The disciple of Christ who casts all his care upon God is after all not careless; he is simply worryless.

First be sure that your profession harmonizes with the teachings of God's word, then if you find that you are professing more than you are practicing, do not begin to profess less, but practice more.

Let mite-givers remember that it was because the poor widow cast all she had into the treasury of the Lord that the Savior's attention was attracted to her more than to the rich, and not because she had cast in only two mites.

Bro. Isaac Eby, (Bishop), of Kinzer's, Lancaster Co., Pa., left home on the 19th of July for an extended trip through Ohio, Indiana, Illinois, and other states, to visit churches and preach the gospel. May God bless his work.

Sister J. P. Funk, accompanied by her daughters, Martha and Sister A. B. Kolb and little grand-daughter Helen, left Elkhart, on the 14th of July, for a short stay in Canada, after which they expect to go to Pennsylvania, where they will spend a few months with relatives and friends. We wish them a pleasant visit and a safe return.

The Editor, in company with his friend, Prof. Cornelius Jansen of Beatrice, Nebraska, left Elkhart, on the 7th of July, for Ontario, Canada, Iro. Kolb's old home. May they have a pleasant and profitable time. Ontario is the home of the editor's parents and also of many of his friends who will be glad to see him again. May he soon return refreshed for work at his desk.

The Home and Foreign Relief Commission. A meeting of the Home and Foreign Relief Commission will be held at Elkhart, Indiana, on the 10th of August, 1898.

The object of this meeting will be to consider the interests of this organization, its work and purpose, and to what extent it will be expedient for the different branches of the Mennonite Church to unite in Relief and Mission work.

All who are interested are cordially invited to be present at this time.

By order of the Executive Committee.

Our General Conference. — On this important subject the reader will find an interesting article in another column. We desire to call special attention to it, and desire to call attention to it so early that our ministers, especially, may have ample time to consider it and get ready to attend the conference. We believe that this "General Conference" will be a very important factor in holding the church together in the "one faith" and making her a power for good in the world. This is a time in which the "love of many is growing cold," and in which we all need to put on the "whole armor of God" and stand firm and strong "in the faith once delivered to the saints." This is an age in which the forms of religion will hold us, but the principles of God's word. These of course must manifest themselves in forms, in a practical Christianity, but as the apostle says: "Faith without works is dead," so there will be no acceptable, good works without faith and the underlying principles that create and awaken faith.

The wholesome influence of "divine revelation" may be perceived by contrasting the condition of those countries which have the light of the Scriptures with the condition of those that are without it. The climate, soil, and other physical conditions of many heathen countries are so nearly like those of Christian lands as to produce the same natural plants and fruits; but where in those places where the light of God's word does not shine do we find the beauties of holiness or even the fruits of morality? Some one may suggest Greece and Rome as evidence that a high grade of civilization may be attained where the Bible is unknown. But let it be remembered that with all their so-called civilization and famous literary attainments their religion remained unimproved. Even their philosophers had very vague and degraded ideas of man's relation to his Maker, while the mass of the people were given to "abominable idolatries." For an account of the wickedness of these people read the latter part of the first chapter of Paul's letter to the Romans. The history of these countries may be taken as evidence that reason, even at its best, is insufficient to change depraved human nature, and bring back to the knowledge of God a world lying in wickedness. To do this requires the light and help of that "quick and powerful" word, which we all ought to hide in our hearts so that we may not sin against God.

Spiritual Adultery. — Some people profess to be Christians. For a while they walk humbly before God and the world. After a while they feel that they are not as popular as they would like to be, Satan has sown the seeds of envy in the heart, and they try to appear in a way that will gain them the friendship of the world. They are more desirous of gaining the friendship of the world than they are of pleasing the people of God. They profess to be long to the bride of Christ, but they try to catch the approbation of the sinful world. This is spiritual adultery. In the Old Testament dispensation a man was justified in leaving his wife if she was guilty of adultery. In the New Dispensation a man is likewise justified in putting away his wife and the wife leaving the man — for fornication or adultery, but for no other cause. Does not the natural law even among Christian professors show the terrible crime of spiritual adultery? And, although Christ the bridegroom of the Church

will endure other short comings of His bride—the Church—he will not endure her any longer if she commit the crime of spiritual adultery against Him, but will put her away. Let us beware lest any man or woman, or any congregation or denomination be found to thus break the relation between him or herself and Christ. It is the sin that Heaven will not endure. Separation follows it just as sure as night follows the disappearance of the sun.

War is Wrong. — We are glad to see the *Advocate of Peace*, published by the "Am. Peace Society" stand by its colors. During the War of the Rebellion that organ, like many other prominent religious journals "weakened in the knees" badly. For this reason especially we are glad to see that the tone of its articles, at the present time, harmonizes with its avowed principles, and the course pursued by the recent "Annual Mohonk Arbitration Conference," was decidedly in harmony with the same. When we adopt a principle, especially if it is a principle of right, a gospel principle, a religious principle, we should maintain and stand by it under all circumstances and conditions. The following selection from the *Advocate of Peace* gives the thoughts of several different persons on the character of war, but the picture it presents is a true one:

The *National Single Taxer of Minneapolis*, is devoting a good deal of space to discussion of the subject of peace, many single-taxers being opposed on principle to all war. Under date of May 23, Mr. James Leedom of Milwaukee, wrote as follows:

"In his epigrammatic, brusque way, General Sherman said, 'War is hell!' In more thoughtful words, an English bishop (Watson, one hundred years ago wrote, 'War reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of all the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are incorporated.'

"As single taxers, our faith in the truth and beauty of Jesus' teachings has been confirmed, not shaken. We have learned to love the prayer, 'Thy will be done, on earth as it is in heaven,' and to believe that the duty of all men

while on this earth is to do the will of their Father in heaven. While these principles are admittedly true, yet, strange to say, many single taxers while condemning the social customs which compel God's creatures to live in wretchedness, loudly applaud the practice of the inherited barbarity of war, which entails misery, wretchedness, pain, and suffering on the combatants, awakens in men's breasts every evil passion, hatred, malice, and all uncharitableness, and at least temporarily suspends every principle of love and virtue.

"War and Christianity are diametrically opposed to each other. As we cannot serve God and mammon, so I believe we must either advocate war or Christianity, one or the other, not both at the same time."

Our Foreign Mission.—The Foreign Mission work has been discussed to considerable extent in our paper, and yet, perhaps, not as much as the importance of the subject really demands. Nearly a year ago, we received information from a brother in Pennsylvania that he and his companion were willing to go to the foreign field. It has recently, however, become manifest that in all probability this brother and his companion cannot go, on account of the ill health of the latter. Every one interested in the work, felt that this brother and sister were the proper people to go, and we all felt greatly disappointed to learn that the health of the sister is such that she feels unfit for the work. This may, to some extent, delay the work which we had hoped to begin so soon, but if God so directs, we acquiesce, and yet we want to present the matter to our readers and say to them that the way for a Mission in India is open; that the means for the purpose of carrying on the work are ready, and there are also willing hearts ready to give what may be further needed. It is not the question of means now, it is the question of a brother and sister a married couple of course, that are not too young either in Christian work or in years, because this work above all things requires a well matured mind and judgment. It requires also persons who enjoy reasonably good health, in fact, real good health, who are well established in the faith, and have ability to do work of this kind, and who have ability to take charge and oversee just such a work as this. There is something, indeed, needed for this work that every one does not possess; while there are many persons that in some ways might be very good for the position, for the opening up of the work we need some one that has qualifications as above stated. When we have some one who can take charge of this work, and properly manage it, then other workers may be added as helpers, who may not, in all points, need such qualifications as the one that is sent out to

take charge and oversee the work. There will be a meeting of the Examining Board just before the Sunday School Conference to be held in Topeka, La-grange Co., Ind., on the 25th and 26th of August, where the Examining Board will be glad to receive applications from persons who feel directed in their hearts to undertake this work. As said above, we have heard a great deal of talk and seen a great deal of writing in favor of a foreign Mission. We are ready now actually to receive persons who are ready to go, and are ready to send them; so that it is no longer a matter to be talked about so much, as a real taking hold of the work and making this work a reality. We hope our mission workers will earnestly consider this matter and let the Lord direct them in the right way, remembering that every day numbers are dying without a knowledge of Jesus as the Savior of the world.

For the Herald of Truth. WHO IS JESUS?

BY JOHN F. FUNK.

The people of the present age are guided, to a very large degree, by appearances. If a man is good looking, wears good clothes, appears to be intelligent, of pleasing address, modest, well behaved and has a gilt tongue, he is respected, honored and sometimes worshipped.

If on the other hand we meet one who is homely in his appearance, wears clothes that are coarse and faded, who does not look very bright, is awkward in his ways, cold and disinterested, and has not much to say, we do not make much of him; he moves around among us without much attention and when he is gone no one misses him.

We have no reliable record of the personal appearance of our Savior when He made His appearance in the world. A traditional description represents Him as tall, well formed, ruddy complexion, brown hair, which He wore long and parted in the middle, soft blue eyes, and a mild, kind look.

The prophetic description, however, represents Him as one "without form or comeliness," and with "no beauty or comeliness that should desire him;" despised and rejected of men, a man of sorrows and acquainted with grief; "one from whom we hid our faces, whom we despised and esteemed not, because it appeared as though the hand of God was against Him."

However, this may have been, we know that so far as the esteem of men and the honors of the world were concerned, everything was against Him. He was of humble origin; His reputed father was a humble workman, a carpenter, and they lived in such a degraded place, so that the rich would not deign to associate with them, and degradation of the people were so great that some one said, "Well, can any good thing come out of Nazareth?" He was poor; His friends were poor; His appearance and all His surroundings told the story of His low condition and His poverty. He, quietly and meekly, submitted Himself to this condition, and with all sincerity told even His followers that He was poorer than the poorest of God's creatures; poorer than the foxes; poorer than the birds, so poor that He

did not have where to lay His head. In Him there was nothing of the spirit so largely manifested by so many of the poor people of the present age: "Poor and proud."

A large share of the unhappiness of this present evil world, and a large share of the discontent and inconsistent living among the professors of religion, and even among our own good Mennonite people, is because so many are "poor and proud," and on account of this they will always remain just in that condition in which neither God nor man, neither the gospel nor the church can help them.

But to return to our subject. This poor man of Nazareth, whose parents belonged only to the humble, laboring class, whose home was a place where no one expected any good could be found, whose companions and associates were "publicans and sinners," "poor fishermen of Galilee," comes down from His home and asks John the Baptist, who was then baptizing in the Jordan, to baptize Him, and when He had received the solemn ordinance what happened? As He came up out of the water, the Holy Spirit came down from heaven in the bodily shape of a dove and lighted upon Him, and a voice from heaven said, "In my beloved Son, in whom I am well pleased."

This man, though despised and rejected of men, in whom there was no form, or comeliness, or beauty that we should desire Him, a man of sorrows and acquainted with grief, upon whom we were gazed with awe, upon one smitten of God and afflicted, who was mocked, beaten, spit upon, crowned with thorns, condemned and executed as a common criminal, between two thieves, this much abused and by the human race deeply degraded man, who came to His own end, and they that received Him, but who were not yet enlightened, He passionately exclaimed: "His blood be upon us and upon our children!" This poor man was after all the Son of God, the "Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace," the Messiah, the Savior of the World, the Lion of the tribe of Judah, the Seed of Abraham, in whom all the nations of the earth shall be blessed; the Great Prophet whom all the people shall hear, whose kingdom and government shall endure forever; who shall save His people from their sins.

Yes, He is the Mighty One who laid down His life and took it again, who could pray for His enemies: "Father, forgive them, for they know not what they do." He is the great Savior who is able and willing to save to the uttermost all that call on His name; it is He who succeeded to the Father on high and sat down on the throne of His glory, from whence He shall come again to judge the quick and the dead.

It is He who said: I will not leave you comfortless; it is expedient that I go away; if I should not go away the Comforter would not come. I will send the Comforter; He shall guide you into all truth, and bring all things to your remembrance.

It is this same Jesus who became to us the way and the life and the truth, the first fruits of them that sleep, and at the sound of whose voice all they that are in their graves shall hear and shall come forth; it is He who has prepared the many mansions and who will receive us to Himself so that where He is we shall be also.

It is He, too, that tells us to be faithful, and overcome, "for to him that overcometh I will give to sit with me in my throne, even as I have overcome and am set down with my Father in his throne."

O this wonderful Savior, this wonderful Jesus is all in all to the children of men, and especially to them that know Him, that love Him and walk in His word.

O fellow traveler, whether you are a professor or not, study the life and character of Jesus. Study His word, study His teachings—He spake and taught as none other; His word is life and truth; His word and His example lead you to the grandest, best and highest realization of glory and blessedness both in this life and in the life beyond.

For the Herald of Truth.

OUR GENERAL CONFERENCE.

As September and October are approaching, our minds naturally drift upon the work of our various conferences, and along with these conferences comes the thought of our General Conference.

This being the first General Conference to be held among our people for several centuries, there is an anxiety on the part of many as to what will be the nature of the work and what will be accomplished at that meeting. The general features of the work were foreshadowed in the call for a General Conference issued at the Preliminary Meeting, held at Elda, Ohio, last November. The particulars of the work can only be known after the General Conference has met, deliberated, and adjourned. The results of the meeting will be fully known only in eternity.

While we can not foretell what the results of the conference will be, there are a number of things for which we may confidently hope. The Preliminary General Conference Meeting held at Elda, Ohio, last November, clearly demonstrated that our Mennonite people can come together from their various fields of labor, and discuss the condition, needs and possibilities of our church in the spirit of Christian love. Although we may differ on some minor questions of church policy, facts have demonstrated that we stand united on church principles. We shall not look, then, for schisms or rankling debates, or misunderstandings or hard feelings.

Another thing that was clearly demonstrated was the absence of the desire on the part of any one to interfere with the workings of the church not connected with their immediate fields of labor. The sixteen or more conferences represented by the HERALD OF TRUTH will have their own rules and regulations as heretofore. The General Conference will attempt to do no more than to act in harmony with the established principles of our church, as clearly set forth in our Confession of Faith. It is to get our people more solidly united upon these principles, together with a view of strengthening ourselves, both as individuals and as a people, that our coming General Conference was called. The work of this conference is not to crush, but to strengthen our local conferences; not to take away any of their liberties, but to strengthen them in the exercise of these liberties.

August 1,

1898.

With these questions clearly settled, we can proceed, without fear of any jarring, to the consideration of questions pertaining to the unity, the purity and the prosperity of our church. By coming into closer contact than we have heretofore been able to do, by exchanging thoughts and questions which affect the church either in part or in whole, by taking a position upon questions which can be settled only by the action of a whole, united church, by becoming better acquainted with the peculiar difficulties which confront our congregations in various places, and by the encouragement which we receive by laboring together in a work which interests us all, we have reasons to expect results which could be accomplished by no other movement or gathering in our church.

It is to be hoped that all our conferences will be represented at this meeting. This is to be a conference, not a law-making institution. Certainly, no one should object to contributing his counsels to the wellbeing of the church. What better way could be found than for our brethren to come together from our various fields of labor and confer together on questions that interest us all?

I noticed in a recent issue of the HERALD OF TRUTH, a suggestion that this conference be called the "United Conference of Mennonites," instead of "General Conference," giving as a reason that another body of people had assumed the title "General Conference of the Mennonites of North America," and secured a charter from the government confirming their title. I have no objections to the name. We know what kind of a meeting we are going to have, and the name will not change it.

Whatever may be the name of our coming meeting, there are a few things which must not be lost sight of. This will be distinctly a conference of Mennonites; and inasmuch as it is to be a conference composed of representatives of several conferences it is a General Conference. Is it not then a General Conference of Mennonites? Certainly no one could object to us calling this meeting by its right name. Inasmuch as a General Conference would also be a "United Conference of Mennonites," it would be altogether proper to let it go by that name.

While others are running a patent right on titles, let us be working for the spiritual upbuilding of souls and the salvation of sinners. One way in which this may be done is to work and to pray for the success of our coming General Conference.

DAN L. KAUFFMAN.

P. S.—In reference to the name that our general conference is to assume, as suggested in an editorial in the last number of the HERALD, we have received several communications in which earnest protests are entered against any change from the name we have already, as by common consent, adopted. The editorial referred to was as a matter of course only suggestive, and the distinctive name by which our general conference shall be known will be a question for the conference itself to discuss and decide. The name should by all means be appropriate and suggestive of the true character of the conference.—EDITOR.

There is never a time so full of opportunities as the present.

MIDSUMMER.

A spirit breathes upon the air
As much of heaven as we can hear,
When sunlit days and starry nights
Yield us their perfected light.

When in the field the ripening corn,
Like sunshine in the early morn,
Tells of the ripen fruit so soon
To follow from the heat of June.

A spirit lives and breathes below
And flowers and fruits that please us so,
And whispers of a land above,
Where all is peace and joy and love.

Of which midsummer is the type;
Whose perfect fruits are ever ripe;
Where buds and blossoms never fade,
And all is good that God has made.

O man, art thou not satisfied
Amid such beauty to abide?
O soul of man, what wilt thou more
Than bounteous nature has in store?

The highest, best reward of toil—
The precious fruitage of the soil?
And still a voice from earth replies,
"The life beyond, that never dies."

For the Herald of Truth.

THOUGHTS ON PRAYER.

BY SALOME YODER.

Prayer is the language of the soul breathing to God its needs and desires. Prayer may be expressed in words, or the thoughts may go up to God in silence, making known our wants and wishes unto the Giver of every good and perfect gift in the privacy of our own souls.

Men have always prayed. Throughout the entire word of God we find the faithful worshippers praying to the Almighty Father for blessings which they desired and needed. We have also, in this same blessed word, accounts of many remarkable answers to prayers that were offered to God in sincerity and truth.

Our prayers need not be long, but if we truly humble ourselves at the feet of Jesus, and call upon Him in faith believing, we have the blessed assurance that He will hear us. God gives us the promise in His word that if we abide in Him, and His word abide in us, we shall ask what we will and it shall be given unto us.

When we pray to our heavenly Father our prayer must rise above the mere form of words. We may speak many good words, but if we have not the sincere desire, a going out of the heart for these divine blessings, it will all be in vain. Our souls must be in the spirit of prayer, and our desires must rise up for these blessings in sincerity and truth before God; then the blessing will come, and the troubled heart will be quieted. We can take all our burdens and lay them on Jesus, and He is ever ready to bear them for us.

Another element in true prayer is confession. We must truthfully confess our sins before God, and sometimes we must confess our transgressions before our brethren, or before the church; some of us have a good many sins to confess.

We have examples in the Bible of those who confessed their sins and shortcomings. Daniel confessed his sins and those of his people; and yet he was one of the best of men. David said, "I have sinned," and God dealt with him in mercy. In Luke (15th chapter) we read in the parable of the Prodigal son how he confessed his sins before his father, and how ready and willing the father was to forgive him his sins.

There is no difference between the king and the beggar when the spirit of

God comes into the heart and forgives our sins. Jesus is just as ready to forgive the humblest beggar as He is to forgive the greatest and most exalted of men.

Dear Christian friends, let us strive to "walk worthy of the vocation wherewith we are called," for every Christian has a high calling. We do not all have the same work to do, but we should all times be submissive to the will of God, and work to the best of our ability in this Christian life.

If it were dark sometimes, and it is hard to do our duty toward God and man, remember that we have a Helper who is ever ready to help us in times of trouble and despair, if we only look to Him, from whom all our help cometh.

There must be a deeper work among God's believing people—more earnest prayer—before we can expect any great work of grace. We must be more true to our profession, willing to make every sacrifice whatever, and if it costs even dear friends and companions, who are wandering in the ways of sin. Let us work together in unity and love, for without this we cannot expect to do much for the cause of Christ. We must help each other if we expect to gain the victory. If we do not love one another we have no power in prayer with God.

If we sometimes find our prayers unanswered, let us not be discouraged; if they were true prayers of faith, God will not disappoint us. We must watch for the answer, for the Bible says, "Continue in prayer and watch for the same with thanksgiving." Let us pray earnestly in the name of Jesus that the good work may go on, and let us pray for help to live God-ward lives, that we may be found worthy of a home above, and receive the crown of glory. The grace of God be with you. Amen.

Kathia, Iowa.

For the Herald of Truth. THE GLORY OF THE CHURCH.

BY ADAM URSCH.

What is the glory of the church? It is the spirituality manifested by the piety of its members. If the members are truly pious it shows that it is the spirit of God working in them, and the fruits of the spirit are love, joy, peace, long suffering, etc. Gal. 5:22. How bright and active a church or Sunday school is where these exist; this is glory; for God can work there.

It is possible that this glory be lost and the church become as sounding brass or a tinkling symbol? How may it be lost and how regained?

Let us go back to the time of Israel, in 1 Sam. 1. In Eli's time it seems as though they neglected the law of God and took their own course too much, and appointed wicked leaders, such as Hophni and Phinehas, for priests, which resulted in the departure of the glory and they were defeated in battle for lack of God's presence. Especially were they defeated in an engagement with the Philistines (1 Sam. 4:1, 2; after which they decided to have the ark of the Covenant brought to them from Shiloh to assure victory. But God, unwilling that the ark should be handled by these two wicked priests, Hophni and Phinehas, could not go with them and the consequence was that they were again defeated and the ark was taken. After this, on hearing the news,

Eli fell, grief stricken, off his seat and died, and Phinehas' wife also died, and said: "The glory is departed from Israel, for the ark of God is taken." The capture of the ark assured them that God was displeased with them. These priests may represent hypocrites or unconcerned Sunday school teachers who are unable to minister to the church. By our piety, being filled with the Spirit, prompt at services, with well prepared lessons and prayerful hearts; by showing kindness and love at every opportunity, by always being bright and cheerful, trusting in God and always obedient to all the requirements of the gospel and the church, we can retain the glory of the church, and be shining lights in the world.

Birch Tree, Mo.

THE EXCELLENCE OF THE HOLY SCRIPTURES.

Usefulness of the Bible and its spiritual and divine superiority.

(Continued.)

III.

The word of God is a perfect rule of faith and practice. It contains all things that we are to do, as well as what we are to believe. The decalogue, that is, the Ten Commandments, contain the sum of all our duties both to God and man, and the necessary precepts of life are comprised in it. These necessary precepts are repeated and enlarged upon, and explained throughout the sacred book. To these are added practical duties, as self denial, mortification of the flesh, poverty of spirit, purity of heart, brotherly love, heavenly-mindedness, circumspect walking, readiness to obey, etc., abstaining from all appearance of evil, giving no offense to any one, and many others of like nature.

The writings of the Gospel forbid us to be carnal, sensual, earthly, and call upon us to converse with spiritual and heavenly objects; to set our affections upon things above; to bring our minds into such a temper that we may have the desire to "depart out of the body and be with Christ," which, the apostle says, "is far better than the grovelling things here below."

Christianity promotes heavenly-mindedness; it gives us power over ourselves by restoring us to a government over our bodily appetites and passions, so that we will thereby become pure and relieved from all earthly dross and filth, and be fitted for heavenly joys, and therefore we should earnestly breathe and long after them.

Here we learn that Christianity is repugnant to all things in the kingdom of Satan, and promotes the kingdom of God. It bids us not seek ourselves, neither the world nor its perishable pleasures; but it exhort us to humble and abase ourselves, and to glorify God in all things, so that we may advance His honor in the world, and seek the salvation of our own souls, and the souls of others. There are the noble and worthy designs of Christianity. The purpose of our religion is to take us away from the mean and low things and projects which men of the world would carry on, and to set the soul of man in the right posture, and to fix it on right aims and ends.

The precepts of Christianity reach to the hearts of men; they restrain the secret thoughts, and the inward mo-

tions of the mind. They curb the inordinate desires and wishes, they temper the passions, and especially forbid revenge, malice and hatred, but direct us to love God, and also our fellow-men even our enemies for His sake.

The Christian law gives to us precepts for the regulation of the words we speak, and forbids idle and vain talk, and much more profane and impious words. They command our conversation to be "always with grace seasoned with salt." Likewise they direct us to favor goodness and piety, and to seek to edify those with whom we converse. The commandments of the Gospel also govern the outward actions of our life, and bid us to be holy in all manner of conversation. They enjoin chastity, temperance, sobriety. They forbid lust, luxury, pride, and sensuality. They teach courtesy, affability, meekness, candour, gentleness toward our brethren. They bid us to be kind and charitable to all, and even to love our enemies.

Christianity is a religion that is exactly just, and gives the strictest rules to deal honestly and uprightly with our neighbors. Even morality, which is the very foundation and ground work of all religions, is the most illustrious here. Christianity has the treasures of reason, civility, and all acceptable qualities. It forbids nothing that is fitting and decorous, it countenances all that is manly and generous, it is agreeable to the laws of nature and the reason of mankind. In these sacred writings the duties of Christians are set down, not only as they stand singly, but as they stand in relation to others, and as they are members of the community.

There are peculiar lessons for persons in every condition. For husbands and wives, for masters and servants, for parents and children, for superiors, and equals, as well as inferiors. They are all provided with instructions and directions proper to the state they are in. They are very remarkable words which a certain minister uttered: "Would men apply their minds to the study of the Scriptures, and observe their own and others' course of life, experience would teach them that there is no state on earth, nor human business in Christendom on foot, but has a ruled case in Scripture for their issue and success." This is a great truth, and is no mean demonstration of the excellency of these holy writings of which I am speaking.

IOWA SUNDAY SCHOOL CONFERENCE.

The Amiah Menonite Sunday School Conference, for the state of Iowa, was held May 31 and June 1, 1898.

Tuesday evening, May 31. Session opened at 7 o'clock with song service, after which Bro. D. Kauffman of Missouri made a few remarks and offered a prayer.

Organization followed, resulting in the election of D. Kauffman as moderator and J. W. Zerbe and C. H. Smith as secretaries.

After organization the address of welcome was given by J. A. Haller. Response to this address by A. I. Yoder. The first subject on the program, "How to make this Sunday school conference a success?" was then discussed. Dan'l Bontrager opened the subject and presented the following points:

1. If this conference is to be a success we must constantly bear in mind that the object of the conference is to glorify God.
2. Each one must do his part of the work; must work willingly and be continually filled with a prayerful spirit.

Dan'l Kauffman, who next spoke, said that if we are not better Sunday school workers after this conference, this conference will be a failure.

1. Awaken greater zeal in the cause of Christ.
2. Know that we have not come here for a world's gala time, but for Christ's good time.
3. Remember this is just a conference—an old-fashioned meeting. No need of putting on style as of some big convention.
4. Pray for it. Nothing is worth having but that is accomplished, at least in part, through prayer. The conference that is not guided by the Spirit from above is vain.

If we are like a fountain, receiving and giving out, the fullness of the Spirit will come—Wallace Kauffman.

"My word shall not return unto me void,"—L. J. Lehman. To be filled with the Spirit we must be poor in ourselves.—D. F. Driver. Plan our work.—Peter Sommer. Will this conference bring us nearer to God?—A. I. Yoder.

Closing remarks by moderator and prayer by Bro. D. F. Driver.

WEDNESDAY MORNING.

Session opened at 9 o'clock by singing. Opening exercises by Bro. John Rutt, Sterling, Ill.

"How can we best enlist church-members in Sunday school work?" The following points were brought out on this subject by J. W. Zerbe.

1. Every church member should be a Sunday school worker.
2. Appeal to their love for the work. We must be brought into fellowship with God's people. Where is our country? Paul said, "Our citizenship is in heaven."
3. Invite them personally.
4. Pray for them.
5. Show them their responsibility in this world.
6. Enlist ourselves first.
7. Make the Sunday school so interesting that they will not want to stay away.
8. Depend upon God.

The minister should be one of the "we."—J. S. Shoemaker.

Sunday school workers should be more hopeful.—C. H. Smith.

Let others see by our going that we have advanced in the Christian life.—J. B. Smith.

Implant the idea that the Sunday school is a part of the church.—A. I. Yoder.

Hymn No. 110 in the German hymn book was sung.

The next subject discussed was "The relation of the parent to Sunday school work." Bro. D. F. Driver brought out the following points:

1. Parents should first recognize their duty to their children.
2. Parents ought to teach the children the way of salvation.

3. Teach them by example.
4. The Sunday school is an auxiliary to the church.

Bro. N. M. Slabag followed with a paper on the subject.

Bro. J. R. Yoder brought out these remarks:

1. There are many gray-haired children who ought to attend.
2. If parents cannot be teachers, they can be scholars.
3. Help build the kingdom of Christ.
4. There are some Sunday schools that should not be attended, for they are not conducted on Christian principles.
5. When persons stay away from a Christian Sunday school they are either unconverted or need an awakening.—D. Kauffman.

Parents must love Sunday school work, and thus love instead of lash the children into the work.—John Rutt.

Parents should work carefully; the children are following.—J. W. Zerbe.

Parents should teach children at home as well as in Sunday school.—Peter Christner.

The less we know about Sunday school work the more we should come in touch with it.—Peter Sommer.

"The relation of the minister to Sunday school work."

Bro. W. W. Kauffman presented the following remarks on this topic:

1. Visitor.
2. Preacher by example.
3. Put to work.
4. Ministers are responsible for the welfare of the school.
5. The pastor must gain the confidence of the scholars.

Bro. J. M. Kreider followed on this topic.

The minister should do the right kind of preaching.

The minister should be punctual at school.

If the minister sees anything wrong in the school he should try to correct it.—A. I. Yoder.

Closing prayer.—C. Wery.

WEDNESDAY AFTERNOON.

Opening exercises were conducted by L. J. Lehman.

The topic, "Qualifications of superintendent and teacher," was discussed by Bro. Andrew Eash.

1. Preparation.
2. Consecrated to God.
3. Trust in God and His power.

An essay was read by Salome Yoder. Bro. C. H. Smith followed.

1. There are four things that a teacher should know. He should know God; know the Bible; know who he is to teach, and know what he is to teach.

2. A worker should be a thorough Christian man or woman.

3. He should make the Lord's business foremost.

4. Actions speak louder than words.

5. There are two ways that we ought to know the Bible—intellectually and spiritually.

A worker should be filled with the Spirit. He should set heart qualities above mind qualities.

"How to kill a Sunday school" was next discussed by D. P. King.

1. Have unprepared, unconverted superintendents and teachers.
2. Have poor singing.
3. Let attendance be irregular and tardy.
4. (Heb. 13:2) Unsociability.
5. Not having an ever-green school.

Sister Millie M. Zerbe read a paper on the same subject.

Socials will kill a Sunday school.—J. B. Smith.

Let self live and it will kill the school.—Peter Sommer.

"Helpful influences" by Bro. Peter Zook.

1. Be what we pretend to be.
2. Work earnestly in the service.

Sisters Lena Wertz and Maggie Bontrager read essays on the subject.

"Our responsibility in the present age" was next discussed, Bro. J. K. Yoder leading.

1. Children are responsible for their obedience to parents.
2. Responsibilities of parents to children.
3. We are responsible for what we know.

4. Responsible for the Lord's day. Bro. A. I. Yoder followed.

1. We are responsible for our fellow-men to God.

2. We are responsible to see that God be glorified.

3. Not responsible for ancestors, but for posterity.

4. We must study the age to find out how to work.

5. We are responsible for the heathen.

6. This is the most light-minded age since the days of Moses.

Responsible for good language, not slang.—J. S. Shoemaker.

Closing remarks by the moderator. Prayer by J. B. Smith.

WEDNESDAY EVENING.

Song service by various leaders. Open conference led by W. W. Kauffman.

John Wesley said on the necessity of providing for the future of the church. Ought to teach our faith to others. John Wesley said when speaking of the result of salaried ministers, "The Methodist church will increase in popularity, but decrease in spirituality."

All unnecessary attire is not put on to the glory of God, but to the glory of self.—J. S. Shoemaker.

Devotional exercises by J. B. Yoder. "Simplicity of attire,"—a paper prepared by Clara Brubaker and read by Alice Kempf.

"Vain amusements" was next discussed by L. J. Lehman.

1. Theater, cards, dance, are unquestionably bad.
2. The bride of Christ should not court the world.
3. Socials under Christian auspices.
4. Socials will not convert men.

"Frequenting saloons" by C. Wery.

1. Pray God to keep you out of the saloon.
2. Avoid all appearances of evil.
3. No worse influence than the saloon.
4. Tell fallen brethren their errors to their faces and not behind their backs.

"The use of tobacco" by J. S. Shoemaker.

1. It is expedient not to use it from a Bible standpoint.
2. Because our fathers use it, is no reason for us.
3. Take Christ as an example. He did not use it.
4. Cannot use it as a medicine. If you do, when the disease is cured stop using it. If it doesn't cure it is not a good medicine, and if it is a good medicine why should not women use it?
5. The tobacco habit can be broken through Christ.

6. Why we should abstain from tobacco:
 - (a) Not Christ like.
 - (b) Useless and filthy.
 - (c) Spending money not for bread.
 - (d) It is worldly conformity.
 - (e) It is a violation of the golden rule.
 - (f) Not prompted by the Spirit of God.

(g) Greet one another with a holy kiss. (Tobacco kiss not holy).

"Power of sociability," by Peter Wenger.

1. Christ was sociable, kind and cheerful.
2. Every worker in the church should be likewise.

Bro. J. B. Smith further discussed the topic.

1. Man's disposition is to associate.
2. To embetter we must associate.
3. Two kinds of sociability—mock and true.
4. Some are sociable for money.
5. Keep thoughts pure.
6. All world leaders were sociable.

Resolved, That we the visiting delegation extend to our friends at this place a hearty vote of thanks for the regard and kindness shown to us while at this conference.

Closing prayer by J. S. Shoemaker.

SIMPLICITY OF ATTIRE.

BY CLARA BRUBAKER.

[An essay read before the Sunday School Conference of Iowa, June 1, 1898.]

The subject given me is one that at once suggests to the mind several lines of thought. I, in my weakness, am at a loss to know where to begin or how to express my thoughts in a plain and forcible way, but by the help of God I shall do what I can.

By simplicity we mean singleness, plainness, void of show. To take the first definition given and say "Singleness of attire" would suggest that in our apparel there should be no unnecessary blending of colors or material, such as making the garment of one color or material and trimming it with another quite different in order to make it look more showy.

Plainness conveys about the same idea. By it we would understand that no one part of the garment should attract more attention than any other; for example, we will mention the large sleeves which for some time were the order of attraction about the fashionable dress.

To be void of show no gaudy colors or striking contrasts should be seen in our apparel in any way. Some people who claim to be plain put great stress on the cut of the garment, but do not hesitate to wear colors and combinations by no means neat or plain. Some take more heed to the quality of material used, and think, if it is coarse or cheap, it is plain even if it does contain stripes and bars and floral designs much too showy to correspond to the true idea of simplicity. Others, again, who practice plainness in every other respect allow the wearing of gold, which is so plainly forbidden that no Christian should desire to wear it for ornament.

From the fact that true simplicity is not always practiced by those who uphold it, the world and popular Christianity do not fully understand what we

mean by the term and are at a loss to know just where we would draw the line.

I have tried to make clear my idea of simplicity of attire. "But," says some one, "what has our way of dressing to do with our religion?" We as a church claim that it has much to do with the growth and influence of the Christian life. No one that watches the depressing influence of the goddess fashion upon the spirituality of Christians, not saying anything about those outside the church, but must acknowledge that it is a curse to humanity.

Many are the souls going the downward road because they had not the means to keep up with the world in dress and excluded themselves from Christian services on the strength of that excuse. Those haughty professors of Christianity who go to their respective places of worship frowning on all who cannot keep up with them in rank and display are poor imitators of the meek and lowly Savior whom they pretend to worship.

Can a Christian stand before the mirror arraying himself in all the jewelry and laces that fashion may dictate and yet have his mind free from vanity? If the heart is not on these things why so particular to put them on at the proper time, and replace them by new ones when too much worn or out of style? If there is no harm in these things I have never yet known any one able to tell what good comes out of the wearing of them. Where is the consistency when a minister or gospel worker flashes the brilliancy of gold buttons at every gesture, while the value of the gold he wears would go far towards spreading the gospel he is so boldly proclaiming, or helping the heathen for whom he is pleading with so much eloquence and zeal. Even if these things were not "idols of the heart" there are other reasons why we should abstain from them. If the time and money which are spent for clothing in excess of what is necessary to neatness and comeliness were used to send the light to heathen lands, thousands might be rescued who are now groping in darkness and dying without knowledge of a Savior. The Christian's bodily strength should be put to better use than to toil early and late in order to keep up with the world in decorating the "outward man."

More time should be spent in supplying the needs of the "hidden man of the heart," and showing to a sainted world the "ornament of a meek and quiet spirit," which in the sight of God is of great price.

Brethren and sisters, let us be true to the much derided doctrine of simplicity of attire and simplicity of manner, even if an unthinking world does scoff at us, for if we practice this teaching with a pure motive we may look beyond the sneers of men and see the approving smile of God. Let us not only live the principles when the surroundings are favorable to it, but let us persevere in it when the world is ready to reproach upon the church. We cannot expect to win the world by compromising with it. The firmer we stand for our belief the more effect it will have for good and we will be more respected by all good thinking people. We should not be so timid in letting the world know just where we stand.

I've had occasion to mingle with the world in various ways since I am a

teacher and often I've been the only plain person in the teachers' institutes and Reading Circles and yet I do not think I had a friend less on account of my peculiar dress. I say this not to boast but to show that plainness is no hindrance to us even from a worldly point of view and if it were we should be none the less firm. It sometimes costs the carnal nature a sacrifice, but no principle is worth advocating that is not worth some sacrifice.

SELF-DENIAL.

BY CHAS. M. YEABOOT.

"If any man will come after me, let him deny himself, and take up his cross and follow me.—Matt. 16:24.

Life and death are set before the human family and each person must choose for him or herself. In order to choose life and salvation, self must be denied, because self is in opposition to God, and it is impossible to please God while in a carnal state.

Were it not for the denial of self and selfish interests, the conflict with the plain, simple teachings of the Gospel, many would gladly live a Christian life, but it seems natural to attend to selfish interests first. Self is the worst enemy we have to overcome. The devil and the world work through the flesh to accomplish their purposes. The Spirit of God cannot dwell and work in a soul where self reigns, because self is antagonistic to the plan of God and the workings of the Spirit, hence self must be denied and subdued as the enemy of God. "For to be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7.

The spirit that dwells in the natural man lusteth after the things of this world. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Verse 5. Self says: "I cannot see the utility of being so strict,—I believe we should enjoy the world and its pleasures." The apostle says: "Love not the world, neither the things that are in the world." "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Jesus says: "Ye ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

Self says: That was meant to teach a lesson of humility; but was not intended for us to observe." God said to Adam and Eve, "Thou shalt;" the serpent said, "Thou shalt not." The Scriptures teach us to deny self, "to hate even self, with an holy kiss." Self says: "That was an ancient custom, and means shaking hands now." Jesus says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Self says: "Do him (your enemy) all the evil you can. See him and take away his goods, and if you find him on the battlefield, kill him."

Thus we might go on and find self the opposite of God. The self denying principles, laid down in the Gospel, keep thousands out of the kingdom of Christ. This is demonstrated in the case of the rich young man who came to Jesus and said: "What shall I do

that I may inherit eternal life?" Jesus said to him: "Go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up thy cross and follow me. And he was sad at that saying, and went away grieved; for he had great possessions."

He would not obey the voice of Jesus but trusted in his wealth, his heart was set upon it, and he would not deny himself of his heart's idol. He thought more of his possessions than of Jesus, hence went away sad and grieved, and left Jesus.

Wealth, if used for the honor and glory of God, and the building up of Christ's kingdom, is no barrier to an entrance into the kingdom, but to trust in riches and make them an idol is to miss heaven. It is better to sever the hand or foot, and pluck out the eye, should they offend or enslave us, than to have two hands or two feet, or two eyes, to be cast into hell-fire. What ever interests between us and Christ, or would retard our progress in the Christian race, better cast it away,—deny ourselves of it than miss heaven.

"Wherefore let us lay aside every weight, and the sin which doth so easily beset us." The land holder, the cattle dealer, and the man of domestic responsibilities all have their excuses for not accepting Christ and His salvation, but their excuses are founded upon self and selfish interests. Jesus says: "Seek ye first the kingdom of God, and his righteousness; and all these (necessary) things shall be added unto you."

The tendency of the natural man is to gratify self, and advance selfish interests. Heaven and eternal happiness are secondary matters, and seem of little importance. We are often confronted with the declaration, "It is easy to become a Christian and so live; it is only believe and live." But there is no sacrifice or self denial in such pretensions, according to modern usage and interpretation. Many of such pretenses are devotees of worldly fashions, and constantly bow at her gaudy shrine. No self denial there!

It is difficult to enter the narrow way because nature is crossed in so doing. "They that are Christ's have crucified the flesh, with the affections and lusts." Gal. 5:24. The passage from death to life is excruciating because the former life is being cast aside, the old likes and desires are crushed, and they die to self, Satan and the world. "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

The world cannot be taken upon this heavenly pathway, because the way is too narrow to admit the world. The grace of God that brings salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Tit. 2:11, 12.

To love the world, and indulge in the fashions and pleasures of the world, is to be the enemy of God.

Moses sacrificed his right to the throne and treasures of Egypt for the cause of God.

Paul gave up his position, and the honor and wealth he had, as a Pharisee in the Jewish nation, for Christ and the reproach of the cross. He says: "But what things were gain to me, those I counted loss for Christ;—Yes, doubtless; and I count all things but loss for the

HERALD OF TRUTH.

August 1, 1898.

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Monthly Calendar for August, 1898.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

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August 1,

1898.

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THE SECRET.

"He who sweeps a room as for Thy laws makes that and the action fine."
Says quaint and saintly George Herbert.

We know a dear, sweet little woman who never sweeps the floor, washes the dishes, makes the beds, or mends the children's clothes until she has asked the Lord to help her do it well--do it just as she would if He were visibly present; and that is really the secret of her sweetness, for she always feels that she is doing this work as "unto the Lord."

A gentleman whose business took him frequently to a city office noticed among the employees a lady of sixteen. The boy was never idle, although his duties were such that he might have had considerable spare time. One day the gentleman said, "You're always busy, aren't you, George?"
"Oh, yes," he replied cheerfully, "that's what we are in the world for, isn't it? It takes all the time there is to be really faithful."

The answer set the questioner to thinking. Though professedly a follower of Christ, he was not accustomed to such a high plane of living.
"You're a Christian, aren't you, George?" he asked later, when they were alone a moment.

"I am, except over the lad's cheek. It is not easy for boys to speak of the things nearest their hearts."

"Yes sir," he answered bravely and modestly, yet with a kindling eye. "I gave myself to the Lord last winter, and I am trying to do just what He would do in this office in my place."

How is it with you and me?

SUNDAY SCHOOL LESSONS.

LESSON VI.—AUGUST 7.

ELIJAH'S SPIRIT ON ELISHA.—
2 Kings 2:6-18.

GOLDEN TEXT.—How much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke 11:13.

INTRODUCTION.

TIME.—Probably B. C. 892-890; the exact time is unknown.

PLACE.—Jordan Valley, not far from Jericho.

RULERS.—Jehoram, son of Ahab, king of Israel; Jehoram, son of Jehoshaphat, king of Judah; Ben-hadad, king of Syria; Shalmaneser, king of Assyria.

ELISHA.—The first notice we have of Elisha is in 1 Kings 19:19-21. This is a short account of his call and his preparation to follow Elijah. We know almost nothing of his early history. He seems to have belonged to a well-to-do family of Abel-meholah in the Jordan valley. Suddenly Elijah came to him while he was plowing with twelve yoke of oxen, and threw his mantle over the young man, as an invitation to follow him, and become a prophet. Elisha naturally hesitated. It was for him a great sacrifice. Many have at first shrunk from the Lord's call. Moses fought against his convictions; Gideon pleaded with the Lord; Jonah fled; Isaiah cried, "Woe is me!" Jeremiah wailed, "I am a child!" Many noble workers have, since their day, hesitated at their first call. Elisha did not hesitate long.

ELISHA TESTED.—When the time came for Elijah to leave his earthly work and be taken up to heaven in a whirlwind, the prophet was at Gilgal, north of Bethel, with Elisha at one of the schools of the prophets. When he started for Bethel, bidding Elisha to remain, the young prophet insisted on going with him. This was repeated at several other stations. By his devotion to the older prophet, Elisha proved himself a fitting successor.

DAILY READINGS.

M. (Aug. 1.) Elijah's Spirit on Elisha. 2 Kings 2:1-8
T. Elijah's Spirit on Elisha. 2 Kings 2:9-15
W. The water healed. 2 Kings 2:16-22
T. Enoch translated. Heb. 11:1-6
F. Waiting for the Lord. Luke 12:32-40
S. Parting words. 2 Tim. 4:1-8
S. Promise of the Spirit. John 14:18-17

LESSON VII.—AUGUST 14.

THE SHUNAMMITE'S SON.—
2 Kings 4:25-37.

(Read the Chapter. Memory Verses 32-35.)
GOLDEN TEXT.—Cast thy burden upon the Lord, and he shall sustain thee.—Psa. 55:22.

INTRODUCTION.

TIME.—Probably between 890 and 884 B. C. The exact time is not known.

PLACE.—Shunem, now Soaim, about three and one-half miles north of Jezreel. Mount Carmel, probably near the scene of Elijah's victory over the prophets of Baal.

RULERS.—Jehoram, son of Ahab, king of Israel; Jehoram, son of Jehoshaphat, king of Judah; Ben-hadad II, king of Syria.

ELISHA'S CHARACTERISTICS.—The worshippers of Jehovah must soon have recognized how widely Elisha differed from Elijah. He was gentler and more domestic. He made his home at Samaria, but he seemed to have made circuits over the whole country, rousing and instructing the people at large. We hear of him in different parts, and even so far away as Damascus. He was the foremost subject in the land, and consulted by kings.

DAILY READINGS.

M. (Aug. 8.) Kindness rewarded. 2 Kings 4:8-17
T. Sorrow in the home. 2 Kings 4:18-24
W. The Shunammite's son. 2 Kings 4:25-37
T. Elisha's care for the Shunammite. 2 Kings 4:38-41
F. The widow's son. Luke 7:11-17
S. The ruler's daughter. Luke 8:41, 42, 49-56
S. Praise for deliverance. Psalm 116:1-13

STRENGTH IN REST.

The verb of life hath two voices—the active and the passive. The disciple came to Christ telling Him all things that he had said and done. Noting their nervous state, He said: "Come ye yourselves apart into the desert place and rest awhile." Churning brings the butter, but resting brings the cream, and the cream is a condition of the butter quite as much as the churn. God giveth His beloved sleep; the best gift come from God when we rest. Soon the great harvest will be gathered, and the tired earth will fold her arms and sleep; white robes, woven on the cloud-looms, will wrap her form, and for months she will sleep at the feet of God like a tired child. Wakened by the south wind in the Spring, she will rise refreshed for new service. If the earth were human, she would have had nervous prostration long ago in the mad effort to bear two harvests a year. The trees will soon lay aside their garments of beauty, and stand like statues on the pedestals of hill and valley, resting. The winds will whisper, but get no response; the trees are resting. In the Spring they will waken and put forth the gathered strength.—O. P. Gifford.

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On Monday forenoon the church met again and the lot was cast. Bro. William Fretz was called to the office of deacon, and was ordained. May God bless him with wisdom and courage to fulfill the duties of his calling according to the will of God, for the edification of the church and the salvation of souls.

The bishops returned home the following day. The Brethren Lambert and Hallman returned to Berlin on Monday, Bro. Lambert expecting to return at once to Elkhardt. Cor.

CORRESPONDENCE.

MINISTER ORDAINED.—On the 9th of June, 1898, at Landis Valley, Lancaster Co., Pa., the ordination of a minister took place, to fill the vacant place for Bro. Adam Brenneman. There were five brethren nominated by the church. The lot was cast on the above named date. It fell upon Bro. Noah Landis. May the good Lord grant him grace to prove himself a faithful and consecrated minister in the word of God.

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M. (Aug. 8.) Kindness rewarded. 2 Kings 4:8-17
T. Sorrow in the home. 2 Kings 4:18-24
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S. Praise for deliverance. Psalm 116:1-13

On Sunday the bishops Bro. Cressman and Bro. Wismer of Waterloo Co., were with us for the purpose of ordaining a deacon for this congregation. The voice of the church was taken Sunday morning and three brethren were nominated. In the afternoon these brethren were instructed in regard to the duties of the office of deacon, and were examined in regard to their faith.

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SUNDAY SCHOOL ITEM.

NORTH ST. MENNONITE S. S. MISSION, LANCASTER, PA.—July 4, 1898 marked one year's faithful and successful work at the North St. Mission. We feel, and the results show, that the Lord has been and is with us.

The building is a two-story dwelling house, and has naturally some inconveniences for S. S. service; but the one great advantage is that we can have separate departments according to the abilities and understandings of the pupils, thus getting the best individual good from the lessons.

The average attendance of pupils for the year is 55.

On the afternoon of the 4th of July a consultation meeting, composed of interested workers, was held, resulting in the following decisions.

It was decided to have a quarterly Workers' Meeting, two or three subjects to be assigned by the superintendent for the following meeting.

Members should assist the superintendent by suggesting topics, and by willingly accepting such topics that he considers best for the work.

Having three rooms on the first floor, it has been decided to have one teacher for each room to review every lesson by illustrations on the blackboard.

LENA F. HEGE.

FREELY OFFERINGS TO THE OLD PEOPLE'S HOME BUILDING FUND.

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ment, putting on whatever they desire regardless of its influence upon others. With men, foppishness is no longer considered good sense, with women, gaudy dress is limited only by the taste of the wearer.

Has some unwisdom here and there released you from the obligation to follow closely after holiness? don't let your protest against formality bring you into rebellion against the true witness. The right to dress as we please is claimed in disregard of some of the plainest precepts of the New Testament.

Mothers, can you say, "Thy law is my delight?" If you can, then what others say and do will leave you unharmed.

NOTE.—The above article by Samuel Enlen in "The Friend," organ of the orthodox Friends (Quakers), is just as appropriate for the HERALD. There are places where people are making a bold effort to wean the minds of our young people from the lines of gospel simplicity. Like Jeroboam they try to poison the minds of our young people and make them believe by specious argument that there is no importance in this or that; and that we can do as we please and still be Christians. Be not deceived. God and His eternal truth are not to be mocked. Look about you at the churches where such deceptive teaching has been sown, and behold what a harvest of worldliness is the result. God's word draws the line of separation from the world just as closely to-day as it did two thousand years ago, no matter what men or women, old or young, may say to the contrary.—Ed.

LIFE.

Life is a fixed fact, a stern and solemn reality. Life is a book, and we write in it every day something, be it little or much, and what we write we may not rewrite.

We should improve upon the past, and derive a moral lesson from our own and our neighbor's failures. The great object of life is to learn how to live, and we take the quality of what we live on, both bodily and mentally. Our habits and moral feelings are formed by life, and they are strengthened by the pictures of life. The great thing is to see the goodness and significance of life, to learn the value of thought, and the joy of true growth and progress.

We must make religion practical. The Fatherhood of God implies the Brotherhood of man. Christianity is the practical recognition of the rights of humanity.

We are therefore to labor and pray that our highest ideal of human life may find here and now its practical realization. A really good life is one to which truth and kindness and nobility have become habitual. The whole nature may become so charged with these qualities that the effect even the smallest acts. Such a person goes surrounded with a moral atmosphere as constant as the perfume which a rose sheds around itself. People meeting such a person are made happier without being conscious of the real cause. Every one possessing the moral qualities is to be of use in the world, and it is the grief of many that they seem shut off from opportunities of usefulness. But simple growth in right life is growth in true usefulness.

If you've invited fellow-men
To better acts and nobler deeds;
If you have lent a friendly hand
To help a poor man's many needs;
If you have Charity's silence kept,
Nor added blot to charitable name,
But helped the weak one on his feet—
Be sure you have not lived in vain.
If you shall point the way to light
To some dark, sad, and discouraged being;
If ever you strive to help the Right,
As in life's scenes you take your part—
Believe me, God, whose searching eye
Knows all your motives, acts, and pain,
Will not condemn His handiwork,
Nor deem that you have lived in vain.

Life is made up of little things. There are those who need the encouragement of approval. There are more than is thought who feel the burden of imperfections too sorely, and receive strength from approbation. An assurance from a beloved friend, a word of cheer, how potent to nerve the heart that cannot be calm without appreciation and sympathy. We should accord credit and dispense praise to the deserving.

We are so ready to commend others as to criticize them, we would find more to commend and less to criticize. Who lives well lives sympathetically, and those who love most live most truly.—*Sol. L. M. J.*

LITTLE SINS.

II. M. Stanley tells that when he was passing through the forests of Darkest Africa, the most formidable foes he encountered, those that caused the greatest loss of life to his caravan and came near defeating his expedition, were the Wambutti dwarfs. These diminutive men had only bows and arrows for weapons, so small that they looked like children's playthings; but upon the tip of each tiny arrow was a drop of poison which would kill an elephant or a man as surely and quickly as a rifle. Their defense was by means of poison and traps. They would steal through the dense forest, and, waiting in ambush, let fly their deadly arrows before they could be discovered. They dug ditches and carefully covered them over with sticks and leaves. They fixed spikes in the ground and tipped them with poison. Into these ditches and on these spikes man and beast would fall or step to their death. One of the strangest things about them was that their poison was made from honey.

It is thus that Satan wages his destructive warfare against God's people. Stealthily, under cover of darkness, by treachery, with weapons seemingly harmless, through the sweets of life, he comes clothed as "an angel of light." Yet how deadly are the little boneyards that would kill the soul! How sure the destruction of him who is deceived into wandering from the strait and narrow way!

1. What are some of these sins usually thought of as little sins? There are sins which by comparison with great sins men call little. Ill temper in family, conceit, and church relations, a light and frivolous spirit, remissness in religious duties, social whispering, slandering and backbiting, vanity and folly in dress, indulgence in harmful amusements, careless and impure conversation, pride, etc. There is a host of these "little faults" we might easily find.

2. What is the harm they do? They injure our consciences by hardening them; they relax our devotions

and communion with God; they hinder the presence of Christ with us; and, especially, they make way for greater sins.

There is an Indian story of a morsel of a dwarf who asked a king to give him all the ground he could cover with three strides. The king, seeing him so small, said, "Certainly"; whereupon the dwarf suddenly shot up into a tremendous giant, covering all the land with the first stride, all the water with the second, and with the third knocked the king down and took his throne. It is said that a man one day was strolling along in the country, when he noticed a magnificent golden eagle flying bravely upward. He watched it with delight and admiration; but as he did so he noticed that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and then it lay at his feet a lifeless mass. What could be the matter? No sportsman's shot had reached it. He went and examined the bird, and what did he find? It had carried up with it a little weasel in its talons, and as it had drawn them near to its body for flight, the little creature had wormed itself out of them and drank the life-blood from the eagle's breast.

How like this is all sin! It may appear a little thing; but it fastens upon the soul and works death and destruction.

3. How must little sins be dealt with? Not tenderly, not connivantly; but they must be "taken." We must take them, or they will take us. We must down with them or they will down with us.

We must watch against, and pray against, and fight against, even the smallest of sins, or by and by we shall be overcome of sin.—*Treasury of Religious Thought.*

THE PURE IN HEART.

Each of the beatitudes is a gem; but for sparkling beauty and richness, there is one that surpasses all the rest, just as the diamond excels all other precious stones.

"Blessed are the poor in spirit"; "Blessed are they that mourn"; "Blessed are the meek"; "Blessed are they that do hunger and thirst after righteousness"; "Blessed are the merciful"; "Blessed are the pure in heart"—that is the royal, sparkling gem of the cluster!

Only in proportion to our capacities can we perceive, receive, and appreciate. To hear, we must have ears. To see material objects, we must have eyes. To see God we must have pure hearts. It is one thing to see evidence of the existence of God in nature; it is quite another thing to see Him spiritually. Study, observation, and reason are conditions requisite to seeing Him in the former sense; purity of heart is the sole condition on which He can be seen spiritually. This latter requisite is acquired not so much by study and observation as it is by consecration, earnestness, obedience, to the will of God so far as we understand it.

There is a knowledge of God, of obligations, an understanding of the claims of religious truth which is not and cannot be conveyed or acquired by study, and which comes only to obedience. This fact is based on the principle that only

like can discern like. When we are like God "we shall see him as he is." Only those who are like God can see God. Every one can talk of God; any one can make an argument to prove His existence. Only those who are like Him realize His presence and feel the full force of His claims. The secrets of the joys of religion are hidden from those who are not pure in heart.

To acquire purity of heart there must be obedience. "If any man will do his will, he shall know of the doctrine." This condition may, at first sight, seem arbitrary and unreasonable.

But it is not in exact accord with the conditions on which all practical knowledge is acquired? How does the mechanic, the artisan become proficient in his trade? Is it not by doing, by working at it? How is a knowledge of mathematics acquired? Is it not by the pupil beginning at the very rudiments, and by actually solving (doing) the more simple problems, climbing to greater heights until he has threaded all the intricate mazes of that exact science? Yes, a willing obedience to God's word, so far as it is understood, is essential to purity of heart.

So, also, is self-surrender. This is the opposite of selfishness. The selfish man cannot have a pure heart. That is impossible. He may have some good principles, but he cannot see things as God sees them, and cannot see God spiritually. He cannot willingly, and for the sake of others, make "himself of no reputation" as Christ did. He minds high things too much, and does not willingly "condescend to men of low estate." He looks too much "on his own things," and not enough "on the things of others." Looking only at his own interests, he cannot see God. It is impossible.

God has revealed spiritual truths to men who were neither scholars nor philosophers, but He does not and He will not make such revelations to those who are impure, insincere, careless of duty or selfish.

If we would see God, if we would see the beauty there is in spiritual truth, in unselfish, unutilitarian love, if we would see its reality and be comforted and sustained by its sanctifying influences, we must keep our hearts and thoughts pure. This, God's Spirit earnestly purges, honestly obeyed, and joyfully received, even to the denying ourselves the most dear earthly treasures, will enable us to do.

THE CRIPPLE AND THE NAME.

The story of the cripple at the Gate Beautiful is a parable of the power of Christianity over men powerless to walk in the paths of goodness. It has been truly written: "The gospel came to a world crippled in all its powers and fettered in all its faculties. It said unto it: 'In the name of Jesus Christ of Nazareth rise up and walk,' and immediately the world's feet and ankle-bones received strength." Just before the advent of Christ suicide was everywhere, and such wickedness prevailed that it seemed as if hell had actually broken loose on earth. The memorable words of Matthew Arnold present with a picture of the state of society that is borne of the letter by the historians of the time:

"On that hard pagan world disgust
And sated loathing fell;
Deep weariness and sated lust
Made human life a hell."

New hope and life and love were breathed into the hearts of men by the Gospel of Jesus Christ. The bonds of the captives of sin were broken and the lame walls of men, yearning after a nobler life, but too feeble to achieve it, realized strength in the name of Jesus Christ of Nazareth. So it has been ever since. The name of Jesus Christ is the Divine dynamic to shatter the forces of evil and open up a path of deliverance for all held in the bondage of Satan. Paul knew and rejoiced in this blessed truth. The motto of his ministry ever was "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation;" and wherever he went he held up the Cross as the one lever by which fallen humanity could be raised.

Many of the reformers of to-day are wiser than Paul. At least they think so. They find the cripple as helpless as ever at the gate of the Temple, but their method of healing him differs from that adopted by Peter and John. It is the new gospel of social reform which in their judgment is to be efficacious in solving the problem of the lapsed masses. The working people of our large cities are to be improved by the improvement of their circumstances. Give them better houses, better wages and better air, cry the preachers of the new gospel, and they will become better men. The remedy sounds very plausible, and has much to recommend it, but it does not go deep enough.

Take a drunkard, for example. No cripple could be more helpless than he. The slave of an evil appetite, he is fettered in all his faculties. What could a better house and better wages alone do for him? Nothing but to sink him deeper into the mire out of which he tries to struggle in the holier moods and moments which come even to the worst drunkard. The new gospel proclaimed so vigorously in our day from platform and press would be to him like the vision of shining waters in the desert to men about to die of thirst. The one hope of deliverance for him is in the old Gospel, which seeks to improve men's circumstances by improving the men. By the regenerating power of the Holy Spirit, the vilest captive of sin can have a new heart, and the new heart will speedily make a new environment for the life. It would be the folly of madness to abandon the old Gospel which for nineteen centuries has been the power of God unto salvation, both social and spiritual, in favor of the new Gospel which is a Gospel but in name.

In our age of social problems, when emphasis is placed by some more on the philanthropic than on the theological aspects of Christianity, the temptation is strong to forget that the Name is above every other method of healing the cripple. But it ought ever to be remembered that the miracles of redeeming grace are at the root of the fairest forms of civilization, and but for the staying power of the Cross, the revival of Paganism in literature and conduct would speedily sweep society back to the pessimism and bestialism of the days when Christ came to the world. Civilization, as we know it, and love are impossible without Christianity.

The one true way to better a man's circumstances is to better the man himself. The soul that is improved is the improvement of the soul," is a golden aphorism that cannot be too often quoted. Nothing short of remaking will enable men unmade by lives of vicious indulgence to rise up and walk in paths of sobriety and righteousness. That miracle can be done only in the name of Jesus Christ of Nazareth. What the Church requires is an apostolic faith in the Name that is above every name. When she has that, she is clothed with a strength in presence of which difficulties melt into thin air, and moves forward with triumphant tread in her divine mission of winning the world for Christ. Social and spiritual problems open at the talismanic touch of that Name, even as the fabled gates of iron which resisted every other force yielded when a drop of certain blood fell upon them. The crippled in the soul and activity are healed thoroughly by the name of Jesus Christ of Nazareth.—*D. Sutherland, in Christian Work.*

DON'TS FOR THE PREACHER.

BY DAVID COX.

Don't forget that you are a minister of God's Word when in common conversation.

Don't neglect to visit the un saved as well as your own members.

Don't pass by a poor brother or sister to call on some more prosperous personage.

Don't pay extra attention to persons of wealth at the expense of the poor.

Don't forget that your own family helps to make up the masses that are going either to heaven or hell.

Don't neglect to be cordial with both saint and sinner.

Don't forget to do by others as you would have them do by you.

Don't think that because you are a preacher there are none others as good as you are.

Don't act as if you wished to be waited on by your people when visiting them or otherwise.

Don't annoy your people by visiting them when they are too busy to entertain you.

Don't neglect to be useful and handy when opportunity permits.

Don't pass the timid or bashful and make a fuss over the more bold.

Don't forget that timid people are easily slighted.

Don't forget that weak members need sympathy.

Don't pass a familiar face because you have forgotten the owner's name.

Don't always go to take dinner where the best table is spread.

Don't eat too much just before preaching.

Don't spoil the music by trying to sing when you know you can't sing.

Don't and fault with your church.

HYPOCRISY.

There is no other folly in the world so great as that of being a hypocrite. The hypocrite is hated of the world for seeming to be a Christian. He hates himself and he is even despised by Satan for serving him and not acknowledging it. Hypocrites are really the enemies of the true religion, and the firm as the structure imposing? No where does show more wickedly usurp the dominion of substance than in the realm of religion. In the world we might expect to see hypocrisy. But the true religion is above the world. "My kingdom is not of this world," said its Founder.

the Christian desires more to be so than to seem so. They study more to enter into religion than that religion should enter into them. They are zealous in little things, but cold and remiss in the most important. They are saints by pretension, but Satans in intention. They testify, they worship only to answer their wicked purposes. The false saints think, when they have boasted up one or two good works, that all their sins therewith are covered and hid.

Let us ask ourselves seriously and honestly, "What do I believe, after all? What manner of man am I, after all? What sort of a show should I make, after all, if the people around me knew my heart and all my secret thoughts? What sort of a show, then, do I make already, in the sight of the Almighty God, who sees every man exactly as he is?" Oh, that poor soul, though it may fool people and itself, will not fool God.

Hypocrisy shows love, but is hated; shows friendship, but is an enemy; shows peace, but is at war; it shows virtue but is wicked and wicked. It flatters; it caresses; it praises; it slanders. Men are afraid of slight outward acts which will injure them in the eyes of others, while they are heedless of the damnation which throbs in their souls in hatred, and jealousies, and revenge. They are made troubled by the outbreak of a sinful disposition, then by the disposition itself. It is not the evil, but its reflex effect upon themselves, that they dread. It is the love of approbation, and not the conscience, that enacts the part of a moral sense, in this case.

If a man covet, he steals. If a man have murderous hate, he murders. If a man harbor hatred and bitter jealousies, envies, hatreds, though he never express them by his tongue, or shape them by his hand, they are there. So, society, to be sure, is less injured by their latent enmity than it would be by their overt forms. But the man himself is as much injured by the cherished thoughts of evil, in his own soul, as by the open commission of it, and sometimes even more. For evil brought out ceases to disguise itself, and seems as hideous as it is. But the evil that lurks and glimmers through the soul awaits analysis and evades detection.

Pretension! profusion! how haughtily they stride into the kingdom of the lowly Redeemer, and usurp the highest seats, and put on the robes of sanctity, and sing the hymns of praise, and utter vows to be heard of men, the prayers which the Spirit ought to breathe in silent and childlike confidence into the ear of the listening and loving Father! Oh! shade of religion, where art thou? Spirit of the lowly bleeder of Calvary, hast thou left this world in despair. (Crying away from the foundation, and dwelling with the sinful, how long shall these things be?)

Religion is made a showbusiness. Pride is her handmaid, and selfishness her leader. What a tawdry show they make! And who believes the substance is equal to the show, the root is as deep as the tree is high, the foundation as firm as the structure imposing? No where does show more wickedly usurp the dominion of substance than in the realm of religion. In the world we might expect to see hypocrisy. But the true religion is above the world. "My kingdom is not of this world," said its Founder.

It has a world of its own. It is built on substance. But men have sought to make it a world of show, to carry the deception of Pharisaism of this world up into the Redeemer's world, and palm it off there for the golden reality that shall be admitted to heaven. But poorly will hypocrisy pass at the bar of God. All is open there; all hypocrisy, vanity, it is worse than vanity, it is sin. It is a gilded lie, a varnished cheat. It lures men away from the Truth; it wastes their energies on a shadow; it wins their affections to fading follies, and gives them a disrelish for the real, the substantial and enduring. Who can expect that God will not hide in every hollow show, intended to deceive, a sharp, two-edged sword that shall cut with disappointment and pierce with inward, wasting want?—*Nel.*

CARE OF JESUS.

He promises rest, but far better than the rest of the body is the rest of the soul. It is a sad thing to be in the gross of sin, and to be so far from the rest of Satan's bond men, dragging about an evil conscience and an aching heart. Rest from this can be had only by coming to Jesus, and if we come He will lighten every burden. Are you poor? Come, and He will make you rich forever. Are you sick? Come, and He will cure your worst disease. Are you sad? Come, and He will wipe away your tears. Are you bereaved? Come, and He will be to you a brother in adversity. He changes not, He never dies. Is sin a burden? Then come to Jesus and He will take it all away. He you draw the line of death and judgment? Come, and that day will be the dawn of life and glory. O, then, come! To be merely caught by such a Being should make us glad.

Now, He who invites the sinner is able and willing to help; He has clothes for the naked, food for the hungry, wealth for the poor, and eternal life for all. This very word "come" is enough to make us glad.

The blind beggar by the wayside, hearing Jesus was passing, cried out, "Mercy, Mercy." The people told him to be quiet, but he cried the louder, "Have mercy on me." Jesus invited him and said, as though he might now be sure of a blessing, "Be of good cheer. Arise, He calleth thee." They knew that Jesus never called, and then refused, and so they told him "to be of good cheer."

Sinner, should you read these lines, "be of good cheer." This same Jesus calleth thee. As the blind man threw off his cloak, lest it should hinder him, so you should also cast off your sins that they may not stop you from turning away from hindrance, and coming to the feet of Jesus, say, "Have mercy on me, I am lost, I am blind, save me, or I perish."

Are you too great a sinner? The more need you have to come. Have you a guilty conscience? With that guilty conscience come. Have you a wicked heart? With that wicked heart come. Come without money, rich and poor; come old and young, come sinners of every class, COME.

"Come unto Me all ye that labor and are heavy laden, and I will give you rest."

Read, "Isa. 55, Matt. 8:1-17, also 28:30; Mark 10:46-52; Rev. 10:17.

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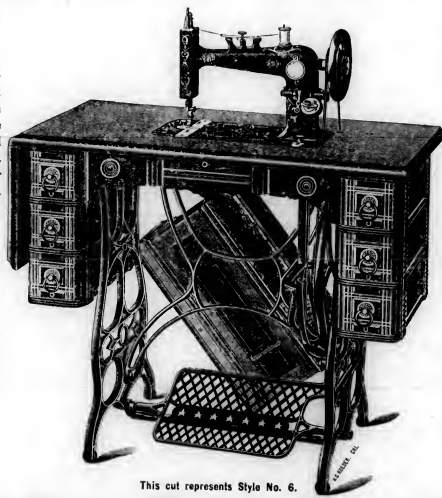
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Semi-Monthly.

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EDITORIAL NOTES.

We can all rejoice when nothing can prevent us from doing what the Lord desires us to do.

"Blessed are the peacemakers: for they shall be called the children of God." Matt. 5:9.

We much regret to hear that our dear brother, Pre. J. K. Brubaker of Rohrerstown, Lancaster Co., Pa., is quite ill. We hope to hear soon that he is restored to usual health and able to attend to his ministerial duties.

When we are fully given up to God, and our whole desire is to please God in our walk and conversation, we will separate ourselves from the world in such a manner that wherever we go and whatever we do, our light will shine, and it will be manifest that we have been with Jesus and learned of Him. D. W. Whitte says of such a man, that he will be in the world as the ship is in the sea; but the world is not to be in him, as the sea is not in the ship.

Bishop Isaac Eby of Kinzer, Lancaster Co., Pa., accompanied by his wife and little daughter arrived in Elkhart Co., Ind., on Wednesday, August 3d. On his way west he visited a number of congregations through the state of Ohio; among those visited were the

congregations in Columbiana and Mahoning Counties, Wayne and Medina, Allen, Putnam and others. In Indiana he had meetings at Clinton, Shore, Yellow Creek, Holdeman's, Salem, Olive and Elkhart. He further expects to visit the congregations in Illinois, Missouri and Kansas. The meetings were much appreciated and we trust that a kind heavenly Father may bless and prosper Bro. Eby in his journey and make him an instrument of much good unto many precious souls.

Bro. Noah Zook and wife and his son Eber Zook and wife of the River Brethren Congregation came to Elkhart on the 4th of August and held a meeting in the Mennonite meeting house there on the same evening. The meeting was well attended and deeply interesting. They presented to us plain and pointed truths, and all who heard them were edified and encouraged. Eber Zook and wife are on their way to India to enter upon the foreign mission field. His brother and wife are already there, and now the second son with his companion is going to join them and also aid in bringing the gospel to these benighted people. They are trusting in the name of the Lord for aid and support in their work. We wish them God speed. May they be instrumental in the salvation of many souls. We hope that it will not be long before the Mennonite Church shall send a devoted laborer to the same field.

Boasting.—Many so-called Christians in our day have much to say about self-denial and great things that they do for Christ, and many of these things are done only that they may have something to tell about themselves. This kind of work involves in itself the same principle as that which awakens pride in one's humility—proud of your simplicity; proud of your plain clothes—the simplicity, plainness and manifesting humility are all right things and pleasing to God; but to be proud of them, and boast of our own goodness and the great and good things we have done is one of the most ungodly forms of hypocrisy, and will bring us under that class who will say, at the Lord's coming: "Lord, Lord, have we not prophesied in thy name, in thy name cast out devils, and done many

wonderful works?" but the great Judge will reply: "I never knew you; depart from me ye workers of iniquity. F.

Conferences.—Our church conferences are important factors in our church work. The success and prosperity of the church depend in a large measure upon the manner in which the conferences are held, and the kind of work that is done there; and it is for this reason that we want to call attention to the fact that the time for holding the fall conferences is rapidly approaching, and remind all our ministers and others interested, that in order to have a conference that is profitable and edifying some preparation will be necessary.

There are many important subjects that may be profitably discussed, and the people look for such subjects to be brought before the conference and considered. But in order to do this the subjects must be presented and the ministers should be prepared to discuss them from a scriptural standpoint.

We would herewith ask all who have questions to present, to get them on paper in good time and send them to the secretaries of their respective conferences, so that there may be more time for the proper consideration of the subject. For the state conference of Indiana, Bro. David Burkholder, Nappanee, is the secretary. Those belonging to other district conferences will send them to their respective secretaries.

By considering different subjects relating to the welfare and prosperity of our church, we will be better prepared to discuss subjects of this kind in the conference, and will in this way be better able to make the conference beneficial and interesting.

David of old had stained his hands with human blood and therefore he was not permitted to build the house of God, the temple of Peace. His wars were righteous wars, as people interpret righteousness to-day, but the penalty was the same. How then can those who to-day stain their hands with human blood, or those who in pulpits and press aroused others to slay their fellow men, even in a so-called righteous cause, be fellow-builders with the carpenter of Nazareth, the Prince of Peace in the

great house of God, the cause of peace and good will? No matter with how much enthusiasm, eloquence and so-called patriotism men may glorify armed intervention in behalf of what they are pleased to call a righteous cause, God's word "Thou shalt not kill" remains in full force, and the penalty will follow. We are not to conquer, but by the power of love. "Love your enemies" is a command that has no exceptions attached. "Do good unto them that hate you and pray for them that despitefully use you" is variously and ingeniously interpreted by exponents of war, but its real meaning and import remains the same, all the interpretations of man to the contrary notwithstanding. Christianity is not a thing that can be put on in time of peace and discarded in time of war, or that can be adopted only so far as it suits the carnal mind. It is an experience, a possession, which will be prized more highly than all worldly positions or associations, that will hold the word of our Lord of greater value than all the words and commands of men, that will suffer persecution, yes the loss of all things rather than to injure others, that will "do violence to no man," that will "seek peace and ensue it," that will teach all men to put away all ungodliness and live soberly, righteously and peaceably in this world. In the face of all these facts, do not at least ninety-nine out of every hundred of the brave fellows who leave their homes for the seat of war go in the "Remember the Maine" spirit? When Dewey annihilated the Spanish squadron at Manila, instantly from press and pulpit the news was announced with joy that Dewey had "remembered the Maine." When the Spanish squadron at Santiago was destroyed in its effort to escape, the same message was joyously proclaimed. Can a nation with such tendencies be ordained of God to build the temple of peace? There are notable exceptions in all the churches, but the exceptions are in a grievous minority. May God speed the day when human life may be rightly valued and when the barbarity of war will not be known. But before war can be abolished the churches in this and other lands will have to proclaim not a gospel of peace for times of peace, but the gospel of peace for a world that lieth in wickedness.

dom in a better way, not have darkened so in America and in and might indeed "be dom's holy light." In hand of the Lord is in and is in all things, even to overrule, He mistakes that men question for Christians as war the right and He the trouble? Was in the matter? He things to be done even

large majority of cases the only Europeans or Americans of education who make prolonged residence among savage peoples, and for some fullest opportunities for mastery of native languages; but they are also bound by the most solemn motives of their being to give the closest attention to the study of these languages. They know that with imperfect idiom and inaccurate pronunciation they seriously hamper their work, while the more completely they speak as the natives do the more deep which they may hope to exert. Hence we have the spectacle of literally thousands of men and women all over the world who have obtained a familiarity with many scores of languages such as few scholars would or could have attained in the mere interests of philological research. Moreover, these missionaries have done more than merely translate the Scriptures. In nearly all cases it has been found necessary, in order to teach the natives, to write and publish lesson books, grammars, and in many cases even dictionaries of the native languages. Some of these missionaries have proved to be of immense importance to scholarship in the most important oriental languages. For example, there is the great Chinese dictionary of Robert Morrison, in six large, quarto volumes, which he compiled through sixteen years of incessant labor, and which cost the East India Company over fifty thousand dollars to print. This work had compelled Morrison to gather a library of ten thousand Chinese books, and it contained fifty thousand words printed in Chinese characters. That work has been the basis of all future progress in the scientific study of that language.

Surely no higher service can be rendered to a people than that which Dante did for Italy, and Luther for Germany, and the translators of the English Bible for the English speaking race, when to these lands and races books were given which open for all made each of these languages a literary vehicle and through it gradually penetrated the great masses of the people with the glory of new and inspiring ideas. Yet this has been done over and over again in our own day for various peoples by these missionaries of the Christian religion.

It is only necessary to exert our imagination to see this kind of work being done in varying measure throughout the world. Wherever these more than three hundred and fifty languages and dialects are spoken, the missionary is at work translating the Bible verse by verse, writing the lesson books, the grammars, the vocabularies and dictionaries, the hymn books, the prayer books, the evangelistic tracts and the school geographies, histories, and so on. Then we may grasp, but even then only faintly, the enormous service to the science of language which has been rendered by the spread of Christian missions.

It is time now to approach this matter from a more intimate point, from that, namely, of the Christian religion itself. It is a natural question to ask, Why has all this labor been undertaken? It is obvious that no merely scientific interest could have led to such self-denial. No man ever thought of translating the Bible into a barbarian tongue for the sake of philology. Many great oriental scholars have been interested in the languages of India and China and

their literatures, but very few of them have cared much about the provision of a higher or better literature for the people who speak those languages. It is the religious motive alone which can account for this work. To the Christian man one of the most solemn and indisputable obligations of life is to seek the salvation of the world. His loyalty to Jesus Christ includes loyalty to the sublime purpose of Jesus Christ. His acceptance of that which he believes and feels to be the supreme grace of God makes him a debtor to the world. He is recreant to the noblest instincts of the new heart and new life if he cherishes no desire and makes no effort to see this divine experience pass to other men and women. Hence the willingness of hundreds of missionaries to undertake the kind of work which we have been trying to measure and understand.

What, then, has been the result in this one regard of the wide-extended translation of the Scriptures during this century? In a word, it may be said that abundant testimony comes from all over the world that these four hundred modern versions are being circulated, and the testimony combines to show that it is beyond human language to express the influence of this unique volume.

No story of missions during the last quarter of a century is more inspiring, more thrilling, almost over-awing, than the story of Uganda. Here again we find that from the very first the missionaries aimed at translating and circulating the Scriptures. The consequence is seen to-day in the intense interest of those people who speak no, or every sense of the term, in this book. They buy it as fast as it can be supplied. They read it in their homes, discuss its histories, its teachings, in twos and threes, in families and casual groups. They borrow English reference Bibles from the missionaries to aid them in their study. To them this book has brought light and purity, the awakening of mind and heart to the noblest ideals and highest hopes.

Go throughout the world and the result is the same. In Bolivia a colporteur entering a mere hole of the poorest description finds a man reading a book which he hurriedly tries to hide. It is the Spanish Protestant Bible. Inquiry proves that he thoroughly enjoys it, and that more than twenty of his companions are reading the same copy. In Italy, where Romanism has done her best to keep this book from the people, it can be kept no longer. Educated people, whether passionately skeptical or Romanist, are one after another conquered by it. An army officer sternly prohibits the sale of the book among his soldiers. One of his own attendants secretly buys a copy which the officer begrudgingly gives him. He becomes a man of the book. These are mere specimens brought from here and there among various classes and races of men. They are bits of evidence which we must multiply by thousands and tens of thousands if we would give them their scientific value. The two hundred and fifty millions of copies of the Bible circulated in four hundred versions throughout the world are doing this kind of work throughout all nations. The educated and the savage, the hardened cannibal and the hardened Romanist, the eager heathen seeking light and peace for his

conscience, and the cynical skeptic, denying that there is any light or peace or any need of either for the conscience, are all being overcome by this book, and brought to the experience of the Christian faith.

We are here presented, then, with the fact that this book is laying the deepest foundation for the unification of the human race. Its adaptation to all casts of mind and all conditions of civilization is being demonstrated beyond the possibility of intelligent denial. It is not peculiar in making European history, it is now making history all over the world. Of all facts upon the earth, it literally contains the deepest and strongest force which is at work among mankind. It is evident, then, that if any man of purely scientific interest wishes to estimate the factors which are at work in the social evolution of to-day, he must name the Bible among the very highest.

It must be the substance of the book and not its form, its substance and not the mere method of its inditement, which accounts for its place and function in that progress of men which is proceeding at so unparalleled a rate to-day. The Christian explains it, as we have seen, by saying that the Bible is that book which describes the revelation of God and the redemption of the world, it is that book which more clearly, more convincingly, and more powerfully than any other that could be written, presents the figure and reveals the spirit of Jesus Christ, the Lord and Savior of the race. There is its power, there is the secret of its fascination, says the Christian man. It is the book through which God now speaks to men, as it because it describes God's own act among men, for mankind. These acts are its substance. It is as men find these acts bearing down upon their own consciences, their own affections, their own ideals, their own wills, that transformation begins.

A LETTER FROM INDIA.

MORAVIAN AVE, LITITZ, PA., July 17, 1898.

I herewith send you a copy of Miss Alice Yoder's letter from Khamonag, Berar, India. She wishes to thank the dear ones that have contributed toward their orphanage of 88 girls, and as I can not conveniently send her letter to each contributor, may they avail themselves of this privilege and accept her thanks. There has been sent \$181.25 from Lancaster on four different times during the famine and since.

Names of the contributors:—

Dea, Ephraim Eby, Dea, Benn. Hess, Dea, David Lehman, John Hess, Peter Hess, Barbara Lombberger, Jonas and Leah Brubaker, Jacob Steinhilber, Lydia and Salinda Hess, Mrs. Wollie and daughter, Anna Huber, Abram and Lydia Huber, Nathaniel K. Brubaker, Benj. L. Hess, Maria L. Hess, Elias and Catharine Reist, Isaac and Sara Mumm, Mrs. Leri Brubaker, Barbara L. Brubaker, Clement K. Brubaker, Mary R. Erb, Henry Ginterich, Henry Hershey, Mary K. Brubaker, Alvan R. Forsyth, Jacob Reist, John Reist, Cephas Hostetter, Caroline Baker, David L. Garber, Helton Herr, Simon Hershey, Henry Frank, Ezra and Amanda Brubaker, Simon Hess, Amos Hershey.

The Lord willing, another offering will be sent in November. We have \$34 toward it. Now if the Italy Spills leads any one to take part in this work

of rescuing those little ones, any offering will be very glad and accepted and enclosed. As I was seeking to learn what the mind of the Lord is as to whether I should continue in sending support for this work, I was much encouraged a few weeks ago, on the 10th of July, after a powerful sermon at Erb's church, near Little, Lanc. Co., Pa., on the natural and spiritual harvest, the spiritual harvest is the end of the world, Matt. 13:39. After the service closed a brother handed me two bills for Alice Yoder. I wish to thank every one that has given for this work, and especially those that have sent aid indirectly, not having even been asked to do so. Now this is a general invitation to all who desire to aid this cause. Will you daily pray that these dear souls will be gathered into the heavenly garner? What will the harvest be for you and me? The word says, "Behold I come quickly and my reward is with me, to give every man according as his work shall be." Rev. 22:12. A poet says, "Oh, the glorious sight will gladden each watchful, wakeful eye, in the crowning day that's coming by and by." Contributions for November should be sent in October, then we get a draft for India.

Yours in the blessed hope of His coming,
J. J. K. BRUBAKER.

NOTE.—We would also remind our readers that the Home and Foreign Relief Commission, of Elkhart, Ind., which has so far received and sent to India nearly \$30,000 for relief and orphan work, is still receiving funds for India, and will send it wherever the contributor may desire.—Ed.

Barbara Orphanage,
KHAMONAG, BERAR, INDIA,
May 26th, 1898.

Dear Sister K. Brubaker, Your letter with the check of \$55.00 for this orphanage was received a few weeks ago. Many thanks to every heart and hand that sent their offerings to this place, or rather to this precious work, for it is truly very precious to us, and we know the Lord has been blessing it right along. He said when on earth "Suffer little children to come unto me." It is just the very same Jesus and still loves little children, and especially those who have no one to love them. We have in the Orphanage 88 girls. We took in last year during the famine 122. Some of the famine and some fell asleep in Jesus, so we have 88 left. We especially worked and prayed for their salvation as we saw they could not stay long. Last evening we laid away the precious dust of one of our little girls, that was here for over a year but was frail and weak. She suffered much. So many of these famine children suffer with catarrh of the stomach, they ate all kinds of dirt during the famine and many have a sore stomach, and finally they drop and fade away. This little girl suffered long, but soon believed that Jesus had died to save her soul, and she lived in love Jesus; in all her suffering there was such peace and rest, not a murmur. All she asked for was "Sing for me and pray," and "I want to go to Jesus." She fell asleep last evening at half past 5, and as it is the hot season, and the dead bodies are not kept long, she was buried at once we sent men to dig her grave, but the soil is very hard to dig, so we went and sat alongside of

August 15,

1898.

them and held the lantern, for if we would have left they would have only made a shallow hole, and, like we saw before, their bodies would have been taken out and eaten up by the jackals, and we left her body where it will remain until Jesus comes. Yes, only a little India girl, but washed and redeemed by the blood of the Lamb. Beloved, the lot of the woman is so hard here in India, and surely by your dear people sending their precious gifts it means helping these poor girls. Most all of them are entire orphans. Many have lost their brothers and sisters, too. How much they need our prayers! We have been much burdened concerning them and have asked the Lord that He might speak to some hearts in the homeland and show them what a precious work they can do, even staying just where they are. Oh, how our hearts are touched when we look into their faces and see the change in all their doings, and hear them slip the name of Jesus in prayer—those lips that before prayed to gods of wood and stone. The other night a little girl of about eight years was heard praying for her mother-in-law, as the little girls are married at the age of eight years and younger. The mother-in-law often treats them very cruelly, so this little girl asked the Lord to save her mother-in-law. Oh, may her prayer be answered.

The girls here are taught to read and write and to do all kinds of work, so that when they leave the school they will be able to go among their own people and tell them the story of Jesus. Pray that they may become a mighty power in this dark and needy land. Do you not praise God that you, too, can have a share in this work of spreading the gospel in this dark land? These girls grind their own flour and bake their own bread. They get up at 4 o'clock and then you can hear the grinding sound. By seeing this you can understand the verse much better, "Two women shall be grinding at the mill; the one shall be taken, the other left." Matt. 24:41. That which has been sent has gone toward the support of these girls. And now may God bless you and all that put in their gift. Pray much for these girls. Your sister in Jesus,
ALICE L. YODER.

MISSION NOTES.

How beautifully God manifests His love to His own.

Many times when we begin to feel that we accomplish so little and our work seems so small, some little manifestation of love from some of our children or an expression of kindly sympathy or appreciation of the mothers who have been helped and blessed here, give us new zeal and encouragement for further work.

Many times in different ways do some of our friends here tell us that the work here is a help and a blessing and show this. Mrs. Gutzmer often remembers us with a loaf of bread or cake, Mrs. Flanagan too sometimes comes with such gifts.

Even such little expressions of interest and sympathy lighten and brighten the work because after all human sympathy and love interest are a help. We have recently organized a new class of boys, about ten (only a small

percent of those who want to come) come to us on Friday P. M. for an hour's work.

The time is usually spent in sewing or learning something useful, besides of course some teaching from the Bible, etc.

The sewing school is still bright and interesting. Last Saturday there were 27 workers in the large room while the primary department numbered 60.

It makes our heart ache to think of leaving, even for a short time, these dear little workers.

The work-to-day (Sunday) was about as usual, the warm weather makes the work perhaps a little harder, but God has been very near to help and bless, and we have realized His blessing through all this day.

The street meetings are interesting and large crowds hear God's word on the street corners from three to seven times a week. Thus the seed is sown over and over and we can only pray that He may bless so there may be a harvest, and we believe the harvest will come, for has He not said "My word shall not return unto me void." Sister Edith Leaman who spent several weeks with us left her home in Pa. last Friday. She remembered each one of the workers with a personal gift of one dollar. We thank her. Her visit was much appreciated and helpful, as was willing to help whenever needed. Sometimes people wonder in what ways they could help in the work here. Just now there is a scarcity of papers for distribution, our paper drawers are nearly empty; so if you have any nice clean papers that you have read, send them in and we will see that those who wish for reading matter will get them. Of course we want only papers that are bright, pure and helpful.

Last Thursday we had over a hundred of our people to a grove in the suburbs of Chicago for a day's outing. The children, confined as they are in the close, filthy atmosphere of the city, were fairly wild when turned loose in a field of God's own beautiful country, and their joy knew no bounds when they realized that they could find berries and real flowers in the woods.

One little group of tots came to the door to tell "Sister Lina" that mamma had no money to get breakfast for them again, and they had no money to buy bread; so would she give them a piece of bread? It was a pleasure to see their enjoyment, and how they did devour the generous slices of nice buttered bread out of the beautiful pure air and amid the trees. One little fellow we noticed was out alone amusing himself most of the day. We did not know what he worked at until evening. Sister Mary told us of a bargain she overheard between him and another little fellow, to trade a dozen grasshoppers for a lamb. We had an idea then what all his work was for.

One little one told me to day of a grasshopper she was keeping in the ice-box at home.

Those who know nature all their lives, know nothing of what it means to these dear little ones to see nature as she is. "God's carpet," grass and moss, was very beautiful to them.

Sister Melinda, Bro. Leaman and Sister Edith spent a week in Sterling. They took with them three little girls and report a very pleasant time with friends.

HERALD OF TRUTH.

I am beginning to look forward to my rest, and visit at home, with considerable eagerness.

We want to be used in God's service wherever we are. In His service,
SISTER LINA.

For the Herald of Truth.

BY JOS. METZLER.

CONFESSIO.
There is a way of confession, though not new, yet up to date I suppose, against which we wish to caution the Christian. It runs something like this: I transgress a church rule and offend some of the brethren and sisters, but I am too stubborn to make confession. If any one of the offended members tells me of my fault, I just fly up and tell him kindly to mind his own business. The church officials will let me pass, I suppose, because I am too smart for them, or because I have much real in the good cause, though my real is sometimes mixed with blindness. Now I find myself in trouble, and the question is how to get out of it. If I do not confess, I will lose some of my power and influence in the church. If I do confess, my weakness will be seen. So I will work and write an article with my name signed to it for our church paper, defending the doctrine which I transgressed and despised, and denouncing the things which I indulged in and persistently advocated. This will set me all right again in the eyes of the church, and the bishops and deacons will put their confidence in me as before. It will also somewhat appease the righteous indignation of the offended members until it wears off, and I suppose God is satisfied with me. So I can go on bossing the church and making myself popular, besides getting much service for the Master. If any of the members are out of place like I was, I will tell them of their fault, or will apprise the church officials of it, and they will be taken through disciplinary corrections. This way of confession has the advantage of doing away with the inconvenient and humiliating task, especially if it happens on a busy day of confessing to my offended brother seventy times seven a day if need be.

Now let the reader notice the contrast between this and the Bible way of confession. David confessed, "I have sinned against the Lord." James says, "Confess your faults one to another." Jesus says, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Notice also the humble, childlike, manly spirit of one who confesses that he was out of place without being asked, or when no one is offended at him. It is human to err, but manly and scriptural to confess an error, and to strive to forget it. The Christian always has a forgiving heart, it is always ready to forgive. But when an offending brother is not disposed to bother with confession, or is too "headstrong" to confess, how will the offended members know when he has repented and God has forgiven him, so that they may also forgive him?

Ed. Livingston, Ohio.

We hand folks over to God's mercy and show none ourselves.—Geo. Eliot.

THE MAKING OF A VERSION OF THE BIBLE A LONG PROCESS.

The true proof-reading of a Scripture translation is not done simply by a scholar going over the text to see if the words are all written right, and the sentences all duly in a good style. The real testing is when the book comes to be used by missionaries and converts reading for spiritual instruction and improvement. Often has it happened when the missionaries are expounding that some one will ask, Is that what is meant? The answer is Yes; and the rejoinder comes, Well, then, if that is the meaning, that is not the way to say it. Many of the most important changes made in subsequent revisions have been made in this way. Years of time are required for work of that kind. Consummation is not yet reached, and yet all that prelude was an indispensable prerequisite to the more satisfactory achievements of to-day. Names of plants, names of animals, specific terms, and the immense list of proper names of persons and places, require a deal of examination and comparison before something of unity could be reached and thus the way be opened for the extensive dissemination of the word of God in a way that would not involve confusion and seeming contravention. The greater importance is in the fixing of the significance of doctrinal terms. The Christian ideas as contained in New Testament designations do not exist in Chinese thought, to call it by that name. Such terms have to be used as the thought and language of the people afford. Christian ideas have to be served in a new way. Accordingly, explanations have to be appended. It must carefully be expounded that all such terms as Holy, Repentance, Faith, Atonement, Justification, Sanctification, Sin, Iniquity, Regeneration, Spirit, God, and a multitude of others, as used in our Christian nomenclature, have a new significance attached to them. A series of amended definitions is indispensable. A moment's thought will show that many years' time is required for the successful achievement of a Christian etymology, and also that ungodly work on any vast scale is hardly to be expected until it is achieved. Dr. William Ashmole, in the Chinese Review.

THE PROFIT.

A strange story is told of an Indiana grower, who is said to have addressed a circular letter to his customers as follows: "Notice is hereby given that if you come to my store three times a day during the next year, and purchase a drink of whiskey, each time paying ten cents a drink, at the end of the year I will donate five barrels of my best flour, one hundred pounds of fine granulated sugar, one hundred pounds of rice, ten pounds of coffee, ten gallons of syrup, five yards of calico, three pairs of shoes, one \$10.00 cloak for your wife, and then I will have left to pay for the flour you drank." If this proposition of the Indiana grower is based upon the profits of the saloon keeper, then it follows, that out of every \$20 the saloon keeper invests in his liquors, he is able to bring into his own home five articles named by the grower. And yet there are thousands of men in our land who are handing over their living to the lary seller of liquor.

HERALD OF TRUTH.

August 15, 1898.

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CONFERENCES.

ANNUAL.

The Annual Sunday School Conference for the York Co., Ont. District will be held, the Lord willing, in the Weidman M. H., Markham on Thursday, Sept. 29. A cordial invitation is herewith extended to all Sunday school workers to be present. The nearest station is Markham on the Grand Trunk Ry.

The Annual Sunday School Conference for the conference district of Indiana and Michigan will be held (D. V.) at the Maple Grove (Hawatch) M. H., near Topeka, Ind., on Aug. 25 and 26. Those coming by railway will please notify Bro. R. A. Hartzler, Topeka, Ind., stating the date they will come, the number coming and the expected time of arrival. Those coming over the Lake Shore Ry. will stop off at Ligonier; those coming via the Wabash will stop off at Topeka. We would prefer to meet the people at Topeka if it is so convenient for them to come via the Wabash Ry. Bring Gospel Hymns Nos. 1-6.

COMMITTEE ON ARRANGEMENTS.

The Lord willing, we intend to hold the Western Amish Mennonite Conference, September 29 and 30, 1898, at the Sugar Creek M. H., near Wayland, Henry Co., Iowa. Ministers, brethren and sisters are earnestly invited to be present. Also at the same place, on the 1st of Oct., 1898, a Sunday School Conference will be held. Sunday school teachers and pupils are all invited to be present. The nearest R. R. stations are at Wayland, Iowa, on the Iowa Central R. R. and at Noble, Iowa, on the R. & W. R. R. S. GERIG.

The Sunday School Conference for Ohio will be held, the Lord willing, in the Chapel M. H. at New Stark, Hancock Co., Aug. 31 and Sept. 1. Sunday school workers and all interested in the work are cordially invited to attend.

All who come via the Pittsburg, Ft. Wayne & Chicago R. R. will please stop off at Ada, Ohio, where arrangements have been made to take care of all. For further particulars inquire of committee.

AMOS A. GEIGER, Bluffton, O.
NOAH O. BLOSSIG, New Stark, O.
EPIPHIN ZOOK, Smithville, O.

SALVATION is a personal matter. We cannot afford to neglect our salvation, simply because others neglect theirs.

SUNDAY SCHOOL LESSONS.

LESSON VIII.—AUGUST 21.

NAAMAN HEALED.—2 Kings 5: 1-14.

[Read the Chapter. Memory Verses 13, 14.]

GOLDEN TEXT.—Heal me, O Lord, and I shall be healed; save me, and I shall be saved.—Jer. 17: 14.

INTRODUCTION.

TIME.—Between B. C. 800 and 884.

PLACE.—(1) Damascus, the capital of Syria. (2) Samaria, the capital of Israel.

RULERS.—Jehoram, son of Ahab, king of Israel. Jehoram, son of Jehoshaphat, king of Judah. Ben-hadad II., king of Syria.

DAMASCUS.—This capital city is about one hundred and ten miles northeast of Samaria, and is believed to be the oldest city in the world, existing in the time of Abraham (Gen. 14: 15). "In modern times it has been celebrated for its swords—'Damascus blades'—and for its silks—'Damask'." It has always been a manufacturing place, as its name signifies—'Activity'—and at times very wealthy.—Told.

NAAMAN'S LEPROSY.—Naaman appears to have been a kind-hearted soldier, commander in chief of a mighty army, and holding the gratitude and honor of his king and people. He was a leper, and had resigned himself to the fate which no human skill could avert. His healing came through a most unthought-of channel, and furnishes one of the most interesting and best known incidents of the Bible.

DAILY READINGS.

M. (Aug. 15) Naaman healed. 2 Kings 5: 1-14

T. Ten lepers healed. Luke 17: 11-19

W. Christ's healing touch. Mark 1: 35-45

T. Cure for uncleanness. Zech. 13: 1-9

F. Obedient faith. John 9: 1-11

S. Grace abounding. Rom. 5: 12-21

S. Source of cleansing. 1 John 1: 1-10

LESSON IX.—AUGUST 28.

ELISHA AT DOTHAN.—2 Kings 6: 8-18.

[Read 2 Kings 6: 1-23. Memory Vs. 15-17.]

GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34: 7.

INTRODUCTION.

TIME.—Probably between 890 and 884, not long after the last lesson.

PLACE.—(1) Samaria, the capital of Israel. (2) Dothan, a city about twelve miles north of Samaria. Here Joseph visited his brethren, was put into the pit, and sold by his brethren (Gen. 37: 17).

RULERS.—Jehoshaphat or Jehoram, king of Judah; Jehoram, son of Ahab, king of Israel; Ben-hadad II., king of Syria; Shalmaneser II., king of Assyria.

THE SYRIAN KING.—"The second Ben-hadad inherited his father's enmity to Israel. He was very powerful, bringing thirty-two vassal kings with him to his first siege of Samaria (1 Kings 20: 1). Ahab at first submitted

to him as a vassal, but afterward under prophetic direction fought and defeated the Syrian army, and was censured for sparing the life of the mercileless Syrian king. Soon after the death of Ahab Ben-hadad II. renewed the war. Eight years later he was killed by Hazael, whose son, Ben-hadad III., reigned disastrously."

DAILY READINGS.

M. (Aug. 28) Elisha at Dothan. 2 Kings 6: 8-18

T. God for evil. 2 Kings 6: 19-23

W. Safety. Psalm 135

T. Faith gives courage. Psalm 27

F. God with us. 2 Chron. 32: 1-8

S. Who against us? Rom. 8: 24-32

S. Trust in God. Psalm 37: 1-10

LESSON X.—SEPTEMBER 4.

THE DEATH OF ELISHA.—2 Kings 13: 14-25.

[Read the Chapter. Memory Verses, 20, 21.]

GOLDEN TEXT.—Precious in the sight of the Lord is the death of his saints.—Psalm 116: 15.

INTRODUCTION.

TIME.—Probably B. C. 838.

PLACE.—The interview took place in Samaria. Apeh was six miles east of the Sea of Galilee, on the main road to Damascus.

RULERS.—Joash, grandson of Jehu, twelfth king of Israel. Amaziah, ninth king of Judah. Ben-hadad III., king of Damascus. Shalmaneser II., king of Assyria.

INTERVENING EVENTS.—The revolution in Israel wrought by Jehu did not at first result in prosperity. Jehu was first a ruler in prosperity. Jehu was first a ruler in prosperity. Jehu was first a ruler in prosperity.

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CORRESPONDENCE.

MURRELL, LANCASTER CO., PA., JULY 25, 1898.—Yesterday, July 24, Bro. John Souder of Westerland came among us and preached an earnest sermon for us at Groffdale M. H. The brother spoke very earnestly to us from St. John 14:15. "If ye love me keep my commandments." He pointed out to us many very important commandments and impressed very forcibly upon our minds the necessity of keeping all the commandments, for, "whoever lacketh in the least commandment is guilty of all." We also have Bible reading regularly every Saturday evening and are getting along nicely. We meet at the houses of the brethren who take part in these meetings and we feel that the Lord has abundantly blessed our efforts to study His word, and we pray that our coming together may not be in vain, but that we may grow in grace and become perfect men and women in Christ Jesus. We ask an interest in the prayers of all the brethren and sisters. We also have a secret treasure in our Bible class to receive any free will offerings any one may feel like giving to any benevolent cause. You will please find enclosed \$3.25 from this class for the India orphan children. May the Lord ever keep us humble and faithful and send laborers into His vineyard, for the harvest is truly great, but the laborers are few.

A. A. L.

MCALISTERVILLE, PA., JULY 18TH, 1898.—A new meeting house was built at Mexico, and opened for services on Saturday, July 2nd. Bro. Isaac Eby and Bro. Herr from Lancaster County were present. Bro. Eby preached the first sermon in the new house and also filled a number of other appointments in the vicinity. Bro. Herr gave a talk to the Rockland Sunday school on Sunday afternoon which was very edifying to all present. May God bless the brethren in their efforts to build up the cause of Christ.

FROM GARDEN CITY, MO.—Bro. Jacob B. Smith, formerly of Waterloo County, Ont. came here as we hope to make his home with us. We pray that God may bless him in his work and that he may be an instrument in God's hands by which many souls may be called from darkness into light and converted from the power of Satan unto God.

FROM SHANNON CO., MO.—With the help of God we have been enabled to have an evergreen Sunday school at this place. The attendance is good this summer and good interest is manifested. The workers, we are sure, begun the present quarter with the intention of doing better service for the Lord than ever before. Arrangements are being made for the building of a church house this fall. A meeting was held July 9th and a secretary and the following committee were appointed: J. L. Brubaker, H. Neuschwanger and J. H. Unruh. It was decided to begin work Oct. 1st, if possible. We depend on assistance and we kindly ask the congregations of various localities to aid us in this work, if they can, by collecting and sending contributions to the secretary by October 1, which will be thankfully received. Some

have made efforts to help for which we are thankful. Hoping that others will become equally interested we are, Resp., ABRAHAM UNRUH, Secy. Birch Tree, Mo.

FROM JOHNSBURG, PA.—On the 16th of July, 1898, Bro. Metzler and wife from Scottsdale, Westmoreland County, came to us and on Sunday he was with us in our meeting in the Blauch M. H. In the evening he had an appointment in the Stahl M. H., but on account of a heavy rain he was not there. On Monday, July 18th, he went to Martinsburg, where he intends to stay a few days, after which he expects to go to Lancaster. May the blessings of God ever remain with the dear brother and prosper him in his work.

LEVI BLAUCH.

FROM BRITUS, EMMET CO., MICH.—Bro. J. F. Funk of Elkhardt Co., Ind., and Bro. John Kulp of Gratiot County, Mich., came to Britus and spent Saturday and Sunday, June 26th and 27th, with us. Communion services were held on Sunday forenoon and in the afternoon a deacon was chosen and ordained. The lot fell on Bro. John Reinhold. May God strengthen him in his solemn duties. It was a time of refreshing for us, especially at the communion, to see that peace and unity prevailed in the church. Twenty-two members partook of the emblems of the broken body and the shed blood of our Lord. May God add His blessing to the work.

D. B. S.

HINTON, VA., AUG. 3RD, 1898.—Last Sunday, the 30th of July, at the Bank Church, two persons who had been willing to join the people of God were received by water baptism. After services in the church, conducted by L. J. Heatwole, we repaired to a shady streamlet near by where the impressive rite was performed.

FROM BIRCH TREE, MO.—A few lines from this place may be of interest to at least a few of the HERALD readers. Though few in number we are still contending for the faith once delivered to the saints as well as we can or know how. We have our Sabbath school every Sabbath morning with a goodly attendance and seemingly good interest. Preaching services the second and fourth Sunday in each month and Young People's Meetings every two weeks on Sunday afternoon. We have decided to build a meeting house this fall if the means can be collected. We have already been kindly remembered by a number of congregations and individuals for which we feel very grateful. Should any of the brethren and sisters from other places pass near us we should be very glad to have them stop with us if they cannot make a special trip to visit us. We are still very desirous that other families move in here and help us build up Zion. I believe there are families here who could improve their financial condition by getting a cheap home here, but to get near the church they will have to come soon as the land around the site selected for the church and in the immediate neighborhood of the brethren already located is selling fast. Corn promises a good yield. Oats and wheat were light. Fruit not so plentiful as usual. COR.

FROM WAYNE CO., OHIO.—Bishop Isaac Eby of Lancaster County, Pa., on his way to the West, preached at the following places of worship: On Monday evening, July 25th, at Pleasant View, on Tuesday forenoon at Martin's, on Tuesday evening at Salem, on Wednesday forenoon at Oak Grove and on Wednesday evening at Chippewa. Considering the busy time these meetings were very well attended. The Lord blessed the brother so that he could show forth the oracles of God in a way that should touch the most wayward and careless. From here he went to Medina County. May the Lord bless him and his companion on their journey and may the saints be refreshed and encouraged, and sinners be warned to flee from the wrath to come. COR.

ONTARIO SUNDAY SCHOOL CONFERENCE.

The ninth annual Sunday School Conference for Waterloo Co., Ontario, convened in the C. Eby church, Berlin, on Whit Monday, May 30, 1898.

After devotional exercises the conference was organized by electing David Bergey as moderator, and Samuel S. Herber and A. C. Kolb were appointed secretaries.

1st. Topic—"The true Object of a Sunday School."

To become acquainted with God's Word is the primary object of the Sunday school. We all must learn of Jesus. The teachers ought to be prompted by the Holy Spirit to engage in their work. Whilst they are teaching they are also learning. Let God's will be done, not ours. The young require careful training not only at home but also in Sunday school. The one aids the other. It is evident that the study of morality and the Christian life should be the basis of the formation of character requires the earnest consideration of parents. Where the home fails, the Sunday school can, to a certain extent, assist the young minds in becoming acquainted with the object of our existence. Let the truths of Deut. 6: 5-7 be unceasingly brought to their attention. All this requires study and tact. The plan of salvation is to be held forth. Some young minds receive early convictions, but through a lack of acquaintance with Holy Writ, do not yield that obedience which they would probably yield had their knowledge been more extensive. The pupils of the Sunday school shall be good soldiers for the heavenly kingdom. They are to be trained to use the spiritual weapons in the daily conflicts of life according to Eph. 6: 11-17. The Sunday school of Ephraim is to be a school to break the fetters of ignorance to the little ones. Many of the adults owe a good part of their Scriptural knowledge to the preparation required to teach a lesson with any degree of zeal.

2nd. Topic.—"Why is Disorder in a Sunday School?"

Home influences and home training have much to do with disorder. Some parents go with their children to Sunday school, assist in the work, and aid in the preparation of lessons at home. From such come the strong support needed properly to maintain order in the school. Some allow their children to go to Sunday school. It is but reasonable to suppose that such children are placed in rather unfavorable condition. The presence of parents has a restraining influence upon those whose sports and humor is not easily controlled. Some do not seem to care where their children pass the Sunday. This often leads to the selection of companions whose moral tone is low. It is but natural to expect that the road to ruin is wide open for them. Such pupils have generally a poor conception of what constitutes a good home in the house of worship. To promote order it is well if teachers are seated with their classes. A gentle reminder may be sufficient to check the erring one. But the superintendent should be punctual, prompt, brief and explicit in his explanations. The teachers ought to be well prepared with their lessons, possess tact to enlist the attention of their classes and be filled with the Holy Spirit so as in a measure to feel what it means to assist the young in their trials and difficulties we all meet with in a cold world. Visitors sometimes have their minds running on other things and engage in conversation at an inopportune time. Sometimes there may be a want of harmony between the superintendent and teachers. Even jealousy occasionally manifests itself on account of not being one of the officers, which feeling reacts upon the school, weakens the interest and is a prominent cause of disorder. Let all the exercises of the school be conducted systematically, prayerfully and zealously.

3rd. Topic.—"Proper Methods and true Spirit of Singing."

To have good singing in our Sunday schools it is necessary to impart instruction. During the winter season many singing schools are organized and conducted by qualified teachers. The theory of music is being taught. Singing by note is essential. A taste for sacred music should be cultivated. Suitable text-books are sometimes hard to obtain. Dissonance is not to be tolerated. The enunciation of words should be clear and distinct. The selection of hymns should be adapted to the lesson. Some hymns never grow old. Where do we find a more inspiring hymn than "Nearer, my God, to Thee." The sense of the words should be carefully pondered. The older people should not be overlooked. They have some favorite hymns which they like to have sung by young and old. The leader ought to be a converted person.

4th Topic.—"The Danger of our Sunday Schools Drifting from the true Gospel Principles."

When there is a principle worthy to stand by, it is always beset with danger. Individuals noted for their upright character sometimes drift to unrighteousness. Communities may drift as well. Even churches have been found to drift. Solomon fell into unrighteousness. The Israelites drifted away from the true God into idolatry. It is also possible for Sunday schools to drift. Societies are drifting gradually into worldliness which the eye can see. A drifting into formalism is also at times observable. The Bible is the only true guide. By observing the following principles drifting will hardly take place:—(a) Saved by grace through faith. (b) Love to God and man. (c) Implicit obedience to God. (d) Separation from the world. (e) Spirit-filled life. (f) Non-resistance. (g) Liberty of conscience. When the leaders of the Sunday school are filled with the Spirit of God, there is no danger of drifting. The church

will not drift without the Sunday school and the Sunday school not without the church. Occasionally there is a desire for a large attendance and an endeavor made to secure it by undue influences. In conduct, in appearance, everywhere we are to manifest to the world that we obey God's commandments. We are to be a royal priesthood consecrated to every good work.

5th Topic.—"Infant Teaching."

The infant class requires the most skillful teacher. His language must be simple. The little ones have a very limited vocabulary. Their minds are very retentive. Their curiosity is easily aroused. They ask many questions. Their reasoning faculties are undeveloped. They are eager to hear stories. Their imagination is very vivid. The teacher has therefore a difficult task to enlist and retain the attention of such a class. The language employed should clearly set forth the leading ideas of the lesson. Picture cards would be an aid to the teacher. Instruction could be given not only through the ear but also through the eye. Monotonous teaching must be avoided. Variety in the order of exercises increases the interest in the work.

6th Topic.—"The Observance of the Lord's Day."

(a) "In the House of Worship." The welfare of the church, the Sunday school and the nation is involved in this question. The fourth commandment explicitly sets forth man's duty with respect to the Sabbath. In entering the House of Worship we should bear in mind that we appear there for a particular object. We are to come before our Maker to honor, to praise and to glorify Him. Our thoughts must therefore be fixed upon heavenly things. Temporal affairs have no place in our hearts if we desire to worship God in joy and in truth.

(b) "At Home."

In praise and thanksgiving we should begin the day. There is no better time than the early hours of the holy Sabbath morning to hold sweet communion with our heavenly Father. When we lay aside all our earthly cares, when we remember that the Sabbath is made for man, when we avail ourselves of the blessed privilege of family worship, and when we apply the teachings contained in 1 Peter 3:1-12, we know that we shall be partakers of His promises. It is painful to observe the deprecation of the Lord's day by ungodly people through sports, games and amusements of divers kinds, some of which are an open violation of the laws of the country.

(c) "In Visiting."

Much of the visiting done at the present time does not promote the upbuilding of our spiritual life. Those who most need Christian sympathy and encouragement are frequently passed by. The unconverted require our attention. Our conversation should be edifying. The Christian has neither time nor inclination for gossip. He knows that time is precious, and that he has to be about his Father's work. It might be profitable to strong Sunday schools occasionally to send a few of their workers to the weaker schools to encourage them, and, if need be, assist them. Let us strive to receive blessings from all our visiting.

7th Topic.—"Why I am a Mennonite." Christ is our salvation. Only through Him can we be saved. We have to

wrestle with spiritual wickedness in high places. To do this it seems to us necessary to unite the Christian forces. Each church has its own discipline. Every convert before uniting with a church would do well to examine its discipline and compare it with God's word. Some denominations insist strongly upon immersion. Others discard altogether the ordinance of feet-washing, whilst others have no use for the prayer head covering. The swearing of oaths causes no scruples to some. Wars, whether intestine or foreign, are justified by many. It is the duty of every Christian to study the Bible carefully and prayerfully. Matt. 5, 6, 7; James 5:12; and 1 Cor. 11:1-16, clearly indicate the Christian's duty upon those points. The world may point the finger of scorn at the humble followers of Jesus, but they are to remember that they have not yet been called upon to suffer persecution on account of endeavoring to follow in His footsteps. The Mennonite Confession of Faith is based upon, and conforms to, the word of God. Hence, every true Mennonite is taught by the church and the ordinances enjoined upon its members are in entire accord with the Scriptures, and that it becomes every true disciple of Christ to observe all things commanded by Him.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD FOR THE MONTH OF JULY, 1898.

FIREWELL OFFERINGS RECEIVED.

Evangelizing.	
Bowne Cong., Kent Co., Mich.	\$5.00
Mary M. McAllister,	3.00
Mary E. Greider,	1.00
Mrs. Henry Funk,	2.00
C. S. Shertz,	5.00
A. Brother, Elkhart,	.75
B. E. Stauffer,	2.00
Total	\$18.75

Chicago Mission.

Jos. Springer,	\$2.00
Y. P. M., Martin's Creek, Ohio,	6.25
Elkhart S. S.	12.19
Friends, Lancaster Co., Pa.,	8.00
West Liberty, Kans. S. S.,	14.11
Mrs. Henry Funk,	2.00
C. S. Shertz,	5.00
Friends,	.45
"H." Manheim, Pa.,	1.75
Roseland, Neb., Y. P. M.,	2.00
Nancy Miller,	5.00
Roanoke, Ill. S. S.,	3.75
Kalona, Ia., Y. P. M.,	8.25
J. T. Nice,	3.00
A. L. Buzzard,	1.00
S. King,	1.00
Simon Smucker,	1.00
Total	\$77.25

Orphans' Home.

M. L.	.25
S. L. Leatherman,	.50
C. S. Shertz,	15.00

Foreign Missions.

Cedar Grove, Ont., S. S.	\$14.75
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SUMMARY.

Evangelizing	\$18.75
Chicago Mission	77.25
Orphans' Home	15.75

Foreign Missions

14.75	A Friend, Berlin, Ont.,	5.00
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15.00	C. W. Haler,	10.00
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10.00	P. W. Dueck,	\$409.98
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DISBURSEMENTS.

Evangelizing.

\$7.50	S. F. Coffman,	3.00
3.00	Work in Neb.,	1.80
21.02	Samuel Yoder,	14.10
14.10	J. F. Funk,	20.00
20.00	Philip Nies,	15.00
15.00	D. D. Miller,	15.00
15.00	J. C. Driver,	15.00
Total	\$108.92	

Chicago Mission.

\$28.00	Rent, Mission Hall,	3.00
4.00	Rent, Ryan Hall,	4.00
18.70	Song Sheets,	6.00
6.00	Living Expenses,	5.00
5.00	Domestic,	5.13
5.13	Medical Dispensary,	
	Incidentals,	
Total	\$69.83	

Church Building.

\$30.00	Shannon Co., Mo.,	
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SUMMARY.

\$108.92	Evangelizing,	
69.83	Chicago Mission,	
20.00	Church Building,	
Total	\$198.75	

Gratefully acknowledged,

C. K. HOFFSTETTER, Treas.

FINANCIAL REPORT OF THE HOME AND FOREIGN RELIEF COMMISSION.

FROM JANUARY 23, 1898 TO AUG. 8, 1898.

\$1.00	L. A. Blough,	1.00
1.00	Annie Barkley,	5.00
5.00	J. A. Willes,	7.00
7.00	David Stoetz,	8.05
8.05	Winkler, Manitoba, S. S.,	1.35
1.35	A Friend, Winkler, Man.,	15.00
15.00	Jos. Springer,	3.35
3.35	Collected by Rachel Eymann,	1.00
1.00	G. Seeger,	2.00
2.00	Anton J. Heppner,	5.00
5.00	Eva and Liesa Vasemuehl,	10.00
10.00	Sister from Newark, Mich.,	3.75
3.75	Emmanuel Harshegger,	3.75
3.75	Mrs. Melinda Peachy,	3.75
3.75	J. S. Hartzler,	3.75
3.75	J. B. Kanagy,	2.75
2.75	Joshua B. Zook,	2.00
2.00	J. G. Stauffer,	15.00
15.00	Jacob Bergmann,	3.75
3.75	David Moser,	0.75
0.75	Oak Grove S. S., Champaign Co., O.,	.15
.15	F. R. Kauffman,	
	Ger. Menn. Cong., at Washington, Ill.,	32.25
32.25	Menn. Cong., at Vineland, Ont.,	35.57
35.57	S. P. Koeser,	.45
.45	Anthony Moyer,	33.75
33.75	S. S., Leeton, Ia.,	2.50
2.50	J. C. Birkey,	2.00
2.00	Katie L. Zehr,	3.75
3.75	Chas. D. Yoder,	6.00
6.00	Peter Zimmerman,	20.39
20.39	Stony Brook Cong., Tilden, Pa.,	
	Boys' Primary S. S. Class, N. D.,	1.00
1.00	Danvers Menn. S. S.,	25.00
25.00	West Liberty, Menn. Cong.,	40.00
40.00	McPherson, Kan.,	.25
.25	Menn. Cong., Lehigh, Ka.,	15.00
15.00	John D. Hershey,	
	A Friend, Lancaster, Pa.,	3.25
3.25	Metzler's District Bible Class,	1.25
1.25	Lancaster Co., Pa.,	10.00
10.00	Friends in Franconia Co., Pa.,	
	David V. Springer,	28.95
28.95	C. Eby's Cong., Waterloo Co., Ont.,	7.85
7.85	Detweiler's Cong., Waterloo Co., Ont.,	6.00
6.00	Sam'l Y. Shantz,	

August 15,

5.00	A Friend, Berlin, Ont.,	15.00
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15.00	C. W. Haler,	10.00
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10.00	P. W. Dueck,	\$409.98
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DISBURSEMENTS.

Evangelizing.

\$7.50	S. F. Coffman,	3.00
3.00	Work in Neb.,	1.80
21.02	Samuel Yoder,	14.10
14.10	J. F. Funk,	20.00
20.00	Philip Nies,	15.00
15.00	D. D. Miller,	15.00
15.00	J. C. Driver,	15.00
Total	\$108.92	

Chicago Mission.

\$28.00	Rent, Mission Hall,	3.00
4.00	Rent, Ryan Hall,	4.00
18.70	Song Sheets,	6.00
6.00	Living Expenses,	5.00
5.00	Domestic,	5.13
5.13	Medical Dispensary,	
	Incidentals,	
Total	\$69.83	

Church Building.

\$30.00	Shannon Co., Mo.,	
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SUMMARY.

\$108.92	Evangelizing,	
69.83	Chicago Mission,	
20.00	Church Building,	
Total	\$198.75	

Gratefully acknowledged,

C. K. HOFFSTETTER, Treas.

QUALIFICATIONS OF A SUNDAY SCHOOL TEACHER.

ESSAY DELIVERED AT THE IOWA S. S. CONFERENCE BY SALOME YODER.

His whose nativity was at Bethlehem on the plains of Judea, I desire to present to you as "the Divine Teacher." He is the perfect example for us all to follow, the one to whom we must look for guidance and light in this important work.

A Sunday school teacher to be qualified for this great work must be a true follower of Jesus Christ. He must be consecrated to His service, willing to obey the command He has given us, "to go ye therefore and teach the gospel to every creature." These are the words of our Savior that were spoken almost two thousand years ago, but they still come echoing and re-echoing down to the present time with just as much emphasis as on the day in which they were uttered. Dear Christian friends, are we obeying this one great command? Do we teach the glad tidings of the gospel whenever the opportunity is given? We need not be ministers or S. S. teachers to carry on this work of teaching the gospel, but it is the teacher in the S. S. that we are especially speaking to now. If we want to be followers and disciples of Christ we must follow Him in His footsteps in every way possible and learn of His simple and plain ways, willing to sit at the feet of Jesus. Christ says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls."

To be successful we must be in earnest about our work; be active, practical and praying Christians, for God can use none other in His vineyard. We must put into practice those things which we teach our pupils or we will only be as a tinkling cymbal or as sounding brass. Remember, as the sheep will follow the shepherd, so the pupils in S. S. are apt to follow the teacher. Do we then, as teachers, fully realize the great responsibility resting upon us? Are we not training souls for eternity? How very careful we should then be that we teach them only such things that will help them to a higher sphere in life.

We should seize every opportunity for contributing to the good of others. Sometimes only a smile or a kind word will make somebody's life happier and brighter. Every good deed done through love to God has its reward, if not in this life, we will receive it in heaven. Let us think about this and act.

The purpose of all teachers should be to lead their pupils to a better life, teach them the great plan of salvation. Let this be our highest aim to save the souls of our pupils. Let none feel guilty before a class unless they are really laboring for God and souls with true devotion. We must teach them the word of God in its purity, instruct their tender minds in the truth that they may apply it to their hearts and thus fit them for a noble Christian life. Although we may not be able to convert the whole class, yet this should be our aim. Prayer is an important element in teaching, first, last and all times we should look to God for help. Jesus says, "Without me ye can do nothing." Prayer is the life of the soul. Therefore it is very essential that we come often before the throne of grace and ask Him in a childlike and trusting spirit to give us wisdom and understanding from above, that we may more fully realize what we shall bring before our class. We need to be filled with the Spirit of God that we may be able to simplify the words of truth and life while those minds are young and impressions are easily made, before sin and Satan get a hold on their hearts.

"Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." James 5:20.

Kalona, Iowa.

THE EXCELLENCY OF THE HOLY SCRIPTURES.

Usefulness of the Bible and its spiritual and divine Superiority.

(Continued.)

IV.

Here we find also some of the most notable instances of all those virtues and graces which adorn the life of man. Here is an example of Abel's sincere and acceptable offering; of Enoch's walking with God; of Noah's untainted faithfulness amidst the temptations of the corrupt world; of Abraham's faith and self-denial when he offered his only son on the altar; of Joseph's firm resistance against the lustful solicitations of his mistress. Here is an example of the public spirit of Moses, who desired that his name might be blotted out of the book of life, rather than that his nation should perish. Have you read of Aaron's submissive silence; of Reuben's fraternal commiseration; of Rahab's reasonable wisdom which was the result of her faith in concealing the spies that were searched for? Here we may observe Phineas' active zeal; Eli's entire submission to the divine pleasure; Job's submissive patience; Josiah's early piety; his and Jehoshaphat's care to reform the church; Jonathan's devoted friendship; Manasse's and Peter's repentance; John the Baptist's austerity; the Centurion's faith; Stephen's charity for his enemies at his death. Briefly, here is commemorated all the religious and holy demeanor of all ranks and degrees

of persons, whether in youth, manhood, or old age, or in whatsoever condition of life they are placed.

Where can we find such glorious achievements as this Sacred History recounts to us? Where are there such perfect patterns of virtue? Where do we meet with such holy acts as some of the holy patriarchs, prophets, and apostles are celebrated for?

The great heroes spoken of in the writings of the pagans are generally ideas of virtue, or of a kind of harmless romances to preach goodness to men. Virgil's Aeneas, Xenophon's Cyrus, Curtius's Alexander, Pliny's Trajan, are rather ingenious portraits and images of worthy princes, than real characters. They represent rather what they should be, than what they are. They imitate some leaders who study not to portray the face exactly like that of the persons they are to portray, but to make it fair; they think that is enough.

But the sacred writers have not done this. They have not in any wise flattered or misrepresented the originals. They have set them before us in their proper features, and their lineaments, and genuine colors. What we read of the worthy characters recorded in the Bible is certainly true. Such was their incomparable spirit that they did braver and greater actions than others ever thought of. In proof of this we have the matchless valor, fortitude, and conduct of Joshua, Jephthah, and Gideon, and of those masculine women, Deborah and Jael, and likewise other eminent instances of heroic achievements handed down to us in Sacred Writings.

This same truth is also confirmed to us by those exact patterns of virtue, truth, and righteousness presented to us in the entire history of God's dealings with the children of men. The word of God, however, is not partial in setting forth the virtues of the righteous alone, sin, disobedience, and unfaithful living and dealings are presented to us in unmistakable language, showing to us likewise the vices, and imperfections, and follies, the insincerity and the unholiness of many who have departed from God, and gave themselves up to an unholy, unrighteous, and impure life. We have the perditionary murder of Cain destroying his brother, Laban's fraud and ingratitude, Isaac's ungrateful appetite, Pharaoh's impenitent obstinacy, Abimelech's unchristian cruelty to his brethren, Dinah's wanton gadding, Amnon's rape, Achitophel's evil policy, Shimei's railing, Haman's revengeful plot, Itakhah's blasphemous, Belshazzar's sacrilegious depauchery, Jezebel's wife is an example of the impudence and outrageousness of lust when it is repulsed; Eli is an instance of fond indulgence to his children; Absalom, Achitophel, Sheba, and Zimri of treason and rebellion; Solomon of unwise love of women; and in the Testament the hypocrisy of the Pharisees, the treachery of Judas, the timorous compliance of Pilate, the malice of the Jews against our Saviour, the apostasy of Demas, and the ambition of Diotrephes are notorious.

We likewise have innumerable other examples of all manner of immorality and weaknesses written for our warning and instruction throughout God's blessed Book.

THE LORD NOT IN THE FIRE.

Tarrying in the summer near a woodland country, we find neighbors some times passing in wagons with bunches of blueberries which they have gathered in the "burnt woods." "If it hadn't been for that fire," say they, "which the locomotive or the cigar-smoker started a year or two ago over miles of some folks' wood-lots, the people wouldn't have had this harvest of berries. 'Tis an ill wind that blows nobody any good. Maybe it's a good thing to have the woods lit now and then." And so the sight of public blueberries blinds our sense of the rights of wood-owners in their property, and of the forest households in their homes.

Sometimes the public sees men also as trees walking, upright columns to be mown down by fire and shot, irrespective of their sacred right to their lives. And people attempt to appease their conscience of the national murders, by anticipations of some ultimate good to spring up in the wake of man's desolations. Of course good is to appear for God in love, but it overrules the wrath of man to praise Him. But does He countenance the wrath which His gospel tells us to "lay aside"? Would not the love of man praise Him more than the wrath of man, if consequences were the measure of virtue? The spirit of Mohammedanism might have said for its professed good, "Go ye into all the world and shoot my gospel into every creature." But the true gospel shows a more excellent way. For these many centuries it has shown the way of love and of the Spirit of Christ for the conquest of nations. It has preferred the lowly kingdom of the lowly kingdom.

Now, if Divine love afterwards plants good fruits where men spread fire, the world blindly says: "See how God blesses the means! War is blessed with such good consequences that it fow!" Even the villagers might say, "Let us keep up the supply of blueberries by burning our neighbors' wood-land! Providence blesses the means. Rights of private property to the winds!"

Is Christianity thus to grow by a blunting of the moral sense in professedly Christian nations? Spread the sword over the isles of the sea and nations beyond, and we do worse than lose the republic in the empire—we re-barbarize ourselves.

How can we be promoters of Christianity, who reject it professedly to promote it?—that tell to Turkey that the policy of Mohammedanism is right, the carnal sword must prepare the way for the spread of religion? For many seem now in their hearts to be pushing a war for imperial aggrandizement, a missionary intent, to get more land for the gospel and a Christian civilization.

Granting such gospel power follows in the hearts of new peoples coming under our blood-gotten empire, it would be a result that has not been conspicuously apparent in any new domain. Whiskey and the lust of gain have asserted their first claim over the natives, and our pro-consuls are still likely to be creatures of the corrupt rings.

But granting that the barbarism of natives, or the semi-civilization of residents, should become converted up to the level of our reduced Christianity, the elevation will not be due to war. Wars have but perpetuated the earth's barbarism hitherto, and it is in spite of their spirit that Christianity has thus far made all its advances in men. And so it will be notwithstanding the spirit of war, and overruling it, that the good seed sown by Christ over the burnt ground shall germinate to bear—any fruits of the Spirit. But oh that the wild ground had been burned over by the "consuming fire" of love, instead of the blasting from the pit!

Not for the crimes of victors nor of vanquished, but for the Father's love to the generations following, will He command His loving kindness to bless and to prosper them. Not to stamp past war as good will He repair the desolations of war; not to endorse sin as righteous will He save sinners, who are the Lord's mercies that we, as nations, "are not consumed. They are new every morning."

The verdict remains for a nation, "That they take the sword shall perish with the sword." This was said by Christ to one who drew the sword in defence of Christ, the holiest of causes. So it befell Rome, aspiring for a world-power which lost to her the republic, and crumbled her empire. The only coherent world-power is the Prince of Peace, of the increase of whose "government and peace there shall be no end." Who, now, will be in alliance with Him to whom "He given all authority in heaven and in earth"? Him to whom is due the kingdom of the world to "become the kingdom of our Lord, and of His Christ; and He shall reign forever and ever." That kingdom is open to every disciple now: "Who shall receive power when the Holy Spirit is come upon you."

PRAYER.

When is the time for prayer?

With the first beams that light the morning sky,

For the toties of day thou dost prepare,

Lift up thy thoughts on high:

Commend thy loved ones to His watchful care.

Morn is the time for prayer.

And in the noontide hour,

If worn by toil, or by sad cares oppressed,

Then unto God thy spirit's sorrow pour,

And the willing heart rest.

Thy voice will reach Him through the veil of air.

Noon is the time for prayer.

When the bright sun bathes e'er,

Whilst yet e'en's gleaming colors deck the skies,

When with the loved at home again thou'st met,

Then let thy prayer arise.

For those who in thy joy and sorrow share;

Ever is the time for prayer.

And when the stars come forth,

When to the trusting heart sweet hopes are given,

And the deep stillness of the hour gives birth

"HOW READST THOU?"

BY H. M. SIMPSON.

One day Matthew Arnold said to the late Charles Reade, "I wish, Reade, that you would take up the Old Testament and go through it as though every page of it were altogether new to you, as though you had never read a line of it before. I think it would astonish you. The old Bible is getting to be to us literary men of England a sealed book. We may think we know it. We were taught it at home. We have heard it read in church. Perhaps we can quote some verse, or even a passage; but we really know very little of it."

A distinguished clergyman, speaking to his congregation on the subject of Bible knowledge, stated that from his information of the scriptural knowledge of many Christians, he might safely say that there were probably not five persons in his intelligent audience who could name the books of the Bible in order, not ten who knew to what tribe of Israel Moses belonged, not twenty who knew when and by whom the subjects of the kingdoms of Israel and Judah were carried into captivity, and not thirty-five who knew how the ministry of Jesus was divided between Judea and Galilee.

Ringing words have been heard, and wholesome words, from such men as Charles D. Warner, Washington Gladden, and Dwight L. Moody, who tell us that we do not know our Bibles. The deficiency of college undergraduates in Bible knowledge has been exploited with illustrations—though one might well be at a loss to see how college boys can be expected to be proficient in a knowledge of common Scripture events, when the Bible is excluded from the common school. It is equally a matter of astonishment that the Bible should be excluded from any educational institution, when the masterpieces of English prose and poetry so abound in biblical allusions as to make the text books unintelligible in the absence of a knowledge of Scripture.

There seems to have been a time when literary men did know something of the Bible. Feunson has been three hundred direct references to the Bible in his poems, and Longfellow exceeds that number in his. Mrs. Browning has in one poem more than a hundred allusions to Scripture. And although Shakespeare died only four years after King James' version of the Scripture was published in full, yet he has used more than five hundred and fifty quotations and allusions to the Bible. Bacon refers to the Bible in almost every essay he wrote.

It is strongly intimated that this is the only religious thing in the things in which the former times were better than ours. It is to be devoutly hoped that the discussion of this subject will not cease until some remedy is found for the evil, even though it may require a generation to bring about the reform.

Our English Bible is of more consequence than all the things which have been said about it. To be familiar with the contents of the Bible is of more importance than to know the facts of its history or the theory of its inspiration, if we cannot know both, which is the case with the majority of people. In order of importance, subjection to the moral precepts of the Holy Scriptures comes before criticism of their literary and artistic character. The literary crit-

icism of the Bible is a diversion from its spiritual instruction.

Literary excellence in the Bible is not a late discovery; the finest minds have long ago recognized the artistic beauty and literary excellence of God's word. We hail with immense satisfaction the work of the reverent and devout critic of the human element in the divine revelation, and the unanswerable results of Palestine and Egyptian exploration, but plead for some wise device by which there may be secured a revival in Bible reading by the general public.

Were it necessary, it would not be difficult to assign reasons for a growing want of familiarity with the Bible. These are:

First. The sad declension in the observance of the old-fashioned custom of family prayer, which has been recently proved by extended inquiry as to facts.

Second. Thoughtless, inquisitive suspicion as to the real value of the Bible, resulting from public discussion upon the subject.

Third. Multiplied special work in the study of the Bible or of parts of it, such as occupy the attention with what has been said about the Bible rather than what the Bible itself says.

Fourth. A confirmed spirit of indifference to the Bible as a book, which is no less hopeless even than open hostility to it.

And last, but not least, an unwarranted dependence upon purely spiritual influences for doing good, which loses sight of the fact that the very Spirit of God operates only through the word of God, which is "the sword of the Spirit."

It is readily seen that there be for this state of things? It might become the fashion to read the Bible, as it is the fashion for people to get together to read Browning or Emerson. But this requires the example of some strong, commanding personality to start with. It might be brought about by a great revival of genuine piety which would send people to their Bibles for salvation. Thus men would read the Bible for the very love of it, and this result will come, if it ever comes, only in answer to prayer.—*Christian Work.*

THANK God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to go to your bed at 11 p.m., 20 days. Harvey, with two of his playmates, went to Stony Creek River to take a bath. At 3 o'clock the other boys went home, but he preferred to stay. At 3:30 they returned and found his clothes on the bank. He was nowhere to be seen. A search was made for him, and at 7:30 P. M. his body was found in the river. He was the son of Andrew and Amelia Ream. His father died about 10 years ago. Harvey leaves his widow mother to support the loss of her dear boy so suddenly taken from her funeral services and burial on the 3d, at which Mrs. Miller officiated. May this call be a warning to all to prepare for death.

MARRIAGES.

SHOOK—ORENDORF.—On the 2nd of Jan., 1898, in the Cherry Glade Amish M. H., near Bittinger, Md., by Joel J. Miller, Christian M. Shrock and Barbara Orendorf.

YODER—MAIST.—On the 1st of February, 1898, in the Oak Dale Amish M. H., near Keim, Pa., by Joel J. Miller, Daniel C. Yoder, and John and Iowa and Annie J. Maist, of Keim, Pa.

MAIST—ORENDORF.—On the 11th of March, 1898, in the Maple Dale Amish

M. H., near Grantville, Md., by Joel J. Miller, Lewis J. Maist and Amelia Orendorf.

YODER—MILLER.—On the 1st of May, 1898, in the Oak Dale Amish M. H., near Keim, Pa., by Joel J. Miller, Christian J. Yoder and Amanda J. Miller.

DEATHS.

WEAVER.—On the 24th of July, 1898, Harvey, son of Reuben and Salome Weaver, aged 1 year, 7 months and 8 days. Funeral services by J. Martin and D. Burkholder. The bereaved parents and friends have the deepest sympathy for the friends and neighbors. Buried on the 26th at Yellow Creek. May this dispensation of God's providence prompt the parents to prepare to meet their child in the world above.

THOMAS.—On the 10th of July, 1898, in Somerset Co., Pa., Mazie Ellen, daughter of Hro. Henry and Sister Mary Thomas, aged 1 year, 3 months and 29 days. She was buried on the 11th at the Thomas M. H. Funeral services by G. Shetler and L. A. Blough. May God bless the sorrowing parents.

CLYMER.—On the 13th of July, 1898, at Lexington, Buck Co., Pa., after an illness of several weeks, due to infirmities of old age, Abraham Clymer, aged 87 years. He was the oldest of a family of eleven children, of whom eight survive him. Funeral services and burial at Line Lexington on the 17th.

MAURER.—On the 20th of July, 1898, near Cowell, MeLean Co., Ill., Christian Maurer, aged 70 years, 3 months and 5 days. He was never married. He leaves four brothers and two sisters. Burial on the 23d at Danvers. Funeral services in the Presbyterian church by Joseph Maurer, pastor. He was a native German and by P. Haise in English.

ZIERBACH—Maria Zierbach was born March 12th, 1832, died of infirmities of age, July 18th, 1898, aged 66 years, 4 months and 7 days. She was a member of the Amish Mennonite congregation near Grantville, Md. May she rest in peace. Funeral services were held at the Maple Dale M. H. on the 18th. Grantville, by J. S. Miller, J. J. Miller and J. B. Miller, from John 5: 24-29.

FEY.—On the 20th of July, 1898, in Richmond Twp., Cambria Co., Pa., Emma Fey, aged 13 years, 20 days. Buried in the Berkeley graveyard on the 24th. Funeral services in Soap Lake by J. F. Dietz.

Dear Emma, how we miss thee now. When to Sunday school we come, For now thy seat is empty there. Since thou art in thy heavenly home.

LEVI BLANCH.

REAM.—On the 1st of August, 1898, in the Cherry Glade Amish M. H., near Bittinger, Md., Harvey, with two of his playmates, went to Stony Creek River to take a bath. At 3 o'clock the other boys went home, but he preferred to stay. At 3:30 they returned and found his clothes on the bank. He was nowhere to be seen. A search was made for him, and at 7:30 P. M. his body was found in the river. He was the son of Andrew and Amelia Ream. His father died about 10 years ago. Harvey leaves his widow mother to support the loss of her dear boy so suddenly taken from her funeral services and burial on the 3d, at which Mrs. Miller officiated. May this call be a warning to all to prepare for death.

LEVI BLANCH.

YODER.—On the 17th of July, 1898, at the family home near Boarban, Marshall Co., Ind., Alice, youngest daughter of Daniel C. Yoder and Mary Yoder, aged 1 year, 1 month and 5 days. She was fearfully burned May 25th while riding the chicken line on a trolley. From this injury she died on the 17th, after eight weeks she was an intense but patient sufferer. At the age of 11 years she united with the German Baptist or Brethren Church and from that time

lived a devoted Christian life. The funeral was held at Mt. Pleasant M. H., July 18th, conducted by J. S. Sellars, of Boarban, Daniel Wyong, of Nappanee, delivering the discourse from Luke 8: 52. She is not dead, but sleeping. A large concourse of friends who had assembled to perform the last sad rites to the departed was evidence of the high esteem in which she was held. Of her enemies she had none and all who knew her were devotedly attached to her. As a daughter she was most dutiful and loving, endeavored to home by the strongest filial affection. The remains were borne to their last resting place by her classmates. She had made her peace, calling and election sure, and life who wept over the world's woes and could not die, but suffered death, received her at the heavenly portals, and thus we have the assurance that she is not dead, but sleepeth. She leaves a father, mother, one brother and one sister to mourn their loss.

McELROY.—David Andrew Jackson McElroy was born in Columbiana Co., Ohio, Dec. 15th, 1832; came with his parents to Hardin Co., Ohio, when four years old, his father locating on the farm now owned by him. He was married to Hester Ann McElroy on the 18th of July, 1857. To this union were born eleven children, four boys and seven girls.

McElroy was a native farmer, and a prosperous farmer, looked after his home and its comforts, but in the evening of his time saw that life here should not be ended here. He was a man of high moral principles, and thus we have a higher calling, he gave his heart to the Lord and his life to the Mennonite Church with his wife, in which relation they lived zealous Christian lives. The summons came on the 13th of July, 1898, after he had suffered with consumption for some time, and called him to his reward. Funeral services were conducted by J. O. and John Blosser. Text, Luke 2: 20. Services at the house of the deceased; interment in the McElroy cemetery. His wife rejoiced to think that she will soon receive a similar message, she being afflicted with cancer. July 20th, 1898, her husband, John, who had passed quietly to the other shore to enjoy with her husband what heaven has not in store for mortals. He died at the home Friday, July 24th, 1898, by John and N. O. Blosser, from Mark 5: 24. She has left to rear the five children of her husband. Three sons and six daughters, twenty grandchildren, brothers and sisters are left to mourn their loss. The earthly home is broken—material things will pass away; home is nothing but a name without home friends. In one form or other this is the great object of life. Heaven is the home that awaits the faithful beyond the grave. There the friendships formed on earth, and which death has severed, are never more to be broken; parted friends shall meet again never to be separated. At the best estate we are all pilgrims and strangers. Heaven is the eternal home for those who allowed themselves to be fitted for it; it is a prepared place for a prepared people. Death will not knock at the door of those who have made their home in heaven. It will not be a single grave. Here we rejoice to have birthday, Christmas day, the deceased, but a few days before his departure, he being baptized by Bish. Isaac Eby. Oh, may this be a loud call for the near friends and neighbors who are outside of the ark of safety. On the 18th the corpse was taken to the cemetery of the Hess Mennonite M. H., where it was buried. The brothers in the cemetery of the Hess Mennonite M. H., where John LeFever and Benj. Heisterman were buried. "Remember now thy Creator in the days of thy youth."

Two more precious lives are ended. And the voices loved are stilled; In their loved ones' place, a light is shed. Which can never more be filled.

Human hands have tried to save them, Tender care was all in vain; Holy angels came and bore them From this weary world of pain.

Tearfully we loyally laid them, "Neath the grass that grew so green, And the forms of our dear parents In our midst no more to be seen."

ARR. BY J. B.

DAUGHERTY.—On July 16th, 1898, at her home near Cashtown, Adams Co., Pa., Laura, wife of Wm. Daugherty, age 18 years, daughter of Joseph Musselman, dec., in her 30th year. Deceased was in poor health for about four years, with heart and throat trouble, and confined to her bed but one week before death. She died with a bright hope and full assurance of a happy eternity. She leaves a husband, one daughter seven years old and many friends to mourn her departure. Funeral services at the house by P. R. Kaer. Buried in the Fairfield cemetery.

Why should we weep for those who die, Those blessed ones who weep no more; Jesus has called them to the sky, And gladly have they gone before.

Far in the distant heaven they shine, But still with borrowed lustre glow; Savior, the beams are only Thine, Of saints above or saints below.

For them no bitter tear we shed— Their night of pain and grief is o'er— But weep our lonely path to tread, And see the forms we loved no more.

F. E. M.

BERY.—Mary Moyer, wife of Samuel Bery, was born January 14, 1807, died July 30th, 1898, aged 91 years, 6 months and 16 days. To this union were born two sons and ten daughters, fifty-four grandchildren and seventy great-grandchildren. Her husband and two children preceded her to the better world, leaving two sons and eight daughters, one brother and two sisters, besides many other relatives and friends to mourn her departure. She was a faithful member of the Mennonite Church for many years. She bore her suffering with the greatest of patience, and when death came she was ready. Funeral services at the Turkey Run M. H., by John Blosser. Text, Jer. 12: 5.

Dearest mother, thy chair is vacant, And thy place in the home is filled; And thy room is, O, so lonely Since thy fond voice for aye is stilled.

Thy fond smile no more will greet us, But we know that all is well, And in heaven we wait to meet thee, And with thee forever dwell.

Fare thee well, our dearest mother, If with thee we now must part; But in heaven thou art resting, With a glad and joyous heart.

BERKHOLDER.—On the 15th of July, 1898, at the residence of his parents in the city of Lancaster, Pa., Daniel H., son of Daniel D. and Annie Berkholder, aged 27 years, 4 months and 23 days. He leaves a father and mother and two brothers and two sisters to mourn his departure. The deceased was born near Litzitz, Pa. He learned the printing trade in the office of the Litzitz Express, and for the last six years worked in the Philadelphia Express printing office. He quit work last October on account of gradual decline from consumption, and went to the home of his parents at Lancaster, Pa., but his frail body became weaker and weaker. He took to his bed about two weeks before his departure. He was visited by the Mennonite minister, who did not expect him to live, and he was admitted of the duties necessary to prepare for heaven, which duties the deceased fulfilled. A few days before his departure, he being baptized by Bish. Isaac Eby. Oh, may this be a loud call for the near friends and neighbors who are outside of the ark of safety. On the 18th the corpse was taken to the cemetery of the Hess Mennonite M. H., where it was buried. The brothers in the cemetery of the Hess Mennonite M. H., where John LeFever and Benj. Heisterman were buried. "Remember now thy Creator in the days of thy youth."

HERK.—On the 13th of June, 1898, at her home in Millersville, Pa., of cancer, Annie, wife of Aldus Herk, aged 38 years. Funeral June 15th at the Mennonite M. H., at Millersville. Services conducted by P. R. Kaer and Bro. J. K. Brubaker. Text, "Oh that I had wings like a dove, for then I would fly away and be at rest." Sister Herk became a child of God three years ago, before the disease had developed. She was an earnest Christian. It was her lot to be a great sufferer, having intense pain at times, but she bore her sufferings very patiently, teaching her lessons to all around her. During the last months of her sickness her sufferings increased, and she constantly said she might be taken home to rest, but she said she might be the means of leading her brothers and sisters to Christ, she was willing to suffer longer. She died rejoicing in the Christian's hope.

Kindred.—On the 13th of June, 1898, at Millersville, Lancaster Co., Pa., Christian Kindred, aged 82 years, 6 months and 22 days. Funeral services on the 23d by Bish. Jacob N. Brubaker, Benj. Heisterman and Amos H. Wenger from Psa. 37: 37. "Mark the perfect man and behold the upright: for the end of that man is peace." Father Kindred was a member of the church for more than fifty years and within a few months of his death attended services regularly and also the church school whereof he was a warm friend. Truly we miss him everywhere, especially in the home. We see only the vacant chair. That sweetest of longer greetings. The when our parents are gone from us that we truly remember their many kind acts and their kind solicitude toward us. He seemed content and would say, "As the Lord wills so let it be." He was sometimes requested to sing in singing, even while lying in his bed, those hymns which he loved so well. But he is gone we hope to that better world, there to sing with the redeemed, and we only look forward to the time when we may join him again upon the eternal shore to be reunited and sing in singing the songs of eternal deliverance. Seven children and a number of grandchildren survive him.

FLAHER.—On the 19th of July, 1898, of pneumonia, John Fisher, aged 73 years, 9 months and 8 days. He leaves a sorrowing widow, one son, and three daughters, a number of grandchildren and also one brother and two sisters to mourn the loss of a dear and highly respected man who knew him.

He was a faithful member of the Amish Mennonite Church for many years. Buried on the 22d in the Amish graveyard near Honks Station, followed by a large concourse of sympathizing friends and relatives. The last tribute of respect to a kind and loving friend. Funeral services were conducted by Benjamin Fisher, pastor of the church, and Jonathan Kauffman of Intercourse.

FAREWELL children, Now I have gone to my home above; Farewell services, farewell brother, Truly we all shall miss thee.

O children dear why do you weep, Since I a resting place have found; So calm and peaceful I shall sleep, And on his return when near home he was paralyzed and died with a struggle. He was buried at Stony Brook. Services by Theo. B. Forry and Eli Harsh. Text, Eccl. 9: 10.

MARKS.—On the 6th of July, 1898, near Tilden, Pa., of dropsy, Bro. Jacob Marks, aged 81 years, 7 months and 7 days. On Ascension Day in the evening he was taken to his home, and died at the Mennonite Church. He rejoiced in the hope of meeting Jesus. He was patient and zealous for the cause of Christ. He was a member of the church by Theo. B. Forry and Eli Harsh.

SHOAT.—On the 18th of July, 1898, at Stony Brook, Pa., of spasms, Hattie Lucinda Shoat, aged 9 years, 6 months and 22 days. Services by Bro. Harsh and Theo. B. Forry at the meeting house. Texts, by the former, Acts 17: 34; and by the latter, Ps. 119, latter clause. "And a little child shall lead them."

GAUTSCHI.—Near Archbold, Ohio, very suddenly from supposed heart failure, Jacob Gautschi, aged 22 years, 1 month and 11 days. He had an attack of sore throat for a few days, but was better. On the 11th he went out to the barn, where his brother was working. The next morning he was called his mother and said he had pain in his breast, and in a few minutes he was dead. He was a young man and an unexpected death cast a pall of sadness over his mother, his brother and five sisters who were all present. He was a young soul, get ready and prepare to meet your God in peace, for the hour of death may come before you, and those who are standing out of Christ and enjoying all the pleasures of this world, let the words of St. John be pressed to your souls, that the world passeth away and the lust thereof, but he that doeth the will of God abideth forever. 1 John 2: 17. Funeral at the M. H. on the 19th where services were conducted by J. A. Wyse, C. S. Stucky and C. Freyberger. Text, 1 Peter 1: 21, 25. The funeral was very largely attended.

HORST.—On the 24th of July, 1898, near Pinola, Franklin Co., Pa., of liver trouble, four sons and two daughters to mourn his death. He died with a bright mind, and a full assurance for a happy eternity. He is also survived by one brother and two sisters, and three children. He was a member of the church by Jacob N. Brubaker. Text, Luke 10: 12. A very large number of people assembled to go to his heavenly home, where Christ has prepared His mansions in glory for all those that are willing to come. He was a consistent member of the Mennonite Church, and had been a deacon in the same for many years. His remains were followed to their last resting place by a large concourse of friends and relatives, and after which the services were held at the church near by, by Bro. J. H. Chambers and Bish. C. Freyberger. Text, 1 Peter 1: 21, 25. The funeral was very largely attended.

WENGER.—On July 14, 1898, at her home in Millersville, Pa., of chronic Bright's disease, Mary, wife of P. R. A. Wenger, peacefully entered into rest. The funeral was held at 2:30 P. M. July 17, at the Mennonite M. H. in Millersville. The services were conducted by Bro. Harsh, John E. Brubaker and Jacob N. Brubaker. Text, Luke 10: 12. A very large number of people assembled to go to his heavenly home, where Christ has prepared His mansions in glory for all those that are willing to come. He was a consistent member of the Mennonite Church, and had been a deacon in the same for many years. His remains were followed to their last resting place by a large concourse of friends and relatives, and after which the services were held at the church near by, by Bro. J. H. Chambers and Bish. C. Freyberger. Text, 1 Peter 1: 21, 25. The funeral was very largely attended.

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FAREWELL children, Now I have gone to my home above; Farewell services, farewell brother, Truly we all shall miss thee.

O children dear why do you weep, Since I a resting place have found; So calm and peaceful I shall sleep, And on his return when near home he was paralyzed and died with a struggle. He was buried at Stony Brook. Services by Theo. B. Forry and Eli Harsh. Text, Eccl. 9: 10.

MARKS.—On the 6th of July, 1898, near Tilden, Pa., of dropsy, Bro. Jacob Marks, aged 81 years, 7 months and 7 days. On Ascension Day in the evening he was taken to his home, and died at the Mennonite Church. He rejoiced in the hope of meeting Jesus. He was patient and zealous for the cause of Christ. He was a member of the church by Theo. B. Forry and Eli Harsh.

SHOAT.—On the 18th of July, 1898, at Stony Brook, Pa., of spasms, Hattie Lucinda Shoat, aged 9 years, 6 months and 22 days. Services by Bro. Harsh and Theo. B. Forry at the meeting house. Texts, by the former, Acts 17: 34; and by the latter, Ps. 119, latter clause. "And a little child shall lead them."

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her late husband at the Hess M. H. Funeral services by Prescher, Funk and Wilson. Text, John 14: 2.

FRY.—On the 25th of June, 1898, at Archbold, Ohio, of dropsy, Bro. Christian Fy, aged 51 years, 7 months and 23 days. He was married to Magdalen Fy, with whom he lived a happy life for 23 years, 3 months and 18 days. He leaves a sorrowing companion, five children, a brother and a sister to mourn her departure. Funeral services have no hope. Funeral services at the M. H. on the 28th, where a large concourse of relatives and friends met to pay their last tribute of respect. Services by D. J. Wyse and Ch. Freyberger. Text, 2 Cor. 5: 1-6.

KAIN.—July 17, 1898, at her home in Scottsdale, Pa., of typhoid fever, after an illness of three weeks, Sister Missouri Kaine. She bore her suffering patiently and calmly fell asleep in Jesus. She leaves a husband, and three small children to mourn for a mother's love. May they find homes, where they early will be taught of Jesus and His love, and be prepared to answer the call to the husband to prepare to meet his loved companion who has only gone on the 19th in the Scottsdale cemetery. Funeral services conducted by J. N. Burr and P. R. Moorehead. Text to her ashes.

HERK.—On the 13th of June, 1898, at her home in Millersville, Pa., of cancer, Annie, wife of Aldus Herk, aged 38 years. Funeral June 15th at the Mennonite M. H., at Millersville. Services conducted by P. R. Kaer and Bro. J. K. Brubaker. Text, "Oh that I had wings like a dove, for then I would fly away and be at rest." Sister Herk became a child of God three years ago, before the disease had developed. She was an earnest Christian. It was her lot to be a great sufferer, having intense pain at times, but she bore her sufferings very patiently, teaching her lessons to all around her. During the last months of her sickness her sufferings increased, and she constantly said she might be taken home to rest, but she said she might be the means of leading her brothers and sisters to Christ, she was willing to suffer longer. She died rejoicing in the Christian's hope.

Kindred.—On the 13th of June, 1898, at Millersville, Lancaster Co., Pa., Christian Kindred, aged 82 years, 6 months and 22 days. Funeral services on the 23d by Bish. Jacob N. Brubaker, Benj. Heisterman and Amos H. Wenger from Psa. 37: 37. "Mark the perfect man and behold the upright: for the end of that man is peace." Father Kindred was a member of the church for more than fifty years and within a few months of his death attended services regularly and also the church school whereof he was a warm friend. Truly we miss him everywhere, especially in the home. We see only the vacant chair. That sweetest of longer greetings. The when our parents are gone from us that we truly remember their many kind acts and their kind solicitude toward us. He seemed content and would say, "As the Lord wills so let it be." He was sometimes requested to sing in singing, even while lying in his bed, those hymns which he loved so well. But he is gone we hope to that better world, there to sing with the redeemed, and we only look forward to the time when we may join him again upon the eternal shore to be reunited and sing in singing the songs of eternal deliverance. Seven children and a number of grandchildren survive him.

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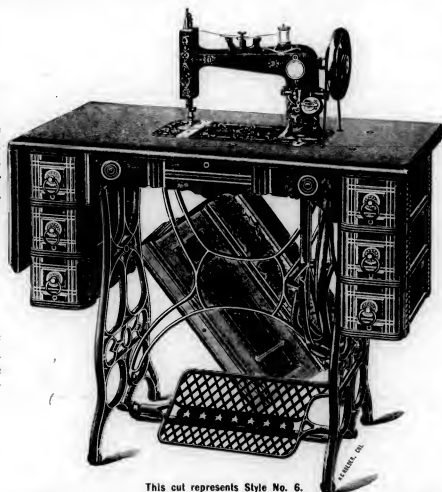
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Semi-Monthly.

ELKHART, IND., SEPTEMBER 1, 1898.

VOL. XXXV. No. 17.

ADAM B. KOHL, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

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EDITORIAL NOTES.

Woe is a small word, but it has an exceedingly great meaning when God speaks it.

The heart and history of man unite in witnessing to a longing which nothing but Christ can satisfy.

Sinful indulgence of any kind dulls the conscience and hardens the heart so that the miseries of the unfortunate are not regarded as they should be.

Christians have no right even to desire all the luxuries that money can purchase, while so many of their fellow-beings are without the necessities of life.

Many old people have been called away from time into eternity in Elkhart County, during the past month or two. Among the more recent ones are Daniel Geisinger of Wakarusa, and Jacob Shaum of Olive township, both of advanced age.

Toward evening on the 12th of August the whistles of the factories in our city began blowing, while from many lips was heard the significant word, "Peace!" We thank God that the war between Spain and the United States is practically at an end, and we long for universal "peace on earth, good will to men."

Bro. A. B. Kohl, on account of ill health, has been compelled to take a vacation, and is now with his family in Bucks County, Pa., where they will probably spend some time visiting friends, and getting acquainted with the brotherhood there. We hope the rest will enable him in a short time to resume his position.

To our extreme sorrow and regret we just learn by telegram that our beloved brother and fellow minister John K. Brubaker, of Rohrerstown, Lancaster Co., Pa., passed away this morning, after an attack of nervous prostration from which he suffered some weeks. His funeral will be held on Thursday, August 25th. We expect to be able to give an obituary notice in the next number.

From Amsterdam, Holland.—We call attention to the interesting letter from our special correspondent, Bro. D. M. Landis, M. D., who, with his wife, is spending some time abroad and has kindly consented to keep the readers of our paper posted with regard to matters of interest that he may meet with on his trip. It is his purpose to visit a number of the Mennonite Churches in Europe, and we feel sure that his letters will be both encouraging and edifying to all who read them. Bro. Landis is superintendent of the Blooming Glen Sunday school in Bucks Co., Pa.

From the Chicago Mission.—On Friday, Aug. 19th, Bro. J. F. Funk went to Chicago and in the evening a baptismal service was held at the Home Mission, on which occasion two persons were received into church fellowship by water baptism. A good congregation was present and the best attention was given during the service. There are others who are deeply interested in their salvation and we have reason to believe that before long some others will be ready to unite with the church. The work there seems to be taking a more definite form recently, notwithstanding the trials and discouragements with which the workers had to contend.

The prophet Amos warned the children of Israel not to trust in the moun-

tain of Samaria (Amos 6:1). Neither mountains nor any other material thing offer any protection from "the wrath to come." Those people are very unwise who are living in such a manner that they will sometime be constrained to call upon rocks and mountains to fall upon them, and hide them from Him that sitteth upon the throne; but they are no less foolish who put their trust in the mere outward forms of religion. There are outward forms of worship which we are commanded to observe, but no one should put his whole trust in them. Wise people trust only in the Lord.

One of the sweetest consolations that come to the Christian is the realization that "all things work together for good to them that love God." Rom. 8:28. Even the little events of life contribute to the believer's happiness. And often we see that things which we have tried to evade have in the end added to our comfort and led to unlooked-for blessings.

While riding in a mountainous region on a railroad train, if we look ahead into the distance it seems as if the mountains are right across the way to bar all further progress in the direction we are going. But when we reach what at first appeared to be barriers we find the track perfectly clear, and we also find that the very rocks of which the mountains are largely composed serve to make the track more solid than it would otherwise be; so what at first appeared to be obstacles to impede our progress prove to be just the opposite.

Travelers on the narrow way, when looking ahead, may sometimes see what appears to be a lion so near the path on which they are traveling that it does not appear at all safe for them to proceed much farther. But the lion's chain is not long enough to reach to the King's highway; hence those who stay in the middle are safe, but they who seek to avoid the lion by going some other way are sure to get into difficulty, and, unless they return, they will eventually be lost. The narrow way is the only way to eternal life.

The Home and Foreign Relief Commission.—As previously announced, a meeting of the "Home and Foreign Relief Commission" was held at Elkhart, the meeting adjourned.

on the 10th of August, and we were pleased to see representatives present from Pennsylvania, Minnesota, Illinois and Indiana, all of whom manifested a deep interest in the work.

The meeting was called to order at about 9 o'clock A. M. After devotional exercises, the minutes of the last meeting, including a constitution and by-laws, were read. After some changes both the minutes and the constitution and by-laws were adopted. A report of the treasurer was also read and accepted.

The afternoon session began about half past one o'clock. A number of letters from parties interested in this work, who could not be present, were read, expressing many good wishes for the prosperity of the work.

A general discussion then took place on the subject of foreign missions, and whether all the branches of the Mennonite Church could unite and carry on the foreign mission work together. The following resolutions were then adopted:

Whereas, The Home and Foreign Relief Commission has done effective work in affording relief to the suffering people of India, and whereas, the work of supporting the orphans calls for a continuation of the same, therefore be it Resolved, 1. That the work of the organization be continued in the interests of suffering humanity wherever occasion demands it, and that we who are present pray earnestly that the Lord of the harvest may send laborers that the bread of life may be brought to those who are in the darkness of heathenism.

2. That under existing circumstances it is not deemed advisable to attempt to organize a united mission work, but that we pray that the Lord may direct the work according to His will.

The desire was expressed that the Annual Meeting of the Home and Foreign Relief Commission should be held in the early part of November and that all interested should be invited to the meeting.

A request was also made that we consider a request made by the Friends of England, for aid to assist the suffering and persecuted Dukhoborts of Russia to emigrate to the Island of Cyprus. The matter however was given over to the Executive Committee, and the meeting adjourned.

that word also informs you that your salvation depends, not on anything you may do, but on what God has already done.

Good news about God has reached our world, and in believing these glad tidings you shall be saved. This is the good news: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

If by simply believing the good news about what God through Christ hath done for sinners, we become "partakers of Christ," Heb. 3:14; and are "accepted in the Beloved," Eph. 1:6; it will become a matter of personal consciousness and spiritual joy that "we have redemption through his blood, the forgiveness of sins according to the riches of his grace," Eph. 1:7. "He it known unto you, therefore, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, Acts 13:38, 39.

I beseech you to settle in this mind that forgiveness of sins—Acts 13:38—lies at the very threshold of the Christian life. It is a blessing needed and obtainable now. You must have forgiveness, or perish forever; you must have it *now*, or you cannot have peace. It is surely a most delightful thought that you may have the guilt of all your past sins blotted out and forgiven for ever. He does not impute any preparation in order to pardon. One who knew the blessedness of enjoying His pardoning mercy testifies this concerning it: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:9; and the same letter says, "the blood of Jesus Christ his Son cleanseth us from all sin," 1 John 1:7.

He does not say: After you have repented more thoroughly, after you have spent days and weeks in agonizing prayer, after you become more thoroughly instructed in divine things, and after you pass through years of trouble and sorrow, then you may venture to hope for forgiveness. No; but, knowing that Christ died to put away sin, you are warranted, on simply taking as the place of a sinner, and accepting Jesus as your Savior, to believe that, through the all perfect merits of Christ, you are pardoned that very moment, and enjoy perfect peace with God; for God "justifieth the ungodly," Rom. 4:5.

Peace with God through the forgiveness of all your sins, may thus be obtained at any moment, seeing that you do not have to atone for it, work for it, or wait for it, but simply believe what God says regarding Christ's having made peace by the blood of his cross," Col. 1:20. "And being justified freely by his grace, through the redemption that is in Christ Jesus," Rom. 3:24; and being fully satisfied that your sin has been forgiven you in a righteous way, being put away by "the precious blood of Christ," 1 Peter 1:19—"God being well pleased for his righteousness' sake," Isa. 42:21. "Just, and the justifier of him that believeth in Jesus, Rom. 3:26, "peace that passeth all understanding,

Phil. 4:7, will spring up spontaneously within your soul, like the fresh flowing current of a perennial fountain.

In reference to the pardon of your sins, there is no time to be lost, for the Holy Ghost saith, "To-day," Heb. 3:7; and were you now refusing to listen, and dying in your sins are tomorrow's sin arose, you would inevitably perish eternally, notwithstanding your conviction of sin and anxieties of soul, for Jesus himself assures us that "he that believeth not shall be damned," Mark 16:16. Besides, you can do nothing else that will prove satisfactory to yourself, or well pleasing to God, until you have obtained the forgiveness of your sins. And as pardon of sin is the first thing that you feel in need of, so it is the first thing which is presented by the God of love for your acceptance; for God is still to be found "in Christ reconciling sinners unto himself, not imputing their trespasses unto them," 2 Cor. 5:19. Moreover, you will have your whole life and character affected in a most striking way by the scripturalness or unscripturalness of the views you now entertain of "the God of all grace," 1 Pet. 5:10; and the heartiness or hesitancy with which you embrace His pardoning mercy. As a man's position in the world is very materially affected by the character of his elementary education and early training, so is the position of even true believers in Christ materially affected not only in this world, but in the world to come, by their being grounded in the great elementary truths of the gospel of the grace of God, which preaches present pardon and immediate peace "to every one that believeth," Rom. 1:16. Your position as well as destiny for time and for eternity, is now to be determined! It is, therefore, of the last importance that you should have thoroughly scriptural views and an intelligent acceptance of the grace of God as it is manifested to you, a sinner, in the person and work of His Son Jesus Christ. And again, the character of your service for God, and your success in winning souls, will very greatly depend upon the clearness with which you realize your own salvation through the blood of Jesus Christ at the commencement of your Christian course; for how could you labor faithfully to bring others to feel the constraining power of the love of Christ, unless you yourself felt assured that He had loved you personally and put away *your* sin?

The most precious privilege, believe, must ever be that which is freely based on a knowledge of Christ crucified as the sole ground of acceptance with God, and on being justified, and having peace "through our Lord Jesus Christ who died for us," 1 Thess. 5:9, 10. It will be found that those who do most for God and their fellow men are such who know themselves to be forgiven by God and safe for eternity, and walk calmly in almost unbroken fellowship with the Father and the Son.

Let us then who have the "Blessed Hope" purify ourselves as He is pure so that we may ever prize and rejoice in the privilege of fellowship with Him, and constantly seek to improve it, till, through divine grace, we are raised from prayer on earth to endless praise in heaven.

East Petersburg, Lancaster Co., Pa.

He hazardeth much who depends upon learning for his experience.

Every Christian professor has an influence either for good or bad. Oh may God help us as Christians to live, act and speak so that we will never discourage sinners or lead them farther from Christ.

Let us all pray every day for more light and let us read the blessed word of God.

Summerville, Mo.

Note.—The above, from a Baptist sister, is a plain talk to young people, but it comes to a point on a matter that must not be overlooked. Lightheartedness and lightheadness with their attendant folly work spiritual ruin wherever these things come into vogue. If the "grace which hath appeared unto all men" dwells in us it will surely teach us that "denying all ungodliness and worldly lusts, we should live righteously and soberly and godly in this world," for the world and all its folly will pass away, but only be shut abash in the word of the Lord will be saved, no matter what our profession may be.—Ed.

For the Herald of Truth.

LETTERS FROM EUROPE.

(No. 1.)

AMSTERDAM, HOLLAND, AUG. 3, 1898.

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A FEW WORDS ABOUT PLAY-PARTIES.

BY N. L.

The question is often asked, "What harm is there in a play-party?" When I was first converted I did not know it was wrong for a Christian to attend play parties, but after reading the word of God and praying for more light I can now see how wrong it is. So I will endeavor to write a few lines on the subject.

There are Christians that do not think it is wrong for them to attend play parties; I only ask them to read the word of God and pray for more light. Col. 3:1, 2. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." How can Christians attend play parties without becoming worldly-minded and without neglecting their duty to God?

Do you speak a word or sing a song for Christ while there? No, that is not your go for.

Are your affections on things above when you are there playing some game or singing some song that you would be ashamed to sing at church? I once asked a sister who attended parties if she didn't forget to pray when she went to a party, and she said that she did. "Therefore, whether ye eat or drink, or whatsoever ye do, do all to the glory of God." How can a Christian think it is to the glory of God to sing such songs as "O God, how true art thou," or "O God, keep from knowing that it is not to the glory of God to bring the name of Him who died for us in such an un-Christian song.

Last summer I went to a birthday supper. After supper the young people asked Mr. H. "If they could play, and he told them he would not. He wanted them to sing Christian songs, but a professing sister told another sister that the boys wanted to "rag" a little, and by lamp light, a number of young people with the said sister for their leader went to the barn yard to play. My young unconverted sister was standing by looking on and I told my father. He went and brought her away and soon after this Mrs. H. went and brought her two young daughters away. One of them told her mother that the sister was playing. She thought it was all right because those who professed religion were playing. I stepped out on the porch and could hear them singing, "O God, how true art thou," and "O God, keep from knowing that it is not to the glory of God to bring the name of Him who died for us in such an un-Christian song."

How can they set such a poor example to their young brothers, sisters, and friends?

May God let those who have not seen the wrong yet see it, and give them strength to turn from all sin and enjoy all the blessings of a Christian life. For when Christians are seeking worldly amusement they miss God's blessings.

Again, "Let your lights so shine before men that they, seeing your good works, may glorify our Father which is in heaven."

Christians do not let their lights shine, do not bring souls nearer to Christ, and do not encourage sinners to be Christians by attending play-parties.

Every Christian professor has an influence either for good or bad. Oh may God help us as Christians to live, act and speak so that we will never discourage sinners or lead them farther from Christ.

Let us all pray every day for more light and let us read the blessed word of God.

Summerville, Mo.

Note.—The above, from a Baptist sister, is a plain talk to young people, but it comes to a point on a matter that must not be overlooked. Lightheartedness and lightheadness with their attendant folly work spiritual ruin wherever these things come into vogue. If the "grace which hath appeared unto all men" dwells in us it will surely teach us that "denying all ungodliness and worldly lusts, we should live righteously and soberly and godly in this world," for the world and all its folly will pass away, but only be shut abash in the word of the Lord will be saved, no matter what our profession may be.—Ed.

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and wanted the doctor to come at once. For once we were away from those events. Of our fellow passengers, some were teachers and business people away for a vacation trip. We also had an excellent chance to study our Bible; and we spent considerable time in doing so; but the moving of the boat and the study caused me to be a little dizzy so that I could not spend as much time at study as I had desired.

On first getting aboard the ship we saw two men (they were not in the company of each other) who in a special manner attracted our attention; we thought we would like to get acquainted with them because they looked like Mennonites. They were clean shaven, their clothing was plain but of fine material, and they were very reserved in their manners. But behold! when we spoke with them we found them both to be Catholic priests.

When Sunday came the captain desired some one to hold divine services, but as there was, besides the priests, only one minister on board, and he not willing, we had no services. What an opportunity for a real servant of the Lord Jesus it would have been.

We landed at Southampton, England, July 11th, at one o'clock in the morning, and proceeded to London after daylight. We felt strange indeed to be so far away from home and in a strange land, but we found the English people kind on the train and at the stations very kind. It made us feel after all that we were indeed in a Christian land.

The kindness and the Christian behavior of the people, high and low class, made us think of that noble Queen who, when it fell to her lot to be queen of so great a nation while yet only a young girl, fell on her knees and implored God to give her wisdom and guidance to rule so great a nation. Similar to what Solomon did, wasn't it? And where is a nation that can give a better example of good government and a purer throne than England? That queen has been ruling for more than fifty years and shows a model example of purity and family devotion up to the present day. Her subjects showed a similar example towards us while in England.

It was our good fortune to be in London during the World's Sunday School Convention where men who are interested in Sunday school work and the generations to come, met from all parts of the world. Being a Sunday school superintendent myself, we were also admitted and a grand spiritual feast it was. I learned many good points which may be of use to me in the future. The Lord Mayor of London, to show his appreciation of the Bible and Christian workers, invited the convention to his mansion and gave them a banquet—i. e., a supper; so did some others of England's Nobles.

From England we went to Belgium and France, but as I am not well versed in the French language I was not so successful. But we found out that the people are very worldly, and those that have any religion, as they call it, are Catholics; but most of the people seem to have no religion at all. Paris is a beautiful city; it has nice, shady boulevards and public gardens besides museums and art galleries, and is a paradise for worldly people for a short time, but may prove a veritable Hades after they find themselves out; for the Lord

says they have had their reward. Most of the people there do not observe Sunday as they should, but regard it as a holiday. Stores and liquor saloons are open on this day. However, we had the good fortune to find an American church and heard a sermon in English by a Presbyterian minister.

From Paris we went to Brussels and from thence to Holland, where, through our correspondence with Bro. Funk, of Elkhart, we, for the first time on our trip, met Mennonites. The followers of Menno Simon are very numerous in Holland. It is only a small country; I think it is less than one half the size of Pennsylvania; but the Mennonites here have about one hundred and thirty churches, and the largest is here in Amsterdam; it has three pastors and about forty-five hundred members. They also have a college here where they train men for the ministry. We intended to go from here to Hamburg, Germany, where they are also numerous. I intended to call on all I can about them, and if the Lord is willing, give it, verbally or by letter, to my brethren at home in America. Yours fraternally,

D. M. LANDER AND WIFE.

For the Herald of Truth.

WHAT IS SELF.

BY CHARLES B. WEAVER.

What is self? My answer to this question is, One whom we should not consult when angry. How many times do we hear others say that self is the worst enemy. Moody says that the worst man he ever had to contend with was D. L. Moody, the old man. Now we see that self belongs to that sinful nature that is within us, and we should keep it under control. How? By our great Lord Jesus Christ. He had told Simon the Sorcerer that he had better get right with God and told him his condition, after which he was willing to leave self and take Christ at His word. We are to do the same. To indulge in going to things without considering the cost thereof. Belshazzar indulged in that form of wickedness which we will call self or self indulgence. He sought pleasure for himself, gloried in himself, and in the midst of his joy, it became pain.

On the other hand, we have self denial which is exactly the opposite. To deny ourselves is to take that self that is strengthened by the Holy Ghost. We cannot be Christians except we give ourselves into God's hands. When Elijah called Elisha, he left all and followed him. So did also the Apostles; when they were called, they left their work and followed Jesus. Matthew 19:29.

We have bought with a price; we are not our own; we know not when our end of life will be, and what will the things we indulge in profit us. Luke 12:16, 21. May we lose sight of earthly things and look to Christ from whom all of our help cometh.

For the Herald of Truth.

LOVE-SERVICE.

BY R. S. ANGLIMMER.

I will endeavor to write on the above topic, "Love-Service." The question presents itself to my mind, Why do I love the Savior? My answer is because He first loved me.

Dear brethren and sisters, do we realize that we all have a mission while

here on earth, and how easily it is performed if we do it from the promptings of love.

We frequently hear persons say that it is their duty to do this and so. I find my own work in one sense, mission work. I go out visiting the poor and the sick and suffering. The word teaches me that if we do it to the least of one of these, the brethren of Christ, we do it unto Him.

Our teachers' meeting is well attended and we feel that God's Spirit is with us. We rejoice to see that our labor is not in vain. If God be for us, who may be against us?

If we take Jesus for our guide and Salvation, we will realize that all things work together for good to them that love God, and then we will certainly feel that the Lord is with us in the work; and if we are obedient, we will find that it is a great blessing to do the things that He has commanded us, because He says, Ye are my disciples, if ye do whatsoever I command you, and to His disciples He has given exceeding great and precious promises. So that if we abide in Him and He in us and our whole life is hid with Christ in God, we shall be able to labor to His glory while on earth, and to receive the inheritance which He has prepared for all His children in the world to come.

THE LIFE MORE ABUNDANT.

BY V. D. DAVIS, TAMUL EVANGELIST OF INDIA.

HOW RECEIVED THE FOUR CONDITIONS REQUIRED.—I thank God for His wonderful Word, and let me ask you in the name of Jesus, as you are going to hear the Word of God, His Word, I'll only say, that I have not seen the truth. Whether you believe it or not, you can't alter the fact. Whether you see it or not, you can't change His Word. God is true, God is faithful; and let me beseech you, when the Lord speaks to you from His Word, to take Him at His Word. This is no private construction upon it. There is no commentary needed. The Word of God needs no private interpretation; it is all plain and simple; even a child can understand it. Do take the place of a child and come with a heart to receive the message. May God help you, just as He gives you the Word, to just take it.

Now, what are the conditions the Lord requires before you can receive the life more abundant? Four things: separation, consecration, yielding, cleansing. Four points for all those who want to have this abundant life. The Scripture tells us, I am going to give you chapter and verse for everything I say. This is the way to lead us to the Mount of Transfiguration, and if you take these successive steps, thank God, you will have a new transfiguration.

1. WHAT IS SEPARATION? The Lord clearly tells us in His Word. There is no abundant life delivered to anybody unless separation takes place first. Please turn to your Bible, Num. 8:6, 7, 8. First, He says: "Take them from among the Israelites." All were Israelites, but not all were Levites. The Lord wanted to take them away from among them. And, again, Rom. 1:8. For God's glory the Lord took Paul and separated him from the Gospel.

2 Cor. 3:17. It is the Lord's Word. You must be separated. Separated from what? That is the point. FROM WHAT SHOULD YOU BE SEPARATED?

1. From the evil of the world. Oh, many people want the life more abundant and are praying for the Holy Ghost power, but they haven't come to the point of God's condition. They think that they have done all, but they haven't done anything according to what God means, according to His will. So the Lord clearly puts here, "You have to come out from the evil of the world." Rev. 18:4. Come out from the evil of the world's sins. You know if you live in any known sin, if you go on sinning and living in sin, there is no life more abundant for you and there is no blessing from God. Thousands of people are going against their consciences and do lots of crooked things. They are many shady things about you, and you come out from the evil of the world, its sin and uncleanness of every kind. What are those evil actions? Not only sin, but something more. 1 Cor. 10:6—8. Spending one's life in eating, drinking and card-playing. You have come out from the evil of the world, after many things, and how many do you do? John 2:16. As long as you are living in the evil of the world there is no separation. The Israelites were God's people. The Lord brought them out of Egypt, but all the way thro the wilderness they aimed against God. They didn't give up their sins, and the Lord brought this about to show you clearly that you should come out of those sins—the lust of the flesh, the lust of the eye, and the vainglory of your life. All these things must be put aside. All these things God says must be put aside. Unless you get out from those sins you should not call yourself separated.

2. You have to come out of the fashion of the world. Rom. 12:1, 2. There must be a real line drawn between you and the world. God calls His own a "peculiar people," "a chosen generation," and if you just walk according to the fashion of the world there is no separation. Many people dress according to the fashion of the world, and they walk according to the fashion of the world; they mingle, they shake hands with the world; there is no line drawn. God can't see any difference between you and the world; and, while on Sunday they go to church, on the other days they are all in the world. You can see them on Sunday at church, on Monday at the theatre, on Tuesday at the ball, on Wednesday at the concert or some other musical. On Saturday they prepare for Sunday. What preparations do they make? They prepare their clothes, and they tell the washerwoman, "Bring all our things up on Saturday; we have to get them ready for Sunday." That is the preparation.

When I went to England I found there a clerk in a church at Stroud. It would only go on Sundays. I asked one of the ladies, "What is the matter with this clerk?" she said, "This clerk goes to school on Sunday. I said it was a very good lesson for Sunday Christians. I tell you many a worshipping see there is no line drawn between them and you. You walk as they walk, speak as they speak, dress as they dress. They can't believe in you. What is the life of

Christianity? What is the life of Christians? They can't see it because you walk as they do.

What do they see in your life? Haven't you got into the fashion of the world? Don't you follow the fashion of the world? Come out of it. It may be your hat, it may be your collar, it may be your button, it may be your watch; whatever it may be, I tell you if you want the abundant life you must come out of it. Take your hat, for example. You know those hats that have been killed in Australia. What a cruel thing! When I went to Australia I found many of these ladies with birds on their hats, and I never thought about it until I came here to America, when I was told it was a cruel thing, and I really agree with you. They had the fashion of the world; they mingled with the world. O, may God show you anything that is in your life which is following the world! Out you come! There is no abundant life unless you clean out these things. It may be your hat, yes, or may be the brushing of your hair, the fashioning of your clothes, the people go to the looking-glass; they spend about an hour before it; they want to beautify themselves more than God intends. It is a nice thing to be neat and tidy and clean; but O, how many just spend their time vainly before the looking-glass! They may be too careful about keeping yourself in the fashion of the world; many people are too careful about that. If you want to be a "peculiar" people you must be a real out-and-out nation for God. In these times there must be a clean-cut separation.

3. From the habits of the world, Heb. 12:1. Weights are not sins, but weights check your course, you know. If you have got three weights—one in this pocket, one in that and one behind how can you run your race? Weights are not sinful, but they will become sinful if you do not put them out. It begins with weights. Afterwards, when you go on indulging in weights, you are sure to fall into sin.

What weights have you? Some people are under the bondage of smoking. It is a weight, according to His word. 1 Cor. 6:12. Taking a glass of something isn't a sin in the Bible, but it is a weight likewise. Heb. 12:1, 2. 1 Cor. 6:12. It will alter your course in the wrong way. The Christian has no business with these things which God calls weights.

Unless you set aside these things you cannot run your race! Separation means *nothing less from all these things—the veil of the world, the fashion of the world, the habits of the world.*

There was a lady in Australia who wanted to have the life more abundant, but couldn't get it. She had something in her heart that she didn't want to give up. She was praying, but never succeeded. I said to her, "You have found this life more abundant?" She said, "No, I haven't; I wish I could." "Why?" I said, "have you entirely separated yourself from all uncleanness as far as you know?" "Yes," she said, "I have." "Oh," I said, "the sure, be sure. The Lord is going to fill you up if you are right with Him." She came to me the next day and said, "Brother, I want to tell you something." I said, "You need not tell me; go and tell God; but if you think I can help you, tell me." She said, "This is it. I am engaged to a

young man and he is not a converted man. The Lord seemed to speak to me over and over again. 'Give him up; give him up,' and there was a fight between me and God. I said, 'I can't give him up,' and God said, 'he is an unconverted man; you have no business with him.' So the fight went on day after day, and she said she had been made very miserable the previous night over the matter. She asked me, "What ought to be done?" I said to her, "What do you think of this young man?" "O, of course I want Christ." "Then let the young man go," if the Lord tells you to let him go, let him go. He can find you a good young man, and also a converted young man; let him go." She just left it to the Lord, and when she came to me the following morning I could see her face beaming with joy, because the Lord had taken possession of her as soon as the case came out. It is wonderful!

O, friends, if there is even one thing in your life, let it go. Make an *entire separation!* Be a clean people, a people of the fashion of the world. People will see, when you are really separated, a peculiarity about you. There will be a peculiarity about your look, about your dress, about your walk; there will be a peculiarity in your face, a peculiarity everywhere in all points of your life.

HELPFUL INFLUENCES.

[Essay by Sister Maggie Bontrager, and read at the Iowa S. S. Conference.]

The meaning of the word influence is to move or to affect by moral force; to lead or direct.

There are two kinds of influences, good and bad, and we are constantly exerting either a good or bad influence. Some may say they have no influence, but this is impossible, for we realize the fact that our work in regard to influence does not stop when cold death shall claim us, for when our bodies shall moulder 'neath the clay our influence still exists. You cannot bury the influence of the person.

This is plainly shown by Jesus and the apostles; they did many good deeds while living, but since their departure they have done more work by the influence they left behind.

What a blessing that their influence was good. But the question now is, how may we use our influence in a good way for the church and Sunday school. We should attend church and Sunday school every opportunity we have and take part in the services. In this way we can be a great help to our minister and superintendent and if we always try to be there and fill our place we may thereby throw out a good influence to those away from the fold. Whenever we see a stranger in church, we should go and give him a hearty hand shake and a God bless you, even if it is some one we have never met. In this way we may be the means of bringing an unsaved soul to God. But instead of doing that we are apt to stand and gaze at them. Dear friends, let us be more sociable.

Many of us are apt to use our influence in a wrong way. We often tell things we think we know about our ministers that we had better keep to ourselves. We should be careful and not offend a brother. We should ever hold forth the good qualities of all. If we hear any one speaking evil of their

minister we may be sure they are not standing by him and helping to uphold the church. A minister may be doing as well as he can, but some inexperienced brethren or sisters may be using their influence unguardedly against him. Out of the heart of man proceed evil thoughts, and by harboring and publishing them much evil can be done. We should quench those evil thoughts and fire darts of the wicked. In all our actions we should remember that we do not stand alone in this world. Every action has an influence beyond ourselves, and for that we are in some measure responsible. While it may be perfectly right for us to do a certain thing, it may not be in accordance with the spirit of love for us to do it. All our words and actions, all our thoughts are open to the eyes of our Heavenly Father. God deals with us singly.

Therefore let us live, and think, and speak, and act, as if we and God were alone; and as if the whole responsibility of His work upon earth lay upon us, it is due to the full reach of our power to bear it. Ah, dear Christian friends, what a different state the church and the world would be in, if every one who calls himself a Christian, had his heart filled with divine love, and would, like the Christians of Apostolic days, go everywhere preaching the word. I do not mean only speaking in public; this is the gift and calling of a few; but I mean preaching by precept and example, and unaffected speech and actions, thereby showing forth that the love of God is shed abroad in our hearts. Were every Christian thus to act, what an influence would his power, would be exerted for good and what blessings might not be expected, and imparted to us from above. Does not God mean us to be and do what He puts in our power to be and do? Surely, the Creator, who created nothing in vain, has not given to man his noblest endowment, created after His own image, time, talent, and influence to be thrown away or wasted. Sisters and brethren, let us be very careful that our influence is good, for if we obey all of God's commands, then we can also claim all His promises and will, if we are faithful to the end, receive the victor's crown.

Let us take God at His word in all things, trusting Him fully, nothing wavering, then when the uneven journey of life is over, He will take us safely home to glory.

STRANGE BIBLE FACTS.

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in this living tomb death came to his release, and the following remarkable researches, taken from the Bible and made by the old man, tell us the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word "Lord" is found 1,563 times.

The word "Jehovah" 6,853 times.

The word "reverend" but once, and that in the ninth verse of the 11th Psalm.

The eighth verse of the 97th Psalm is the middle verse of the Bible.

The ninth verse of the eighth chapter of Esther is the longest.

The thirty-fifth verse, eleventh chapter of St. John is the shortest.

In the 107th Psalm four verses are alike—the eighth, fifteenth, twenty-first, and thirty-first.

Each verse of the 136th Psalm ends alike.

No names or words with more than six syllables are found in the Bible.

The thirty-seventh chapter of Isaiah and nineteenth chapter of Second Kings are alike.

The word "girl" occurs but once in the Bible, and that in the third verse, third chapter of Joel.

There are found in both books of the Bible, 3,338,483 letters; 773,893 words; 31,373 verses; 1,189 chapters, and 49 books.

The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read.

The most beautiful chapter is the 23rd Psalm.

The four most inspiring promises are John 11: 2; 7: 37; Matt. 9: 28, and Psalm 138: 8.

The first verse of the fifteenth chapter of Isaiah is the one for the new convert.

All who flatter themselves with vain boasting should read the sixth chapter of Matthew.

All humanity should learn the sixth chapter of St. Luke, from the twelfth verse to its ending.—Our Sunday Afternoon.

GOING TO CHURCH.

Some go to church just for a walk, Some to share, laugh, and talk, Some to show their eyes, Some their idle time to spend, Some for general observation, Some for private speculation, Some to seek or find a lover, Some a courtship to discover; Some go there to use their eyes, And newest fashions critique; Some to show their own smart dress, Some to show their own dress, Some to scan a robe or bonnet, Some to price the trimming on it; Some to learn the latest news, That friends at home they may amuse; Some to gossip, false and true, Safe hid within a sheltering pew, Some go there to please the square, Some his daughter they may admire; Some the parson go to fawn, Some to lounge and some to yawn, Some to claim the parson's dose, Some for bread and some for coal, Some because it is thought genteel, Some to vaunt their pious zeal, Some to show how sweet they sing, Some how loud their voices ring; Some the preacher go to hear, His style and voice to praise, Some foregoes to imitate, Some their sins to vaunt or hate, Some to all, dose, and nod, But few to kneel and worship God.

NO CROSS, NO CROWN.

Always bear the cross, my friend, And bear it with a smile; You'll find the burden's not so light—(tintle lighter) after while. Be cheerful in your sorrow, friend, It will not be for long; The clouds will soon be lifting—Then glad will be your song. No matter what your troubles are, How great may be your losses are, You'll never win the crown, my friend, Unless you bear the cross.

Always live above your task; Whatever that work may be; Face your duty in God above, Build for eternity.

Cheerful then the cross, my friend, It's been made plain to me; To teach you how to wear with grace A crown of gold in heaven—

Set by Mollie E. Wolf.

MISSIONS.

BIBLE SOCIETIES AND THEIR COLPORTEURS.

The vast distribution of the Scriptures which is going on day by day in many lands is effected by means of the ordinary missionary agencies, and by means also of colporteurs appointed and supported by the respective Bible Societies or the express work of distributing or selling the Scriptures and explaining their meaning wherever they can find opportunity. The latter are among the most efficient agencies at present working for the redemption of the world. They must be men of great devotion, of constant and ready wit, able to suit themselves to each emergency and to have an answer at once wise and attractive for all the abundant words of opposition or ridicule which are cast upon the book which they sell, and the task which they have undertaken. High among those who have done great things for the kingdom of God will stand the name of many a colporteur whose fame has not gone far in the world.

Concerning the Bible Societies two facts of delightful significance ought to be recorded. In the first place they have co-operated with great magnanimity and unflinching courtesy with all kinds of missionary societies. Their connections with some of the societies have been peculiarly intimate and constant. Negotiations regarding the making and printing of translations, regarding the payment of missionaries as translators, revisers, proof readers, etc., and regarding the supply of Bibles and portions to the various fields where they were needed and payment for the same, have often involved delicate personal and other matters. But the whole of their ideal has entered into the hearts and minds of these directors, and informed their dealings with one another. In the second place the Bible Societies have offered to the world the spectacle of at least one platform on which all who are of the evangelical faith can stand together. The British and Foreign and the American Bible Societies both describe the aim of their existence in identical terms: "Its sole object shall be to encourage a wider circulation of the Holy Scriptures without note or comment." They are almost the only institutions of an interdenominational character which have survived the tendency to form denominational societies.—W. D. Mackenzie, in *Christianity and the Progress of Man*.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION.

An English clergyman read a paper at a missionary conference at Stockholm, England. The writer referred to, estimates the unevangelized population of the earth at 1,000,000,000, and for convenience of argument offsets the unevangelized portion of America and Australasia by the Christian communities of Asia and Africa, thus concentrating the entire 1,000,000,000 on the two last named continents, whose combined area is 30,000,000 square miles. Again, for mere convenience of discussion, the writer assigns half this area (15,000,000 square miles) and half of this population (500,000,000 souls), to the Church of England, assuming that the rest of

evangelical Christendom will be responsible for the other half. He then takes up the apostle Paul's sphere of mission—Paul fully preached the Gospel (Rom. 15:19) over an area (Acts 13:19) of 60,000 square miles, with a population of 1,000,000.

He next divides the 15,000,000 square miles that he has assigned to the Church of England into 500 districts of 30,000 square miles each, on the supposition that the population of the evangelized portion of the earth is now twice as dense as in Paul's day. To each of these 500 districts he assigns one layman and two ministers. Thus each of these little companies of 1,500 evangelists would have a parish of 60,000 souls. If Paul and his companions, in thirteen years, "fully" evangelized an area of 60,000 square miles, with a population of 1,000,000 souls, it would seem reasonable to suppose that a like company should now evangelize, in the same period of time, the same population covering only half the territory. As to the cost of sending out and maintaining these 1,500 laborers, filling the broken ranks, etc., the writer shows that £150,000 (£750,000 annually) would be sufficient.

This is only one-two-hundred and fortieth of what is spent by England for butter and cheese alone. If each family paying five dollars for butter and cheese would at the same time give two cents to missions, the £150,000 would be raised.—Herald of the Coming One.

For the Herald of Truth.

CHICAGO MISSION NOTES.

We are glad to testify to our dear Illinois readers that God never forsakes those who trust and obey Him. We are very thankful to Him for the tender care and for the grave and strength He gives us to do His blessed will. Surely "He is a Friend that sticks closer than a brother." He is ever willing to bless and help those who ask Him.

Though dark days may come, we must still cling to His guiding hand if we would be guided aright. We must remember that it is not the sunshine that brings the showers; but the dark clouds which hover over us and shut out the beautiful sunshine from our view.

It is so in the mission field, or wherever we may be working in God's vineyard. It is the dark spiritual clouds that bring the showers of blessing and the "Sun of Righteousness" with His rays of love can be appreciated more and more, as the clouds roll back. We sometimes feel as if we have nothing new in our mission notes; but many are glad to read them. We must say, as we have said before, that God is ever willing to bless and help those who ask Him.

Our Sunday school is as good as can be expected. Our number is not so large, at present, as it was during the earlier part of the summer. But the interest is good, owing to the fact that we have a sufficient number of teachers. The Ryan Hall school is increasing as the weather is getting cooler. The warm weather has a tendency to draw the children to the parks and the places away from the warm and sunny city. Many of the children remember the golden texts, and are little

messengers to carry the precious news of God's love to the homes where sin and misery rule. One little girl, who found her way to the Sunday school, being a stranger to many, was used of God in bringing the whole family to the saving knowledge of Christ. They are now rejoicing in the savior's love. How true the prophet's saying, "A little child shall lead them."

The Boys' Class is interesting. Knowing that our boys shall be our future men, we endeavor to teach them good moral principles; and above all to teach them the pure doctrines of the gospel: To love one another. The Sewing school is increasing both in number and interest. In the advanced class several quilts have just been finished and many garments which the children make for their own use. As needy as many of the children are, the spirit of charity and helpfulness to others is cultivated. They have helped the little ones in India by sewing money which they have received by selling some of their work, instead of reserving it for themselves.

The Primary Class has been doing mission work in the same line. They just finished a comforter and donated it to a home for Boys in Harvey, Ill. The class has been under the instruction of Sister Liba Zook, and the spirit of giving and helping others has been well planted in the hearts of the little girls.

Sister Liba has gone home for a two-month vacation, missing her very much in the Sunday school, and especially in the German meetings. We think a rest will do her good. She has consulted herself closely to the work during the past year, and we hope that she may be an earnest worker for Jesus wherever she goes. We are glad to tell our readers that God's Spirit is working in the hearts of the people with whom we have been working.

Friday evening, August 15th, Bro. Isaac Ely of Lancaster Co., preached a very helpful sermon to an attentive audience. Bro. Funk of Elkhart also spoke in German.

The following Friday evening Bro. Funk held baptismal services. Two precious souls were received into membership. We ask our readers to hold them up at the throne of grace, that they may be bright and shining lights wherever they go. The meetings last Sunday were unusually interesting.

We were encouraged and assisted by Bro. Detweiler and Elbertse and Sisters Sallie and Hettie Kulp of Bucks Co., Penna. Bro. Detweiler from Louisiana also paid us a short visit.

We ask our readers to remember the work here, and that this Mission may be a light house to light many a ship wrecked soul to the haven of rest in Christ Jesus.

Yours in Him, A. H. LEAMAN.

CONVERSION OF MOHAMMEDANS.

The vast number of the Mohammedans makes a strong appeal to our interest in their behalf, they constituting at least one-third, or perhaps one-eighth, of the human race. Their influence in the world commands them to our notice. That influence is not negative, like that of the Brahmins and of

the followers of Confucius, but positive, aggressive, and visibly effective and ascendant in some parts of the world, and destructive always; but, if turned into the right channels, promising to be as conducive to the triumph of the Lord as it now is influential to hinder it.

They need the Gospel as much as others to enable them to bear the woes of life and to light them through the dark valley. The Gospel is as well adapted to their needs as to those of others. The commission, "Go teach all nations," extends to them. Their success which has attracted laborers for them in individual cases shows that no impassable barriers lie in the way of their enlightenment and conversion.—A Missionary.

A PRAYER FOR PEACE.

SEND TO THE MISSIONS CONFERENCE, JUNE 3.
God give the nations peace,
Grant us from war release—
God give us peace!
Grant us the peace of His love,
Still Thine the storm of hate,
Bid wars of strife abate—
God give us peace!
Torch Thine O human heart,
Bid hate and greed depart—
God give us peace!
Let men in every land
Stretch forth the helping hand,
Brother to brother stand—
God give us peace!

GOOD FOR EVIL.

A lady in one of the towns of Massachusetts had repeatedly treated a well disposed young man with marked contempt and unkindness. Neither of them moved in the upper circles of society; but the lady, without cause, took numerous occasions for reproachful reflection on the young man as beneath her notice, and unfit to be treated with common respect. This lady had the misfortune to meet with a considerable loss in the destruction of a valuable chase, occasioned by the running away of an untamed horse. She had borrowed the horse and vehicle and was required to make good the damage. This was a serious draft on her pecuniary resources, and she felt much distressed by her ill fortune. The young man, being of a kind and generous disposition, and determined to turn good for evil, instantly set himself about collecting money for her relief. Subscribing liberally himself, and actively soliciting others, he soon made up a generous sum, and before she became aware of his movement, appeared before her and placed his collection modestly at her disposal. She was thunderstruck. He left her without waiting for thanks or commendation. She was entirely overcome, wept like a child, and declared she would never be guilty again of abusing contempt, speaking reproachfully of, or treating with unkindness, him or any other fellow creature. There was anything in all this contrary to nature?

"We may, by the Lord's help," says Dr. T. L. Cuyler, "that men see in us the likeness of the Master. Jesus demands of us more than a formal confession of Him; He demands conduct. He demands character. He demands the copying of His example. 'If ye love me, keep my commandments.' Is this possible? Yes, it is not only a possibility, but a duty, and ought to be a delight."

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11. Indiana and Michigan District (Fall).
12. Western District.
13. Missouri.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesota District.

(Amish Mennonite.)

Monthly Calendar for September, 1898.

Sun.	Mon.	Tue.	Wed.	Thurs.	Fri.	Sat.
					1	2
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

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CONFERENCES.

ANNUAL.

The Annual Sunday School Conference for the York Co., Ont., District will be held, the Lord willing, in the Wednesday M. H. Markham on Thursday, Sept. 30. A cordial invitation is herewith extended to all Sunday school workers to be present. The nearest station is Markham on the Grand Trunk Ry.

The Lord willing, we intend to hold the Western Amish Mennonite Conference, September 29 and 30, 1898, at the Sugar Creek M. H., near Wayland, Henry Co., Iowa. Ministers, brethren and sisters are earnestly invited to be present. Also at the same place, on the 1st of Oct., 1898, a Sunday School Conference will be held. Sunday school teachers and pupils are all invited to be present. The nearest R. R. stations are at Wayland, Iowa, on the Iowa Central R. R. and at Noble, Iowa, on the B. & W. R. R.

The Annual Church Conference for the State of Missouri will be held near Garden City, Cass Co., Mo., on Sept. 22 and 23, 1898.

The Sunday School Conference will be held at the same place on Sept. 26 and 27. All are cordially invited to be present and take part in both conferences. Nearest railroad station is Garden City on the K. C. & S. Ry.

The Annual Conference for Kansas, Nebraska and Oklahoma will be held at the Roseland Mennonite meeting house, near Roseland, Adams Co., Neb., on Thursday the 6th of October. Ministers,

brethren and sisters are earnestly invited to be present.

Sunday School Conference for the same district will be held at the same place on the 5th of October. Sunday school workers and all interested in the work are cordially invited to attend. The nearest R. R. stations are Roseland on the St. Joe & Grand Island R. R., and Ayr, on the B. & M. R. R. Those who come to the former place will be met by A. Shiffer if due notice be given of their arrival.

If it will be more convenient for some to come to Hastings, Neb., or to Pauline, Neb., or to Ayr arrangements will be made to meet them if due notice be given to the undersigned at Ayr, Neb.

DANIEL BURKHARD.

The Conference for Indiana and Michigan will be held at Nappanee, Elkhart Co., Ind., beginning the second Thursday in October (13th) at 9 A. M. Nappanee is situated on the Baltimore and Ohio R. R. Bishops, ministers, deacons, brethren and sisters, from other parts of the country both east and west, are cordially invited to meet with us in conference.

SERMON FOR FAULT-FINDERS.

When a man has a particularly empty head, he generally sets up for a great judge, especially in religion. None so wise as the man who knows nothing. His ignorance is the mother of his impudence, and the nurse of his obstinacy.

Now these are the bits of cheese which cavillers smell out and nibble at. This man is too slow, and another too fast. The first is too flowery, and the second is too dull. Dear me, if all God's creatures were judged in this way, we should swing the dove's neck for being too tame, shoot the robins for eating spiders, kill the cows for swinging their tails, and the hens for not giving us milk! When a man wants to beat a dog, he can soon find a stick; and at this rate any fool may have something to say against the best minister.

I believe that most people think it an uncommon easy thing to preach, and that they could do it amazingly well themselves. Every donkey thinks itself worthy to stand with the king's horses. Every girl thinks she could keep house better than her mother. But thoughts are not facts; for the sprat thought itself a hering, but the fisherman knew better.

I have heard men find fault with a discourse for what was not in it. No matter how well the subject in hand was brought out, there was another subject about which nothing was said, and so all was wrong; which is as reasonable as finding fault with ploughing because it does not dig the holes for the beans, or abusing a good cornfield because there are no turnips in it. Does any man look for every truth in one sermon? As well look for every dish in one meal, and rail at a joint of beef because there are neither bacon, nor veal, nor green peas, nor parsnips on the table. Suppose a sermon is not full of comfort to the saint, yet if it makes the sinner shall we despise it? A hand saw would be a poor tool to shave with; shall we therefore throw it away?

SUNDAY SCHOOL LESSONS.

LESSON XI.—SEPTEMBER 11.

SINFUL INDULGENCE.—Amos 6: 1-8.

GOLDEN TEXT.—They also have erred through wine, and through strong drink are out of the way.—Isa. 24:7.

INTRODUCTION.

TIME.—Probably about B. C. 750.

PLACE.—Tekoa, six miles south of Bethlehem, was the native town of Amos. The scene of his labors was Bethel, twelve miles north of Jerusalem.

RULES.—Jeroboam II, king of Israel 825 to 784. Uzziah, king of Judah, 810 to 750. Tiglath Pileser ascended the throne of Assyria in B. C. 745.

CONTEMPORARY PROPHETS.—Amos followed Jonah. Hosea prophesied chiefly after Amos during the same reign.

AMOS.—The name means burden or burdensome, agreeing with his heavy message of coming calamity, called often "a burden" because it burdened and weighed down the soul of the prophet, who was thus compelled to speak. Amos defended himself against the charge of being a hireling prophet. He says that he was never a prophet nor a prophet's son; that is, he was a layman, not educated in the school of the prophets; "but I was an herdsman, and a dresser of sycamore trees" (7:14 Revised Version). He was what we would call a farmer. Like the apostles, he was an unlettered man, untaught in the schools, and like them, he had that best culture and training which comes from living close to God, and filling the mind with divine thoughts and feelings. How he learned that he was to speak God's word we do not know. "While he was musing the fire burned." By some vision he saw the future; by some divine impulse he was impelled to speak God's word. He spoke because he must.

DAILY READINGS.

M. (Sept. 5.) Sinful Indulgence.

- Amos 6: 1-8
Prov. 23: 15-23
W. Walk wisely. Eph. 5: 6-21
T. Punishment of sin. Isa. 24: 1-12
F. Given to pleasure. Isa. 27: 1-12
S. Sin of worldliness. James 4: 1-10
S. Love it not! 1 John 2: 12-17

LESSON XII.—SEPTEMBER 18.

CAPTIVITY OF THE TEN TRIBES.—2 Kings 17: 9-18.

GOLDEN TEXT.—If thou seekest him, he will be found of thee; but if thou forsake him, he will cast thee off forever.—1 Chron. 28: 9.

INTRODUCTION.

TIME.—In December of B. C. 722 or early in B. C. 721 the fall of Samaria took place.

PLACE.—Samaria. This capital city appears to have held out against the siege of the Assyrians for several years after its provinces had been depopulated.

RULES.—Hosea, king of Israel, eight years on the throne. Hezekiah, king of Judah, five years on the throne.

Sargon, king of Assyria. He had to celtly succeeded Shalmaneser IV.

PROPHETS.—Isaiah and Micah were prophesying in Judah at this time. Hosea, the prophet of Israel, died shortly before the captivity.

COURSE OF EVENTS.—During the agony of Israel, the southern kingdom, Judah, passed through some notable experiences. See 2 Chron. chapters 29, 30. For a long time the northern kingdom had been but slightly removed from anarchy; one king rapidly succeeded another, the reigns being short and repeatedly terminated by murder. The prophets had denounced the sins of Israel and predicted its speedy downfall. The time for the fulfillment had come. The Assyrian power had been turned away, we may suppose by the hand of God, for more than a hundred years. Now, when the cup of the iniquity of Israel was full, it came once more and rolled over the land like a relentless surge of the mighty ocean.

THE FATE OF THE TEN TRIBES.—All we know of their fate is that they were lost. God expressly said (Amos 9: 9), "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the last grain fall upon the earth." Most of them probably were lost in the mixed populations where they settled. Some returned and joined Judah. All attempts to identify the black Jews of Malabar, the North American Indians, the Tartars, the modern English, the Nestorians, or the Afghans with the remnants of the lost tribes are purely fanciful.—Hurlbut.

DAILY READINGS.

- M. (Sept. 12.) Fruit of obedience. 2 Kings 17: 1-8
T. Captivity of the Ten Tribes. 2 Kings 17: 9-18
W. Rejected of God. 2 Kings 17: 19-29
T. Prophecy of captivity. Hosea 10: 1-8
F. Consequences of sin. Isa. 1: 1-9
S. Punishment of pride. Isa. 9: 8-17
S. Sin of rejection. Matt. 21: 33-43

DISCONTENT.

When sometimes our feet grow weary,
On the rugged hills of life;
The path stretched long and dreary—
With trial and labor rife—
We pause on the footsore journey,
Glauding backwards in valley and glen,
And sigh with infinite longing,
To return and begin again.

Far behind is the dew of the morning
In all its freshness and light,
And before are doubts and shadows,
And the chill and gloom of night.
We remember the sunny places
We passed so carelessly then,
And ask with passionate longing
To return and begin again.

Ah, vain, indeed, is the seeking;
Life's duties press all at once;
And who dare shrink from the labor,
Or sigh for the sunshine no more?
And it may be, yet far before us
Wait fairer places than these;
Life's path may yet lead by still waters,
Though we may not begin again.

Forevermore upward and onward
Be our paths on the hills of life;
And soon with a radiant dawning
Transfigure the toil and strife;
And our Father's hand will lead us
To the land of the living.
Tenderly upward then
In the joy and peace of a firmer world
He'll let us begin again.

—St. L. M. J.

CORRESPONDENCE.

KALONA, IOWA, AUG. 9TH, 1898.—Bro. D. D. Miller of Middlebury, Ind., came into our midst July 30th, and preached at the Union (Weary) M. H., until the following Tuesday eve, when he began holding services at the West Union M. H., which were continued till Saturday evening, Aug. 6th, at which time services were held at South English. On the same evening (Aug. 6th) Bro. John Smith of Metamora, Ill. and Bro. Sebastian Gerig of Wayland, Iowa, held services at the Union (Weary) M. H. and on Sunday they with Bro. D. D. Miller proceeded to obtain a minister for the West Union congregation. The lot fell on our dear young brother Samuel Erb. May the Lord ever give him the strength to preach the Word with all diligence. On Sunday evening, Aug. 7th, services were held at the West Union M. H. and on Monday evening at the West Union M. H. The Lord abundantly blessed these services in the encouragement of the hither and the salvation of souls. Eleven made the good confession. May the Lord abundantly bless the efforts of the brethren as they go from place to place preaching the Word.

WEAVERLAND, PA., AUG. 10TH, 1898.—On Sunday, Aug. 14, twelve precious souls were baptized and received into the church here by Bish. Jacob N. Brubacher. By 9 A. M. the large meeting house was filled with attentive hearers, and many were obliged to remain outside for want of room. Nine persons were baptized in the church, and after services we repaired to the Conestoga creek where the other three were baptized in the stream; the rite was witnessed by hundreds of persons, some how eager and anxious, the people seem to witness these solemn rites performed on others, then why not have the same ministered unto themselves? Christ said, "He that believeth, and is baptized, shall be saved. He that believeth not shall be damned." What can be plainer in God's word? May these young souls become shining lights, and living epistles, in my wish and prayer. In the afternoon Bish. Brubacher delivered a brief but edifying address to the Sunday school. On the 15th inst. our first Annual Harvest Service, for this section, was held in the Weaverland M. H.; the meeting was well attended. We had with us the following visiting ministering brethren: John Landis of Melling's, A. D. Wenger of Millersville, and Phares V. Vander West of Earl, Pa. Landis spoke in German language from Deut. 10: 16, followed by Bro. Wenger in the English language from Luke 10: 11. The sermons were soul-stirring, and refreshing, and resulted in winning souls to Christ. Truly we owe abundant thanks to God our Heavenly Father for the many blessings He has bestowed upon us from time to time, and for the rich spiritual blessing He has showered upon us during these meetings.

D. S. W.

FROM OHIO, ILL., AUG. 13, 1898.—We were again blessed with spiritual blessing on the 31st of July through the efforts of Bro. Peter Zimmerman of Roanoke, Ill. Bro. Zimmerman preached Sunday morning from Rom. 12. Sunday evening from Phil. 2. Not quite two weeks later Bro. D. D. Miller and Bro.

Joseph Burckey appeared among us. We rejoiced over such showers of blessings. Bro. Burckey preached from Heb. 4. Bro. D. D. Miller from Luke 1: 18, 19. May God bless the dear brethren that they may go out with more zeal and energy preaching Christ to all people and pointing out the way of salvation. Oh may we all heed the warnings of the Bible lest we fall. We thank the kind brother for their visit and kindly invite all ministers of the Gospel of Jesus Christ to come and visit us.

C. D. SALTZMAN.

DENHIG, WARWICK CO., VA., AUG. 18, 1898.—On the evening of Aug. 3rd, Bish. J. M. Shenk, accompanied by Bro. Geo. Ross, both of Elkhart, Ohio, came, rather unexpectedly, into our midst. Two appointments were made in which Bro. Ross earnestly taught us the word of God, after which, on Saturday the 6th, he again left us for Fauquier and other counties in Virginia. His visit, though short, was much appreciated. Bro. Shenk remained with us nearly two weeks, holding quite a number of meetings. As a result of these meetings, by the grace of God, six persons became willing to confess Christ and to be united with His church by water baptism which rite was performed on Sunday the 14th. In the afternoon of the same day communion services were held. The church here has been duly organized and will be known as the Warwick River Congregation, now twenty-five in number. The ministers in charge are Jacob Hahn (German), D. Z. Yoder and I. D. Hertzler (English). Some of the natives who were present at some of these meetings seemed to be much impressed with our doctrine and appearance, some freely expressing themselves as being confident that we were the true church of God. May we by our holy walk, conduct and conversation prove ourselves to be such. We feel thankful to God and the dear brethren for their visits, and invite them as well as others to visit us whenever they can conveniently do so. The people here as far as we know are enjoying reasonably good health, and while this is not a place where sickness and death never enter, the rumor that there is much sickness and malaria here and that people in general are disgusted is, we feel safe in saying, altogether unfounded.

COR.

SHERMANTOWN, CAMBERLAND CO., PA., AUG. 15, 1898.—The return once more of this season of the year occasioned the assembling of brethren and sisters on the 13th inst. at State Hall church in Harvest Meeting services. The ministering brethren (Christian Strite and George Keener, from Washington Co., Md.), kindly left their homes to be present. Bro. Strite preached from Ps. 65: 11, followed by Bro. Keener. They also filled appointments on the evening of the 12th and morning of the 11th. Two weeks previous we were favored by visits from Bro. Jacob Bucher of Adams Co., Pa., and Bro. A. D. Wenger of Lancaster, Pa. Pre. A. D. Wenger of Lancaster, Pa., was again blessed with spiritual blessing on the 31st of July through the efforts of Bro. Peter Zimmerman of Roanoke, Ill. Bro. Zimmerman preached Sunday morning from Rom. 12. Sunday evening from Phil. 2. Not quite two weeks later Bro. D. D. Miller and Bro.

Joseph Burckey appeared among us. We rejoiced over such showers of blessings. Bro. Burckey preached from Heb. 4. Bro. D. D. Miller from Luke 1: 18, 19. May God bless the dear brethren that they may go out with more zeal and energy preaching Christ to all people and pointing out the way of salvation. Oh may we all heed the warnings of the Bible lest we fall. We thank the kind brother for their visit and kindly invite all ministers of the Gospel of Jesus Christ to come and visit us.

MISSION MEETING.

(Quarterly meeting of the Mennonite Sunday School Mission was held at Paradise, Lancaster Co., Pa., on Thursday, July 25, 1898.)

Notwithstanding the threatening weather, with actual rainfall in the morning, 9:30 found the large meeting house well filled with an eager audience. After singing, and prayer by Bro. A. D. Wenger of Millersville, Sept. Melinger briefly reviewed the work of the Mission during the last three months, and called to the chair Bro. H. D. Charles of Millersville, who acted as moderator during the day.

The minutes of the last meeting were read and approved, after which Bro. J. A. Resler, of Scottdale, preached an instructive sermon, applicable to a harvest home service (which on this occasion was held in connection with the quarterly meeting, from Luke 10: 2). He spoke of the fitness of a special service in this fall, as God who gives us the harvest. While man may supply some of the elements of plant growth, he cannot substitute anything for the sunshine, so much needed for the maturing of our crops. He emphasized the need of energetic work in harvest time, as neglect at this season would entail great loss to be gathered.

When the Saviour was on earth He and His disciples were so busy that on one occasion they said they "had no time so much as to eat." How much

BERLIN, ONT.—We have been favored in Waterloo Co., with a visit from Bish. Andrew Mack from Berks Co., Pa. He preached at several of our churches in the county. His addresses were very practical, holding forth the Christian's duty to live and walk in the Spirit. May God's name be glorified. He was accompanied by his wife and family from Lancaster Co., besides other brethren and sisters—making in all a company of thirteen. Bro. Noah Mack's stirring addresses were much appreciated in the Sunday schools he visited. We are glad for such visits.

E. S. H.

FROM CANADA.—Bish. Elias Weber and wife, Mrs. E. S. Hallman and wife and a number of other brethren and sisters from Waterloo Co., Ont., expect to visit in Pennsylvania. They expect to arrive at Montgomery Co., Pa., on the 25th of August. They also think of extending their trip through Ohio and Indiana before returning to their homes. Bro. Weber expects to accompany some of the Pennsylvania visitors now in Canada on their return trip. May the Lord bless the brethren in their work on this trip among the churches.

STUANG, FILLMORE CO., NEBR.—On the 9th of August, 1898, Bro. Jonathan Troyer of Lagrange, Indiana, came into our midst and held one meeting in the evening. Bro. Troyer's text was John 3: 24, 25. He made the meaning of this passage of Scripture very plain to his hearers. May God be with the brother and bless him and give him strength to proclaim the word of God with power and spirit so that many more may be brought into that marvelous light of God. JOSEPH KUINS.

time have we? To-day is our time. "Ye have no promise of to-morrow," says our Lord. To-day there are needed energetic workers, strong hands to gather the souls that are ready for the garner.

Song by the congregation, "Father in the golden grain."

A report of the Welsh Mt. Industrial Mission was given by Secretary N. H. Mack and chairman of the board of directors, S. H. Mueselman.

This Industrial Mission is an offspring of the Sunday school Mission and makes its reports to the public at the quarterly meetings of the latter.

It owns seventeen acres of land on the mountain, now partly cleared and cultivated. They are at present prospecting a flint quarry, which bids fair to give remunerative employment to a number of hands. A petition has been sent to the school boards, asking for school privileges for the colored children on the hill, which they at present do not have. There has been given of a trial term of four months during the coming winter.

The various superintendents of the mission Sunday schools gave brief statistical reports of their respective schools. The aggregate enrollment of all schools is nearly fifty. The following are at present forty-one Mennonite Sunday schools in the country.

An address, entitled, "Some Sunday school statistics," was given by Bro. B. F. Book of Strasburg.

The first Mennonite Sunday school in Lancaster County was organized at Willow street in 1871, followed, a year later, by the Strasburg school. There are at present forty-one Mennonite Sunday schools in the country.

Interesting statistics were given with regard to Sunday school work in general.

After singing, "At the Golden Gate of Prayer," the meeting took a recess to 1:30 P. M.

During the noon recess between four and five hundred persons partook of luncheon prepared in the basement of the meeting house.

Before the hour of the afternoon opening the house was crowded to its utmost capacity, and many coming later failed to gain admittance to the large room. The day was very warm and the crowded condition of the house made the heat intense; but the audience listened with unflinching interest to the addresses of the afternoon, and sang the numerous songs with a spirit that was truly inspiring.

After prayer by Bro. C. M. Brackbill, of Gap, the subject "The Grace of Giving" was discussed by the brethren Christian Nelf of Strasburg, and J. R. Buckwalter of Kliner. Giving is enjoined upon us by the Bible. In ancient Bible times they were told how much to give for the Lord's work, and Christ teaches us in what spirit to give. If we withhold that which belongs to the Lord, we may receive a curse instead of a blessing. Christ says, "Seek first the kingdom," etc. We are so apt to get things tangled up in our heads as though the command were, "Seek first the necessities and comforts of life, and then the kingdom of God." There are right and wrong motives for giving.

The giving that is of grace is a benefit both to the recipient and the giver. Sing, "I Give My Life for Thee."

Address, "Man's Equality before His Creator" by N. H. Grubb, of Philadelphia. He took as a basis for his sub-

ject, James 2:8, 9. He showed from the Scriptures the equality of all men before God, and that it is a sin to look out only for "No. 1." God's law says, "Than shall love the Lord thy God with all thy heart... and thy neighbor as thyself." The Gospel is a Gospel of equality.

Song, "While the Days are Going By." Discussion, "Principle vs. Policy," by Ira L. Henney, of Hess, and Amos Hoover, of Kliner.

The speakers gave conclusive evidence by lessons drawn from the Bible, that the sacrificing of a right principle for the sake of apparent policy is a sad mistake and will bring about mischief every time. The addresses were able, interesting and instructive.

Song, "Christian Walk Carefully." Bro. Mack, secretary of the Welsh Mt. Industrial Mission, asked the people not to judge of their work by visible things, or to expect too rapid results.

Things that mean rapid decay. Things that are permanent and lasting are of slow growth.

Address, "Promise of reward" by Bro. Samuel Hess of Shiremanstown, Pa. Many Scripture promises were held out for the faithful worker, and the workers of the Mission were encouraged to press on with courage and zeal, looking for that final reward that is promised to him that endureth to the end.

After singing, "At the Crossing over Jordan" the meeting adjourned. Liberal contributions were received for the support of the work of the Mission, and the large crowd dispersed, feeling that a profitable day of spiritual and mental enjoyment had been spent.

AMOS A. RESSLER, Sec.

MINUTE OF THE LONDON YEARLY MEETING OF THE SOCIETY OF FRIENDS.

23d OF MAY, 1898.

A report has been received from the Meeting for Sufferings in regard to the Dukhoborts. This Meeting approves the action which has been taken by its Representative Meeting; and in strong and near sympathy with this suffering people we adopt the draft address which accompanies the report, and we commend its circulation and the whole subject to the continued care and attention of the Meeting for Sufferings. We trust that our members generally may be able to raise funds to assist the speedy emigration from Russia of the Dukhoborts.

Signal on behalf of the Meeting, CALER L. KEMP, Clerk.

Dorchester House, 22 Bishopsgate Without, London, E. C.

Following is an address to members of the Society of Friends, and to those who unite with them in believing war to be incompatible with the teaching of our Lord and Savior Jesus Christ.

Dear Friends,—We desire to lay before you the case of the people who are known in Russia as the Dukhoborts (a word signifying of those who strive in the spirit), who are at present under suffering in that country for their refusal to bear arms.

They were originally drawn together in the last century by the conviction that it is unlawful for Christians to shed the blood of their fellow-men; and in acting on this conviction they came in conflict, on several occasions, with

the law by which the conscription is enforced in Russia, until the time of the Emperor Nicholas I. they were exiled from the Crimea, where they had been settled, to the Western Transcaucasus.

Gradually, however, they had declined from the measure of light and knowledge experienced by their predecessors, until they ceased to maintain their testimony against war, although they continued in the course of industry and probity which had made them outwardly prosperous.

This was their general condition till some three years ago, when, through the instrumentality of one of their own number, their community was aroused from its lethargy with the solemn message, "Remember from whence thou art fallen, and repent, and do the first works." In the awakening which followed they were constrained again faithfully to witness to the truth committed to them. Humbly, but firmly, they refused any longer to perform military service, and thus exposed themselves to severe suffering at the hands of the authorities appointed to enforce it. Floggings, imprisonment, fines, exile of some to Siberia, and driving of others to press on their homes and farms in districts where they were left without food or shelter, followed in rapid succession, until many hundreds died of want or of sickness resulting from their privations.

Their condition being at length brought to the knowledge of the Emperor, Mother and of the Czar himself, by petitions entreating leave for them to emigrate from Russia, the Emperor, honorably discriminating between the disobedience to the law by evildoers, and a disobedience arising from conscientious endeavor to do right, granted this request, subject to some limitations.

As the Society of Friends have, as a body, always maintained the incompatibility of war with that teaching of Christ which enjoins us to love even our enemies, we have felt deeply for the Dukhoborts in the heavy trials through which they have been passing for their witness to the same truth. We are humbled in the remembrance that the religious and civil freedom we ourselves enjoy has been gained through heavy suffering by those who have gone before us. Other men have laboured, and we have entered into their labors, and we feel that the trials so patiently endured by these poor Russian peasants should not only recall to us the need of holding fast to our testimony to the truth so dear to them, but that their condition should awaken our active sympathy on their behalf.

Gratefully recognizing therefore, as we do, the desire of the Emperor of Russia to spare the Dukhoborts from further suffering, in permitting them to emigrate, we feel we ought to give effect to it, as far as lies in our power, by contributing towards the cost of such emigration, as these poor people themselves are without the means of defraying it.

We also desire to bring the circumstances to the notice of Friends everywhere, as well as of all others who hold the same conscientious conviction of the unlawfulness of war to Christians, as we believe they will gladly evince their sympathy for the Dukhoborts by uniting in rendering

them the monetary aid of which they are now in need.

(Signed, for the Committee of the Meeting for Sufferings, JOHN BELLINGS.)

Subscriptions may be sent to Isaac Sharp, 12 Bishopsgate Without, London, E. C. The Funds will be administered under the care of the Society of Friends. (The "Meeting for Sufferings" is the Standing Committee of the Society; and was so named from its being originally appointed to aid members who were in prison, etc., for conscience sake.)

FEET-WASHING.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13:14, 15.

A COMMAND.

There has been much contention concerning the real meaning of the thirteenth chapter of John; yet no language in the Bible is more plainly and forcibly written. All Bible students agree, (1) that Jesus washed His disciples' feet; (2) that He explained what it meant; (3) that He commanded them to wash one another's feet; (4) that He afterwards commanded them (Matt. 28:19) to "teach all nations" to "observe all things" that He had commanded them; and (5) that feet-washing is one of the "all things" that He commanded His disciples to observe. With these facts conceded by every one, it is difficult to conceive how there can be any difference of opinion as to what our real duty is with reference to the subject under consideration. Yet we know that there is a difference and it is to these differences we now address ourselves.

VARIOUS OPINIONS.

One class of persons disposes of this subject by ignoring it entirely. Some contend that while this was a command, with the idea that it should be observed, conditions have changed, and its observance is no longer necessary.

Others say that this is a command, but it is not essential to salvation; therefore we may do as we wish about observing it. Many persons contend that feet-washing is to be observed as a good work, not as an ordinance; that Christ here taught a lesson of humility, giving out the idea that we should never be so proud as not to be willing at any time to stoop to wash our brethren's feet.

Another view is that Christ, knowing the disposition of man to exalt himself, instituted the ordinance of feet-washing as a ceremonial service, to be observed by His followers through all coming ages as a symbol of a "meek and quiet spirit" and of the equality of all Christians.

Whatever may be the merits of these views, it is evident that some of them must be wrong. Human opinion is wrong so long as it conflicts with the word of God. It remains for us, therefore, to consider this subject in the light of the Scriptures, fling to the winds all testimony contrary thereto, and establish ourselves upon a Gospel foundation.

FEET-WASHING IN THE OLD TESTAMENT.

Turning to the Old Testament, we find this subject mentioned both as a service and as a ceremony. As a service, it is mentioned in Gen. 18:4, where Abraham entertained three an-

gels; in Gen. 19:2, where Lot was serving in a similar capacity; in Gen. 43:24, where Joseph entertained his brethren; and in several other places. From these scriptures we learn that the customs of those times required the host to set out water that the guests might wash their feet. This was similar to our modern custom of setting water before our guests that they may wash their hands and faces. Like our modern custom, the ancient usage was for personal comfort as well as for cleanliness. Since their feet were imperfectly covered with sandals, it is not difficult to see a cause for the origin of this ancient custom.

As an ordinance it was practiced by Moses, and Aaron and his sons. An account of its institution is recorded in Ex. 30:17-21. An account of its observance is recorded in Ex. 40:30-32.

We notice this difference between feet-washing as a custom and feet-washing as an ordinance, as the two appear in the Old Testament. As a custom, it was observed, not because it was a command (for nowhere in the Bible has a voluntary custom been enjoined upon us as a religious duty), but because circumstances dictated and human reason acted. As an ordinance, it was instituted by authority of God and a reward offered for its observance.

The very observant reader will not fail to observe that the washing of feet, as mentioned and explained in John 13, more nearly resembles the ceremonial feet-washing than the service feet-washing mentioned in the Old Testament.

Compare the washing of feet as presented in John 13:1-17, with the washing of feet as presented in Ex. 30:17-21, and it will be noticed that they are alike in two particulars: (1) both are instituted by divine authority; (2) there was a reward promised for its observance.

IS FEET-WASHING AN ORDINANCE? To answer this question, we must first determine the meaning of the term. Webster defines an ordinance as "an established rule or ceremony." It has also been defined as "a command with a purely God-ward meaning." From these definitions and other testimony of Bible scholars, we conclude that an ordinance is an act or ceremony instituted by some one who has authority to do so. An ordinance is not a sacrament in the sense that it has no meaning in the sense that it has no meaning.

Applying the subject under consideration to this well-authenticated view, as to what constitutes an ordinance, we conclude that feet washing is an ordinance, because—

1. There can be no doubt as to the authority of Jesus to institute anything He saw fit.

2. That He here instituted something new, is evident from the expression, "What I do thou knowest not now." That He intended His disciples to continue the practice, is evident from His commandment to "wash one another's feet."

3. That He intended this as a church ordinance, is evident from the fact that He did what He did as the head of the church. The reading of this chapter impresses us with the thought that no one but Christ and His disciples participated in feet washing. Since this ceremony was instituted in church, participated in by the church, and established by the One, who, above all others, had

authority to do so, we call this a church ordinance.

We have another reason for calling this an ordinance. We have never heard any one dispute that the washing of feet, instituted according to Ex. 30:17-21, and practiced according to Ex. 40:30-32, was an ordinance. Why then should we dispute that the washing of feet, as mentioned in John 13:1-17, which resembles it in essential particulars, is an ordinance?

PLACE WHERE THIS CEREMONY WAS INSTITUTED.

It has long been a matter of controversy as to where this ceremony took place. As we recognize a command as a command, regardless of the place where it was given, we do not consider this essential to the solution of the question under consideration. Still it might be well to notice briefly this question under consideration. Still it might be well to notice briefly this question under consideration. Still it might be well to notice briefly this question under consideration.

By comparing Matt. 26, Mark 10, Luke 22, and John 12, we glean the following facts:

1. Satan put it into the mind of Judas Iscariot to betray his Lord at or after the Bethany supper, but before the Passover supper mentioned in the first three Gospels, or the supper mentioned in John 13, (Matt. 26:11; Mark 14:10; Luke 22:3-6; John 13:2).

2. Jesus informed His disciples of His coming betrayal at the Passover supper mentioned in the first three Gospels and at the supper mentioned in John 13, (Matt. 26:21; Mark 14:18; Luke 22:21; John 13:21).

3. Judas went out after this supper to inform the chief priests of the whereabouts of Jesus (John 13:27). We believe this to be in accordance with a previous agreement.

4. Matthew, Mark and John record the fact that Judas received the sop at this supper. Luke says in the same terms, "The hand of him that was with me is with me on the table" (Matt. 26:23; Mark 14:20; Luke 22:21; John 13:29).

These facts are sufficient to convince us that the Passover mentioned in the first three Gospels and the supper mentioned in John 13 were one and the same supper. We know that there are technical points which may be so construed as to lead to different conclusions, but the weight of gospel testimony is on the side which we have just indicated. We are led to the conclusion, therefore, that the ordinances of the communion and of feet washing were instituted at the same time. No better time could have been selected. Our Savior was now at the close of His earthly career. His work was about completed. His doctrines, which were to send a thrill of joy through every Christian heart, had been promulgated. His disciples had been indoctrinated, and His "hour was come." Here, in the dead of the night, when Nature's veil had wrapped the earth in solemn rest, and His enemies were hiding behind the veil of darkness to carry out their infamous plot to put an end to His existence, He solemnly instituted two ordinances or memorials, whereby the principles of His religion and His sufferings might be kept fresh before

the minds of the people forever—feet washing, the symbol of humility; that quality of the mind through which alone the universal brotherhood of man can be maintained; and the bread and the cup, symbols of His broken body and shed blood; the memorial through which His sufferings and death are to be remembered forever.

NECESSITY FOR THIS ORDINANCE.

It is scarcely necessary to argue that an ordinance like the one under consideration is a help to the cause of truth and holiness. We know the disposition of man. The sons of Zebulun were not the only ambitious men in the church. Pride, that arch-enemy of godliness, is everywhere to be found. But does the washing of feet as a ceremony make Christians humble? No; but it helps. It impresses them with the humble spirit of our Savior, and brings before them the necessity of maintaining the universal brotherhood of man. There are two facts which should never be lost sight of, in considering the necessity of observing this ordinance:

1. A thousand years of indoctrination would never induce a church whose members are foremost in the vanities of this world to adopt this humiliating ordinance.

2. History has proven that whenever a church has set aside this ordinance, that soon all the Bible ordinances and restrictions that call for self denial have their way out at the same door. Let this sacred ordinance remain in our churches forever, to show that as Christians we stand on a common level. Let us defend it and practice it, (1) because it is a command, (2) because of its influence in keeping the spirit of true humility in our churches, (3) because it is a privilege which we cannot afford to fail in exercising.

OBJECTIONS TO CEREMONIAL FEET-WASHING.

1. An old custom.

It is urged that Jesus here followed an old, Jewish custom, and that He Himself washed His disciples' feet to give them an example of humility. This objection might have weight, were it not for the fact that Christ informed Peter that He (Peter) knew not what He (Christ) was about to do. "What I do, thou knowest not now; but thou shalt know hereafter." Certainly Peter was not ignorant of this time-honored custom. Besides, the Scriptures will hardly sustain us in an assertion that they had a custom of "rising from supper" to wash feet. The Levitical law was very strict on this. They took their baths and then their washings before and after. Not mentioning the fact that the disciples were not the guests of our Savior, and that therefore He owed them no service of this kind, the Scriptures sustain the idea that it was customary for guests to wash their own hands and faces.

2. Christ performing a service.

It could not have been that; for the Jewish law was very strict concerning the cleansing process before partaking of any feast. Especially was this true of the Passover. There being no need for service of this kind. When Peter demanded that his hands and his head be washed, Christ informed him that "he that is washed needeth not save to wash his feet"; and

"ye are clean but not all." Because they had soiled their feet? Oh no! "For he knew you should betray him; therefore said he, ye are not all clean." It is clear, then, that this was not an act of cleansing; but a ceremony designed as a symbol of humility; as He afterward explained.

3. Not a command; but a statement telling us what we ought to do.

Not a command? Then what is a command? "I have given you an example, that ye should do as I have done to you." In other words, "I have washed your feet. I have explained the meaning of the act. Now I expect you to do as I have done to you." What did He do to them? He washed their feet. What did He intend that they should do? Wash one another's feet. "Ye should do" makes this a positive command.

But suppose it were simply a duty pointed out. Is any one justified in not doing what he is ought to do? Can we be obedient and not do what our Savior plainly says we ought to do? If any one chooses to be contentious, and to quibble because the word "ought" is not sufficiently strong to compel obedience, let him learn a lesson from the unprofitable servant (Matt. 23:30) who was commanded to be cast into outer darkness because he had failed to do what he ought to have done.

1. Stillness of the Scriptures on this Subject.

It is urged that if this were really intended as a ceremonial service, we would find more frequent mention of it in the epistolary writings.

The subject, under consideration is more than a mere arbitrary command. There is nearly half a chapter devoted to it. Our Savior first gives the example, next explains what it means, then gives the command. That should be sufficient to make us understand. What more do we need?

Besides, no church was ever established by epistolary writings. The apostles went about from place to place, preaching the Gospel and establishing churches. The doctrines were first delivered to them, not by epistles, but in person. Ceremonial worship is mentioned in the epistolary writings only when it was found that those doctrines were abused or misunderstood. The subject of feet washing is largely mentioned; for it was so clearly set forth in John 13, that there was no necessity for misunderstanding it; hence there was no necessity for frequent mention. There is but a faint echo from it in the epistles, which is enough, however, to show what importance the apostle placed upon it. The reference is 1 Tim. 5:10.

2. Feet washing as mentioned in 1 Tim. 5:10 in the category of good Works.

It is argued by some that since this subject is mentioned in connection with a number of good works, it must also be classed with these Christian duties.

In one sense, it is a good work. We perform a good work when we suffer ourselves to be baptized, partake of the communion, or do anything else commanded by divine authority. In this sense it is a good work; but it cannot be taken in the sense that it is an act of charity. The Bible does not admit of us condoning our deeds by charity to "strangers" alone. Had this read, "the

May the Comforter, the Holy G comfort their hearts, and though storms of affliction seem severe, the waves of trouble almost o'er their them, yet, trusting Jesus, He safely land them on the other s. The church at Scottdale deeply s thize with Bro. Ressler who has lab faithfully with them as assistant p for three years. Sister Ressler's s for 17 years 4 months and 20 days.

AARON LOVCO

ITEMS.

—PERIA, covering over 62,000 square miles and with a population of about 9,000,000, the greater part Mohammedans, has only two evangelical societies.

—THE population of the world is estimated at 1,485,000,000 souls. Of these, 1,062,000,000 can be classed as non-Christians, or those to whom the gospel has not been sent. Of the remainder 140,000,000 are Protestants; 291,000,000 Greeks and Roman Catholics.

—THERE are in the Christian Church over 100,000 proselytes from Judaism, and in the Church of England alone 550 of the clergy are either Jews or sons of Jews. As each Lord's Day comes round, the Gospel is proclaimed in more than 600 pulpits of Europe by Jewish Christians. Over 350 of the ministers of Christ in Great Britain are stated to be Hebrew Christians.—*The Mission World.*

—A SAD case came to public notice a few days ago, which, it is to be feared, is only one instance among many. A respectable dressmaker in New York City attempted suicide by throwing herself in front of a railway train. Her reason for doing so was the financial embarrassment of herself and her children on account of their inability to collect debts due them from fashionable and well-to-do women. These persons had allowed them to purchase dress goods on credit, as their business connections enabled them to do, to make them, and then refused to pay them promptly for either goods or work. There are too many examples of this kind of selfishness. A young lady who was justly proud of an honorable ancestry was herself dishonorable enough to keep her creditors waiting unreasonably long for their money, although she was amply able to pay for them. Once when a long suffering dressmaker asked her when her debt would be paid, she received the reply that she, the lady, was not a prophet that she could foretell the future. Among her fashionable friends this speech was considered brilliant and was greatly applauded.

The Jewish law contained this rule: "The wages of him that is hired shall not abide with thee all night until the morning," and if this command were obeyed literally there would not be such deep discontent among the working classes against the rich. The difficulty arises mainly from carelessness and from an inability on the part of this class of debtors to put themselves in the place of others. Those who have been nursed in the lap of luxury, upon whom the winds of heaven have not been allowed to blow too roughly, and who have never had a wish ungratified can hardly understand the straits to which working people are sometimes driven. They have never learned how much a little means to one who must toil for it, and so they neglect to pay their small debts, and forget that by doing so they are bringing distress and even despair to the lives of those they, for the time being, defraud of their just dues.—*Exchange.*

POMP AND VAIN GLORY.

Popular churches go beyond cleanliness and neatness both in regard to their *persons* and *church buildings*. They must paint, cushion and decorate in the latest style; get all the worldly learning and wisdom inside as possible, and exquisitely and gorgeously decorate after the popular styles, on the outside; besides costly glasses must be provided for both, stained and unstained; and the addition of as much timber above the comb as possible!

The pagans are proud of their temples, the Chinese glory in their pagodas, the Mohammedans worship their magnificent mosques, the Catholics in their domes and shining cathedrals, and the popular Protestant church has long since sought to imitate and excel

the magnificent structures in heathendom. What pride, what pomp, what show! In order to raise money for such purposes they often resort to mountebanks of rivalry and selfishness, in the shape of large stones in the pavement alongside the building, with the names of those making the largest donations to the church engraved thereon; and in beautifully colored window glass, with all kinds of decorations, paintings and works of art, together with the names of the parties who furnished funds for such and such windows. What a premium on worldliness and exhibition of wealth in the church.

The long line of formal ceremonies and departure from apostolic simplicity that follows the erection of such temples of show and splendor is too well known to need repetition. With all these glaring inequalities and aims, is it any wonder that there are not more unbelievers in the world than there are? The eyes of the world are not closed to such inconsistencies in the churches; they know what real biblical salvation is when they see it, and say:

"The radical people in their plainness, unpretention and strict compliance with the Bible, come nearer—far following Christ and His disciples, than those who sit in cushioned seats and listen to flowery speeches, and the operative music by a hired choir."

Truly said. We clip the following this week from a rank infidel paper in regard to the foolish expenditure of money for stained glass windows too often found in large, high-towering, steeple churches, which will illustrate how the infidel world looks upon such things.

To Ft. Worth a lady asked me to particularly notice the "stained glass" windows in "our church," which cost \$500 apiece.

"But madam, I don't like to look at those stained glass windows," I replied. "Don't like to look at them! Why?" "Because, whenever I look through one of those 'stained glass' I always see the dirty huts and hovels and ragged children of the poor working classes whom you have defrauded to get the money to pay for those windows. All it comes from the poor laboring classes. Then again, when I look at 5000 stained window glass, I see the 12,500 leaves of bread that 5000 people, many of them, would have happy 12,500 empty stomachs. I read to those they, for the time being, defraud of their just dues.—*Exchange.*

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The churches have so long conformed to the world that they have brought much reproach upon the cause of Christ. The heathen look upon Christians as thieves, drunkards and opium eaters, because rum, tobacco and opium are shipped from so-called Christian lands. Who is responsible? The Bible is not, neither the class of persons who strictly adhere to its teachings; it is those sinful, faithless, hypocritical, world-conforming, fashion-following, slaves to rum, tobacco and opium in church, who go into heathen lands as so-called missionaries of the cross, and compass sea and land to make one

proselyte "to such popular evils, making him "two-fold more the child of hell" than themselves.—*Firebrand.*

LANGUAGE.

Language is the life of the individual. So it is the history of a nation. By means of language the world has been subdued and will be governed.

We want to inquire no farther into its genealogy, than that Jehovah spoke to man, and language is the result.

Conversation is the food of friendship. True social feeling, true appreciation and cordiality, naturally express themselves in words and are strengthened by expression. We talk to keep up good feelings, to enliven the else dull hours, to give expression to the interest we feel in each other, to throw off the burden of too much private care and thought, and elicit the sympathy that is restful and refreshing.

We like those persons whose social tone chimes with ours, whose tastes and sentiments are similar. We like to get at other people's thoughts, and disentangle our own, and the desire to please, to persuade keeps all the faculties in a state of excitement which multiplies the intellectual energies, and leads to the conception of ideas not otherwise evolved.—*St.*

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PRAYER.

My Jesus, as Thou wilt,
Oh, may Thy will be mine!
Into Thy hand of love,
I'll leave my soul to reign;
Through sorrow or through joy,
Count me as Thine own;
And help me still to say,
My Lord, Thy will be done.

My Jesus, as Thou wilt,
Though seen through many a tear,
Let not my state of hope
Grow dim or disappear.
Since Thou on earth hast wept
And sorrowed out alone,
If I must weep with Thee,
My Lord, Thy will be done.

My Jesus, as Thou wilt,
All shall be well for me;
Each changing future scene
I gladly trust with Thee;
Straight to my home above
I travel calmly on,
And sing, in life or death,
My Lord, Thy will be done.

—Sel. by L. M. J.

Moods.—Moods are sources of suggestion. They color the imagination, and may settle into habits and organize their nerves into their support. The more the soul dwells and meditates upon divine themes, the more will its capacity be enlarged, and the affections refined and chastened. The mind thus expanded, entertains correspondingly enlarged perceptions of those things which pertain to an immortal existence. The cultivation of the spiritual inspires the mind with activity and power, and a longing for culture, refinement, beauty, purity and perfection.—*Sel.*

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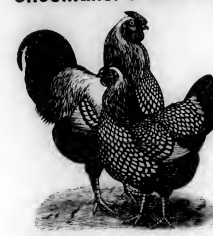
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Christ did a wonderful act for His friends, for the world, yea, even for His enemies. The history of man gives no example so great, so grand, so pure, so bound up with high and holy purposes, so joined with good to others as the ex-

ample of Christ. It was an act that took away all the evil, and brought all the good, brought God, and Christ and heaven and all to the enjoyment of poor sinful, fallen man.

Seeing then that Jesus has done all this for us how should we not take Him for our example and follow in His footsteps; yea, how earnestly should we labor to have the nature of Christ, the motives and purposes of Christ and the desire to do good to all men; and give out a helpful influence toward all.

The Orphans' Home.—We are pleased to learn that the "Orphans' Home," in Wayne Co., Ohio, under the care of the brethren, David Garber and S. K. Plank, is apparently rising up to be a means of much good to the poor homeless ones who have no parents to care and provide for them. They have now fourteen children in the Home, with applications for four more.

They will soon need more room, and the question of a school, or school accommodations is also a matter to be considered, as well as some other necessary things.

This work was begun in a small way, and is still not a large matter, but the prospects now look as though it were destined to grow larger, as the people begin to realize and appreciate how great a blessing such a home is to those in need of it.

Perhaps our people have not considered the claims of the "Orphans' Home" as fully as they should have done. It seems to the writer, that while a number of other objects of charity and benevolence largely claimed the attention of the people, the "Orphans' Home" has been to some extent overlooked, and the brethren laboring there have not received the encouragement their work deserves; and for this reason we feel to make an appeal to our people, that while the "Old People's Home," the orphans in India, the evangelizing work, the foreign missionary cause, etc., all claim our attention, let us not forget the "Orphans' Home," and give these brethren with their assistant workers such a recognition with material aid, that they may feel that their work too is appreciated. The Lord directs us to care for the fatherless, as well as all other needy ones. Contributions for this purpose may be sent to the Evangelizing and Benevolent Board, Elkhart, Ind., or directly to Bro. David Garber, Orrville, Ohio.

Preaching the Gospel or one's own opinion.—We recently heard the expression that the minister preaches his opinion, while the S. S. superintendent's remarks are subject to every one's criticisms. We must take exceptions to the first part of this remark. The preacher who preaches simply his opinions is out of place. The command of

Christ is: "Go and preach the Gospel." Paul writes to Timothy: "Preach the word." Paul, speaking of his own preaching, says, "But we preach Christ crucified," and further, "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. Now if a minister preaches his own opinion he is not a faithful minister of the Gospel of Christ. Our private opinions do not count any more in the minister's preaching than in the S. S. superintendent's talk, or explanation of a Sunday school lesson. "No prophecy of the Scripture," says the apostle, is of "any private interpretation," but must be given in accordance with the truth as presented in the word, and in strict accordance with the general tenor of the Gospel, and the true and faithful minister must never venture to let his own private opinion come between himself and the word, and make texts mean what they never were intended to mean. Let every interpretation of the word, or prophesy be "according to the proportion of faith," or according to Luther's translation, "*in accordance with faith*," and sound doctrine, and not according to our private opinion.

A certain minister read a certain book quite freely and always, in his sermons, made frequent quotations from his favorite author, to establish his ideas and opinions. One of his brethren who was also well read in the same work, said to the minister: "My brother, when you come again to preach, just please to leave your dear author at home, and preach the Gospel of Jesus Christ."

Fellow workers in the vineyard of the Lord: Preach Christ; preach the cross; preach to extend the kingdom; preach to save souls; preach to the glory of God and not for the exaltation of man.

For the Herald of Truth.
TO THE DISTRICT CONFERENCES.

BY J. N. DURR.

As the time for holding the fall conferences is drawing near, we wish again to remind our brethren that the preliminary meeting advised that each district conference appoint a brother to serve on a committee of arrangements to formulate a plan of work for the General Conference, and to arrange the questions that may be sent in for consideration—this committee to meet the day previous to the meeting of the General Conference.

It is asked that each conference make this appointment. It should be considered at the General Conference should be sent by a member of the committee of arrangements.

All conferences are invited to send questions which they wish considered. Conferences are again urged to send their delegates.

All bishops of our church (of the sixteen conferences) are earnestly and es-

pecially invited to be present, and take part in the work.

Let us earnestly pray God that His Spirit may direct and control this work, so that the General Conference may prove a constant aid to the church and an honor and glory to the cause of Christ.

For the Herald of Truth.
CHRISTIAN UNION.

BY J. HORNBEL.

A recent number of the *Deutsche Volksfreund* of New York contained an article which was copied by a number of German Mennonite periodicals. The article was on church union and more particularly on union of the Protestant denominations in regard to their missions, it being proposed that the different Protestant denominations should unite in Foreign Mission work; and this on the ground that they could accomplish more if united.

We all agree that those of like convictions in matters of faith ought to work unitedly, not in foreign lands only but at home as well, and we are thankful to God for a General Conference of our churches. A union, however, of all Protestant churches for the purpose of carrying on mission work is a totally different matter. It may be well to ask, what would such a union really mean?

This city seems to offer a good opportunity for studying the condition of the Protestant denominations of our day, because about all the different denominations are represented here.

Of the ministers of this city there is none who makes so loud a claim of being a true Protestant as the Unitarian minister; the Unitarians are, as a matter of fact, acknowledged to be a denomination of Protestants. This man is, at any rate, doing a great deal of protesting, but what he protests against, I am sorry to say, is *faith*; faith in Christ, in the Bible, in a pious life, and what he preaches is infidelity. He claims that they have at last acquired the real Christ, who is not a Saviour, as people used to believe, not a God-man who came from heaven, but a mere man as you and I. He further claims that nature is God and declares that men are naturally good enough for his church, if they will but come and listen to him and help to meet expenses. Some of his claims are too blasphemous to mention. A Christian person will feel condemned for listening to a discourse of this kind. Now a union with such a church would mean nothing less than union with Anti-Christ himself, yea, with the very enemy of souls.

It may, by the way, be an interesting fact that of the annual salary of this man, almost one half, namely one thousand dollars, comes from the Unitarian Mission Society.

It is but fair to say that not all Unitarians go so far in denouncing the Holy Scriptures as this man, but they all agree that the Bible ought to be believed only as far as human reason may comprehend. There is, consequently, as much difference in the religious opinions as there is in the different individuals in regard to reason. They all reject the statement of Christ, the necessity of conversion and punishment after death.

The same is true of the Universalists. In two other popular denominations,

the Congregationalists and Presbyterians, there are known to be liberal parties, the ministers of which are preaching about the same principles and opinions as the Unitarians, while the Conservatives among them still strive to uphold the old standards. Even among the Methodists and Baptists liberalism and Bible criticism and unbelief are continually making progress. We may well ask: Where is this going to end? Where will American Protestantism be in twenty-five years from now if unbelief will make as much headway as it did in the last quarter of a century? The Lord only knows, and we ought to know at least so much about it that, as far as we are concerned, we will keep aloof from it and unitedly make our influence felt against it and against the yoking together of Christianity and unbelief.

A member of a certain liberal church of this country who was traveling in Japan writes that he was much impressed by the similarity of the Buddhist belief with his own opinions. Now, the mission spirit which is making progress as liberalism is making progress. It is very natural that some denominations are having so great difficulty in trying to raise the sums for mission purposes which they made up in former years.

The missionaries of different denominations, who have kept aloof from liberalism, have done a most noble work in the heathen world. Although we can not approve of the deviations from the teachings of Christ and the apostles in regard to ordinances and other matters which they may accept, yet we rejoice in the fact that they have spread the Bible among the heathen nations, that they have preached to them repentance toward God and faith in our Lord Jesus Christ, regeneration and a sanctified life; we rejoice that many thousands of heathens have forsaken their idols and become converted and are now living noble, prayerful Christian lives. It is entirely consistent for us individually to support this noble work as long as our church has not established a mission.

The proper thing, however, for us as a church is to take up mission work as we indeed are about to do, and bring to the heathen world the entire truth of God; not only as pertain to the immediate salvation of the soul, but also teach them to observe all things whatsoever the Lord has commanded. It would be entirely inconsistent for us as a denomination to conclude that we might support missions of noble churches instead of organizing missions, or to work in the heathen world in union with another church with whom we cannot work at home. We cannot afford to teach other doctrine in India than we do in America. If working together with such a church as this, we would say, we would say to the world that the points which separate us are of very little consequence or importance. Now, if such be the case, we ought by all means to unite with them and no longer insist on having these things observed. But if the things in question are taught or commanded in the Holy Scriptures, let us under no circumstances deviate from them one hair's breadth.

To illustrate: We do not believe that baptism is instituted that men might obtain salvation by it, but rather for

such as have been saved by faith through the blood of Christ. We do, consequently, not hold that a Christian who has not been baptized (as for instance a member of the Society of Friends) or who has been baptized in an unscriptural way could not be saved. It would, notwithstanding, be a great error, to suppose that it makes little or no difference what opinion one may have about baptism, whether one believe in infant baptism, or baptism of the man first mentioned, or baptism on confession of faith as "the answer (or covenant) of a good conscience toward God." It does indeed make a great difference whether we accept the doctrine of the Holy Scriptures or the opinion of men in regard to this or any other subject. The claim that one thing or another which is taught and required in the Holy Scriptures is of little consequence, because it may not directly pertain to the salvation of the soul, is entirely wrong; it is Bible criticism of a bad sort. The fact is that most of the controversies are not given that men should obtain salvation by keeping them, but they all have nevertheless a most important purpose. A soul that has been saved, has made only a beginning in the divine life, it needs to grow in grace and also to help others into the kingdom. To accomplish this the commandments must be kept, not only as regards the ordinances, but all of them. Even if we should not in every case fully understand the *why* and *wherefore* of a commandment, yet it behooves us unconditionally to obey and not to accept any change from the scriptural requirements.

Let us have convictions and hold fast to them. This popular modernist makes no difference spirit is thoroughly unscriptural. Much of the infidelity of our time has grown out of this sort of opinion. It is a sad mistake to rest in liberalism and unbelief for the coming generations.

Madison, Wis.

For the Herald of Truth
BE HOPEFUL.

BY FRANK MONROE BEVERLY.

I have just read a beautiful little poem, entitled "Two Tollens," from which I have gleaned a few thoughts which I wish to present to the readers of the *HERALD OF TRUTH*.

The tollers were two poor men, who wrought from sun to sun, in the fields or wherever their hands found some thing to do. When the toils of the day were over they sat about the doors of their humble dwellings with their children. One was blessed with a sweet, cheerful temper, and was always hopeful; while the other was possessed of a temperament contrary to these, and was sullen and morose, and it seemed that all hope to him was dead. It was said that one saw light and beauty in everything, while the other bowed his head in sadness and made night of his day. One always hoped for the best, and saw something good in his fellow man; while the other looked upon the gloomy side of life, and always doubted. One lived a satisfied life, and always had heaven in his view; while the other lived a discontented life, and died without hope.

Nothing can be more true to nature than this picture. In your imagination view these two men; one with a coun-

tenance always beaming with happiness and lighted with hope, the other with a beclouded countenance where hope never sat. One doing whatever his hands found to do cheerfully, hoping for something better in the future, but satisfied with the present; while the other broods over the past with unpleasant thoughts, seeing no light in the future, and the present has only misery and unrest for him. If we, like the man first mentioned, live as devoted Christians, it will be a shining light into the Great Beyond.

Duane, Va.

THE TRUE VALUE OF LIFE.
REV. JAMES W. LEE.

Human life, in all its length and depth and breadth, is one. Like a vast ocean it throws itself against the shores of all time, and sends up its waters to fill and feed and refresh the heart of every man. The waves which so and murmur between the dangerous rocks of Jaffa to-day are the same that held in their arms the crafts that brought the Hebrews from Lebanon, which Solomon used in the building of the Temple.

The life that throbs in the hearts of the fourteen hundred millions of people who live on the earth to-day is the same life that throbbled in human hearts when Ramees II. oppressed the children of Israel, and when Shishak, the King of Egypt, captured Jerusalem in the time of Rehoboam.

Shore lines have changed; here the sea has made inroads upon the land, and there the land has taken the place of the sea; but it is the same unchangeable, briny deep that through all the ages rolls round and round the world. Individuals have appeared and passed away; new opinions have come to take the place of old ones; new hearts respond to the ever moving world; but where other hearts have failed, but it is the same mysterious, unfathomable life that has lifted itself up to create and complete self-consciousness in all the individuals who have toiled and feared and hoped and lived and died on earth.

Strange that from the same life one man should sip the elixir that eternally cheers the soul and that another should drink the gall that embitters it forever.

The contrast in the different uses men have made of life is infinite. Cheops used it to build a temple of stone to repose in after death, that stone to repose in as long as the Alps; Enoch used it to cultivate the acquaintance of God, and learned in 300 years so completely how to adjust himself to the companionship of heaven that God took him. Moses used it to tread the lonely and sublime heights where the infinite spirit enters into correspondence with the Infinite Spirit. David used it to convert into song and prayer and praise, and thought weighed with the cares of State, he devoted enough of his life to silent meditation to enable him to write the literature that has been the support of the spirit in its attempts to rise to God ever since. Isaiah used it to look across the centuries to the time when the knowledge of the Lord should cover the earth as the waters cover the sea. Socrates used it to call off the attention of the youth of Athens from the deceitful and sordid ways of life to the honorable and serene majesty of intellectual manhood.

This helps us to see that nothing can make things valuable but great and heroic life. Our usual method of making things valuable is by increasing their size. Men too generally seek to augment their lives by external accumulations. Most men are stupid enough to suppose that they enhance themselves by adding to their real estate, by increasing their bank account; but this is the greatest mistake they can make. A man must have the means of subsistence every body admits; but beyond a reasonable competence it is foolish to attempt to go, because it does not add anything to a man. It does not raise him in grade or quality. A man who gets out of the world simply what he can eat of it and wear of it, whose only relation to the things he possesses is through the sense of appetite and the need of protection, might have a hundred millions of dollars. What would these hundred millions of dollars mean to him? They would mean a billion of oysters, six billions of hats, quadrillions of shoes, millions of sacks of flour, billions of hams of meat, thirteen hundred billions of chickens, fourteen millions of oyster stews, and that's all. In order to make the things around a man mean anything to him, you must raise his quality. You must enrich his mind and his spirit and his aesthetic nature; and then his money is turned into higher forms.

It is to Palestine that the countries about the Mediterranean Sea owe their charm and interest; and Palestine stands for a country that grows in interest with the passing years. No great cities stand upon its coasts, no great rivers flow through its valleys, no great mountains lend sublimity to its topographical features. It has no commercial standing and never had any. It never had a navy and never any place as a maritime power. Among the nations it has been humble in position and small in extent. To the south of her stretched Egypt, in a green ribbon, for 2,000 miles, raising enough wheat every year to feed half the world. Under the very shadow of her mountains lay Phœnicia, crowding with her ships every market under the sun. To the east of her spread Babylon, dazzling and corrupting the nations with her wealth. Somewhat farther away Athens was seated on her throne of hills by the sea, a queen of beauty, attracting the students of the world with her art and learning. More distant still, and watched by the same sea, whose waters left their marks of drift on her shores, was the great Roman Empire, embracing by her arms of war the people of the globe. Surrounded by nations strong, rich and imperious, all competing for dominion and wealth, little Palestine seemed to have but meagre hope as a candidate for a career in the future. Egypt could rely upon her corn, Phœnicia upon her purple dye, Babylon upon her wealth, Athens upon beauty, and Rome upon her legions; but what did Palestine offer? Was there a reason for her renown? With her patches of soil held by terraces to her hills, with her narrow valleys hardly sufficient to produce bread for her people, with no army, no power and no flag, how was Palestine to hold up her head and compete for a place in the history of men?

While the nations around her were filling their granaries and increasing their dominions, and whitening the seas with their ships of trade, and filling the world with the din of their battles the people of Canaan were writing poetry, chronicling their hopes, uttering their prayers and reading from their inmost spirits the lettering which they accepted as coming straight from heaven. Now, in this far off time, after the empires have passed, after the tumult of battle has ceased, after the temples have fallen and the columns are crumbling, after the splendid forms in which material civilizations clothed themselves have vanished, we find alone remaining, to bring us news of the countries long gone, like a forgotten dream, the prayers and chronicles and visions and dreams of a poor Hebrew people, who had the faith in their day to trust in God and to consecrate their lives to His service. If some Hebrew dreamers had not been taken captive to Babylon the very name of that empire had doubtless passed from the memories of men. Had not the Jews by the exiles of the four centuries, their relations with Egypt, interest in that wonderful country would never have been revived.

St. Paul's sermon on Mars Hill has done more to conserve the beauty lying by its side than all other things put together. The great apostle's words have kept alive a people's memory of the roads gleaming straight and rock paved through the ages. The lives of saintly people gave to Palestine its title to immortality. Their prayers have preserved the perfume of her flowers and their sufferings have made her great.

SEPARATION FROM THE WORLD.

BY KATIE NEWCOMER.

[An essay read before the Ohio Sunday School Conference Sept. 1, 1898.]

Dear Christian Friends: We have before us a subject of great importance, and one that should be well considered by all. I feel my inability to discuss a subject of so great importance; and would rather be seated and listen to some one else, but by the help of the Lord I will do what can, hoping at least some may be benefited by our being here. In looking about us we see that most of the professing Christians of the present day are very much conformed to the world in dress as well as in many other ways. The Apostle Paul says (2 Cor. 6: 17): "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." In Rom. 12: 2 he says: "And be not conformed to the world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

In former times the Christian people dressed in a way that they could be known by their attire, but to-day a great many of the Christian professors do not know by their dress their separation from the non-professor and the world in general. Is it not time that we should wake up and do something to keep this evil out of the church?

How is it with us? Are we doing all we can, both by precept and example, to discourage it? Or do we still cling to some of these worldly things and dress as near like the world as we dare?

If we are the children of the meek and lowly Jesus we will be like Him, and will not desire those things; and be-

The need of preparation was emphasized, because his work and teaching is

always open for discussion and criticism.

Commentaries and Bible helps are very beneficial, but should not take the place of the Bible itself.

Give Bible authority for the statements you make.

Never make light of an answer given to a question, even if it is wrong.

Never allow discussion for the sake of argument.

Be prepared for the opening exercises, for the reading of the lesson, etc., so that there be no delay.

Study your pupils. Discouragements do not come from God.

Ask God for a full preparation for your work.

Preparation by the chorister was next discussed.

Singing praise to the Lord was one of the first parts of the service of consecration to the Lord by the Levites under the law of Moses.

"Sing in the same way as you pray—"with the spirit and with the understanding also."

Suit your countenance and your expression to the words you sing.

Preparation by the teacher was then discussed.

First, a teacher must be converted. The teacher must be prayerful, and in communion with God, or he can not properly teach His word.

The preparation by the pupil. The pupil must first be directed by the parents.

The child must learn to think for himself.

The best preparation is that which is made on bended knees.

Specific preparation for each lesson must be made by teachers and pupils.

Teachers should avoid talking too much and not saying anything.

The teachers' meeting, its advantages, was discussed.

It is no longer regarded only as a help, but as a necessity.

It helps to keep the fire burning to keep up the interest.

The teachers' meeting can make good Sunday schools better; poor ones good, and dead ones may be raised to a new life.

FRIDAY AFTERNOON SESSION.

Devotional exercises were conducted by Bro. J. P. Schmucker.

An essay on Personal Work in the Sunday school was read. Discussed by different persons.

In secular work success can crown our work only when we give it special attention.

Open school promptly. Do not continue until the interests lags. Two-thirds of the Sunday school workers are less than eighteen years old. Self in the Sunday school will destroy interest in the work.

Weak points in the Sunday school conference and how to remedy them, was next discussed by J. S. Coffman.

No difference should be shown. Should be a means of bringing us more in touch with even the despised of the world. Less of self and more of God will be one of the greatest remedies for all these weaknesses. More spirit in the teaching and not so much of the letter.

Points presented by others. More power of the Spirit. Education cannot take the place of the Holy Ghost. What hinders is to the home, education is to the workers filled with the Spirit.

We are not as prayerful as we were in our first Sunday school conferences.

Young People—their Opportunities, by D. D. Miller, was forcibly presented to the conference. Educational opportunities are much better than formerly.

The foreign mission field affords great opportunities, which, if we neglect, will never come again.

Their Responsibilities were spoken of by M. S. Steiner. He referred to Nehemiah building the walls of Jerusalem. With every opportunity there comes a responsibility. Many might have taken up the work, but only Nehemiah did.

No work in America should be so important as to keep us here if God calls us to the foreign field.

FRIDAY EVENING SESSION.

Opened with devotional exercises, and after the disposal of some miscellaneous business, the brethren N. Metzler, D. D. Miller, A. R. Zook, J. S. Coffman and Jacob Bixler were appointed a committee of arrangements for the next conference, and this committee was empowered to appoint a moderator.

Among the good thoughts presented in open conference were the following: Sinners away from home, remember that Jesus and many friends desire your salvation now.

Possibly some things that some of us professors do, keep unconverted persons away from Christ.

Let us look into the mirror of God's word more than into the natural mirror.

Our apparel should correspond with our profession.

Christians have joys that the world knows not of.

Possibly this conference will make impressions on some that will cause them to carry the life-giving word to the unsaved.

Man's greatest thought should be, his responsibility to God and man.

We must all give an account to God.

In response to an invitation given seven souls signified their purpose to accept Christ and live for Him.

After the usual resolutions of thanks, etc., the conference closed, and the people separated, we have reason to believe, with good feelings, good impressions and many good resolutions.

He felt assured that the conference was a means of good to all present, and its good influences we hope may make themselves felt, by the blessing of God, in every congregation represented.

The following resolutions of thanks were unanimously adopted:

Resolved, That we from a distance who have attended this conference owe our sincere thanks to the members of this congregation for the hospitality shown us during our stay with them.

We are sure that we shall have plenty of resolutions for the conference time. Our best wishes shall remain with you, and a cordial invitation is extended that the visit may be returned.

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MATTHEW EIGHTEEN.

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filled an appointment at Salunga on Saturday evening, August 27th, which was well attended. On Sunday forenoon, Bro. Hiestand addressed the Sunday school at Millersville and also preached to a large congregation there. After Sunday school, he filled an appointment in Lancaster City.

We were also visited by Bro. Samuel Shetler, from Somerset Co. He preached for us at Landisville on Sunday evening, August 28th, from James 5:3, "The rust of them shall be a witness against you." On Monday evening, August 29th, he filled an appointment at Masonville, and on Tuesday evening at Florida, where a large congregation was assembled. On this occasion he spoke from the words, (Gen. 3:9) "Where art thou?" He presented many valuable suggestions and explanations on his subject in reference to our association with those who are inclined to be worldly, and also those seeking for worldly amusement. He encouraged all to attend Sunday school and Bible readings when opportunities presented themselves. He presented the question, Are we where we ought to be when we attend idle gatherings with unbelievers, where foolish talk and vain conversations are carried on, etc. COIN.

FROM LAGRANGE CO., IND., SEPT. 5TH, 1898.—A number of the brethren and sisters from a distance, who had attended the Sunday school conference, remained with us over Sunday in the Forks congregation and took part in our Sunday school, and also in the Bible reading in the evening. We were much pleased to have them with us. Bro. D. J. Johns was with us during the day and preached to a large congregation. The Lord blessed these services to the encouragement of the brotherhood and the salvation of souls. We had reason to rejoice when an invitation was given and nine souls arose and confessed Christ. Four of them had already confessed Christ at the closing services of the Sunday school conference on Friday evening.

We indeed owe heartfelt thanks to our kind heavenly Father for the many blessings He has bestowed upon us, and also for the rich spiritual blessings which He showered upon us during these meetings of the Sunday school conference. Let us ever praise His name. D. J. M.

MUMFORD, PA., SEPT. 5TH, 1898.—We had our harvest home service in the afternoon of the 27th of August. Bro. J. M. Herr of Allen, Cumberland Co., Pa., spoke from Rev. 14, latter clause of the 15th verse. For Noah Bretneman and wife of Fairfield Co., Ohio, were visiting in our vicinity. Bro. Bretneman also took part in the services. The brethren also filled an appointment in the evening, and also spoke at our regular Sunday morning services.

May the seed sown by the dear brethren bring forth much fruit for God's garner. May other ministering brethren heed the Macedonian call to co-operate and help us. Wishing all God's blessing in Jesus' name.

JACOB F. BUCHER.

SUNDAY SCHOOL ITEM.

WYCKELAND, LANCASTER CO., PA., AUG. 22.—Our Sunday school has an enrollment of 140 members with an

average attendance, during the last Quarter, of 72. This is not a good showing, but whether many of few we have been richly blessed, and can feel that the Spirit of God is in our midst. Were it not for this we might become faint; but the more we study God's word, and the more zealous we are, the greater the blessings, and the easier and more beautiful we find our work. But oh, what that so many neglect this dear and noble work! Some are making light of it, while others take no interest at all, but would rather hinder the same.

On August 11, we had the pleasure of having with us a number of visitors from other schools, and we were kindly and spiritually admonished, and encouraged in the good work by addresses from Biah, Jacob N. Brubacher and Bro. John W. Weaver. The latter is one of our former co-laborers here, but is now superintendent of Lichty's Sunday school.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR AUGUST, 1898.

RECEIPTS.

Evangelizing Fund.	
H. E. Horst, Garden City, Mo.	\$1.00
Knox Co., Tenn., Cong.	2.00
A. Leatherman,	.50
Freeport, Ill., Cong.	45.50
Cleophas Amstutz,	1.75
M. T., Allensville, Pa.,	3.00
D. D. Miller, (returned bal. on trip to Iowa.)	5.50
Total,	\$59.26

Chicago Mission.	
Allensville, Pa., Bible Class,	\$ 9.00
H. E. Horst, Garden City, Mo.,	1.00
Jacob Schnurleberger,	
North Lima, O.,	1.00
Friends, Lancaster Co., Pa.,	8.00
Walnut Grove S. S., Logan Co., O.,	1.55
Polly Means, Arkansas City, Kan.,	1.00
"Two Sisters," Topeka, Ind.,	5.00
A Friend,	1.00
John Weaver, Elkhart, Ind.,	1.00
Fountain Hill, O., S. S., per	
Lina Z.,	2.38
Y. P. Meeting, Holden, Mo.,	.78
Aaron Leatherman,	2.00
N. Gerber,	1.05
S. E. Hostetter,	1.00
Total,	\$35.66

Foreign Mission.	
Goodland, Ind., Cong.,	\$ 1.08
H. E. Horst, Garden City, Mo.,	1.00
Goodland Ind., Cong.,	1.80
A Brother, (tent offering),	16.00
A Friend,	.10
Total,	\$20.58

Orphan's Home.	
H. E. Horst, Garden City, Mo.,	\$ 1.00
A Brother, Reidenbach, Pa.,	2.00
Total,	\$4.00

SUMMARY.	
Evangelizing.	\$59.26
Chicago Mission.	35.66
Foreign Mission.	20.58
Orphan's Home.	4.00
Total,	\$119.50

DISBURSEMENTS.	
Evangelizing.	
Samuel Usher to Branch Co.,	\$ 1.30
Mich.,	.50
One Annual Permit,	.50
One Annual Permit for workers in Ohio, 50.00,	
Daniel Shenk for workers in Ohio, 50.00,	
Total,	\$51.80

Chicago Mission.	
J. F. Funk, trip to Chicago,	3.00
Rent, Home Mission,	28.00
Ryan Hall,	3.00
Living,	15.03
Domestic,	6.00
Dispensary,	5.00
Sundries,	4.82
Total,	\$64.85

Gratefully acknowledged,
C. K. HOSTETLER, Treas.

FREELIFE OFFERINGS TO THE OLD PEOPLE'S HOME BUILDING FUND.

John Neuenschwanger,	\$10.00
Amos M. Landis,	25.00
Anna Weaver,	5.00
J. R. Loucks,	5.00
Anna Overholt,	10.00
H. E. Horst,	15.00
Penna. Cong., Kans.,	35.00
Peabody Cong., Kans.,	25.00
West Liberty Cong., Kans.,	10.00
Spring Valley Cong., Kans.,	14.25
C. B. Breneman, Smithville, O.,	5.00
Mrs. C. B. Breneman, Smithville,	
Ohio,	2.00
Ben. Gerig family,	.25
P. P. Hostetter,	10.00
Martha Long,	10.00
Barbara Long,	10.00
Nappanee S. S.,	4.00
A. O. Kessler,	2.00
Total,	\$ 178.50

Previously acknowledged,	\$243.55
Total,	\$422.05

G. L. BENDER, Financial Sec'y.

Chicago Mission.	
Allensville, Pa., Bible Class,	\$ 9.00
H. E. Horst, Garden City, Mo.,	1.00
Jacob Schnurleberger,	
North Lima, O.,	1.00
Friends, Lancaster Co., Pa.,	8.00
Walnut Grove S. S., Logan Co., O.,	1.55
Polly Means, Arkansas City, Kan.,	1.00
"Two Sisters," Topeka, Ind.,	5.00
A Friend,	1.00
John Weaver, Elkhart, Ind.,	1.00
Fountain Hill, O., S. S., per	
Lina Z.,	2.38
Y. P. Meeting, Holden, Mo.,	.78
Aaron Leatherman,	2.00
N. Gerber,	1.05
S. E. Hostetter,	1.00
Total,	\$35.66

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A Friend,	.10
Total,	\$20.58

Orphan's Home.	
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A Brother, Reidenbach, Pa.,	2.00
Total,	\$4.00

SUMMARY.	
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Foreign Mission.	20.58
Orphan's Home.	4.00
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One Annual Permit for workers in Ohio, 50.00,	
Daniel Shenk for workers in Ohio, 50.00,	
Total,	\$51.80

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"What is the next station?" I asked abruptly. "You say you are nearing the end of your journey of life, and that you have passed seven stations already. What is the next station?"

"Ah, nobody knows that," he exclaimed. "We know about the past, but what is going to be hereafter to one can tell. I only hope to be better off in the next world than I have been in this; but I cannot say certainly, for no one has ever come back from that world to tell us anything about it."

"Ah, you are mistaken there!" I interrupted. "There is one who has come back, and told us about the future life. Do you know that Jesus Christ rose again from the dead, and hath brought life and immortality to light through the gospel?"

"Who are you?" the old man asked abruptly. "I thought you were a doctor, who had come out to visit the old man that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:20, 21.)

Behold how Paul here breaks over all the barriers that separate the finite and infinite. His language fails to compass the unutterable fullness of his aspirations. "Throughout all ages, world without end;" literally, "into all generations of the age of ages;" or cycle of cycles—continuing to return where it began, without end. Amen.

So let it be. When we remember that these inspired words stand in closest connection with the prayer which Paul offered in behalf of Christ's believing church, we can but be profoundly moved. All that is implied in this fullness of the divine glory upon us the Christian, who do exceeding abundantly above all that we ask or think, according to the power that worketh in us." This pledge is not given to the Ephesian church exclusively; but to believers in all times—even to us who now live upon the earth.

What encouragement we find while meditating upon such sublime truths! Henceforth we will offer supplications for all that we need, in time and eternity, without doubt or fear. Our God will answer prayer beyond all the limitations of our asking or thinking. Whenever we pray, it is our privilege to find inspiration in this sublime doxology. God's ability to answer in the time of our need is equal to His tender pity and perfect willingness. The doxologies of Paul help us to interpret God's inspired word: "He who spake not his own Son, but freely gave him up for us all, how shall he not with him also give us freely all things?"—*The Christian Advocate.*

THE DOXOLOGIES OF THE APOSTLE PAUL.

It has been said that the doxologies of the apostle Paul, "mark the terminus of the climax of thought."

It is a most stimulating exercise to study these doxologies with the inspired contexts in which we find them imbedded.

For example, the apostle in 1 Tim. 1:17, closes a reference to his own marvelous conversion with that grand outburst: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

Mark the triumphant shout in the last words of his epistle to the Romans: "To God only wise, be glory through Jesus Christ forever. Amen."

And with what magnificent utterances he concludes the apostolic prayer for the Ephesian Church: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:20, 21.)

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It is more than refreshing—it is inspiring, in these days of so-called "higher criticism" to hear such frank, unequivocal expressions regarding the Bible as were recently uttered by the able and eloquent railroad president, Chauncey Depew.

It appears that he was invited to speak before the Nineteenth Century Club of New York City, which is chiefly composed of those who claim to be "advanced thinkers," and he boldly expressed himself in the following words:

"I never felt so absolutely out of place. I am a practical man, overwhelmed by the cares of business. It is exceedingly difficult for me to get on the plane of philosophic thought. I am a practical man. I believe in the Old Testament and the New Testament precisely as they are presented by Christianity. I am in antagonism to Mr. Wakeman, who dismisses the Bible as entirely a mass of legend, and to Prof. Fiske, who accepts it with an interpretation entirely his own."

"It was the atheism of France that taught license for liberty and led to the French Revolution. Where are those old philosophers and philosophers? They are dead, while Christianity survives. The school of Atheism led to despair. Materialism soon found that every violation of the moral law could go on consistently with its teachings. So Pantheism and Positivism have followed only to be destroyed, and now we have the school of humanity and the cosmic philosophy coming close to the borders of Christianity as expounded by John Fiske."

"They tell us there is no more Creator, only cosmic dust. Who made the dust? That there is only protoplasm. Indeed! Who made protoplasm? They tell us of evolution from dust to monkey and then to man; but all the scientists have never found the missing link. 'The simple gospel of the Son of God, preached by twelve fishermen, has survived the centuries and outlives all other philosophies of eighteen hundred years.'"

"When they rose from their knees, the minister said: 'Now, go right on: pray for and seek light, do not violate your conscience by neglecting to do what your judgment tells you to do.' 'I am in earnest. What books shall I read to settle this matter?'"

"The Bible. No book so good, so full of light, as the Bible. Read it, and ask the Holy Spirit to guide and give you light."

THE QUESTION SETTLED.

A learned judge and a minister of the gospel once chanced to be boarding at the same house. One night, after the preacher had preached an interesting religious service, the judge said to him: "I am glad to see you successful in your work; for, though I do not believe in the Bible, the religion of Jesus Christ indicates the best morality known, and, for the good it does the community, I congratulate you upon your success."

"How is this?" said the preacher. "You do not believe the Bible, nor in the reality of religion?"

"No, I do not. But I do not talk against them, because of the good they do in the morals they enforce."

"Well, you believe in nature—a God of nature, a great designer and creator—do you not?"

"Oh, yes; he's a fool who does not believe that."

"And then he described the planetary system and the laws which govern them, spoke of other laws of nature, and closed a learned and eloquent description by saying: 'A man who believes that all this wisdom and power are chance, is a fool.'"

"If there is a great designer, a God of nature, who has made and governs such worlds, and who has also created intelligent beings like men, is it not reasonable to suppose that He would give them some revelation to Him, showing the purpose of their creation—how they might answer that end and be happy?" added the preacher.

"Yes, that is reasonable."

"This Bible, we believe, is that revelation."

"How can you prove it?"

"It tells us how: 'If any man will do His will, he shall know of the teaching.'"

If a man makes up his mind to do, and actually tries to do, the will of God, as the truth of the Gospel. Are you willing to do the will of your God of nature?"

"Yes, I am."

"Well, if there is such a great God of nature, who has made and sustains these worlds and laws, giving us minds capable of knowing this God and Him, is it not proper that we should acknowledge and praise Him for what He is and what He does for us?"

"I admit that."

"Then let us go down on our knees. You just said you were willing to do what you believed to be your duty. Thus put to the test of his sincerity, they fell upon their knees."

"Now you, pray to your God, and I will to mine," said the preacher.

The judge, as he confessed, had never before attempted to pray, and though he could make a learned plea and an eloquent address to men, he broke down when he tried to pray to God.

The preacher then poured out his soul to God, telling Him how this man was in spiritual darkness, wanting to know the truth, and asked the Almighty Father, for Jesus' sake, to send the Holy Spirit to enlighten his mind and whom to know was life eternal. The spirit seemed to inspire the prayer, and great power accompanied it.

When they rose from their knees, the minister said: "Now, go right on: pray for and seek light, do not violate your conscience by neglecting to do what your judgment tells you to do."

"I am in earnest. What books shall I read to settle this matter?"

"The Bible. No book so good, so full of light, as the Bible. Read it, and ask the Holy Spirit to guide and give you light."

"DOUBTFUL ATTEMPT."

The common designation of certain forms of dissipation is their sure condemnation from the standpoint of the Christian with whom every form of activity must be a matter of faith. Even when they are classed as harmless amusements, they cannot be justified, for the believer's life is not negative but positive. Nothing can be really harmless that leads one to waste such precious gifts as strength and time. The so-called doubtful or harmless amusements are not meant to reclaim, but to kill time. Their votaries are mostly the thoughtless and the idle; and their chief promoters are never the serious or spiritually minded. Even society is not proud of its dancing masters. The character of their friends creates a strong presumption against the current dissipation.

The absence of any positive moral motive and the card table justifies their unsparing condemnation by the Church through its pulpits and its officers. Whosoever is not of faith is sin. If the body of Christ is to grow by that which every joint supplies, then great care should be exercised to save every member of the body, every disciple of our Lord, from the paralyzing influences of godless society's leading functions. The religion of the dancing and card playing church member is neither respected by his pleasure loving associates, who make no pretense to a holy

life, nor valued as a spiritual force by his more consistent fellow church members.

But if negative in character, these diversions are positively evil in their effects. That they sap the moral earnestness of their participants is well known. Scarcely less in question are their generally harmful influences upon the whole life of the church as an aggressive religious force in the community. Where these evils go unrebuked the evangelistic spirit has departed. The church becomes a respectable religious club, outwardly decorous, but inwardly empty and vain. Efforts for the salvation of the lost are constantly frustrated, and faithful preachers, who would rescue sinners, wear themselves out in fruitless endeavor to neutralize the hurtful and repelling impression made upon the unsaved by pleasure seeking church members. In some churches this evil condition has gone so far that young and old society Christians persist in their reveling during the special services which are held for the conversion of their unsaved neighbors and companions.

Then these doubtful amusements are progressive—rather retrogressive—in their history. The same parties dance leads to the vulgar public hall; the "social game of cards" to "progressive euchre," which is simply gambling, with a long new name; while the ball and this society gambling have proven for thousands way-stations on the road which leads down to eternal perdition. That practice, the intoxication of a selfish and shallow society, can be countenanced by so many of the churches which are so fully committed to live soberly, righteously and godly in the present sinful world is a matter of profound sorrow, and should be made the deep concern of every loyal disciple of our risen and glorious Lord.

There is no heresy so deadly as the neglectful attitude of many churches at this point. For if heresy is wrong thinking, that thinking must be a most deadly heresy which can be indifferent to fundamental elements of character, and which concedes that men can live for pleasure and still be followers of Christ. As long as our Lord's statement, that "whoever would be my disciple must deny himself, take up his cross and follow me," is authoritative, so long must the church testify against the godless diversions of unsanctified society. Church leaders could no more profitably employ their time for a season than in showing the bearing of the truths which they exalt upon this battle ground between the church and the world. For what profit is there in the most carefully wrought out and scripturally correct theory of Bible truths, if the people who accept it are not trained in obedience to the will of God. Sensible men will give little heed to any school of theology which does not justify itself in checking in there the tendency to worldliness in the churches. For what value will a vindicated Bible be to a church that does not respect its teachings, and what signifies the form of an apostolic Church, whose power has been sapped by the spirit of the world. —S.

THE RICHES OF GRACE.

There is exceeding value in grace in any form in which it may be given to

us. It is impossible to set a value on favor. Love has no price in the market. As between men this is axiomatic. But so is it between God and men. He is the Holy One, and we are sinners. His favor is in like proportion of value. It comes to us with the wealth of the Divine nature. His love has the purity of the holy God; it has the tenderness of His infinite nature. It has the fulness and richness of God's heart. Of Christ it is said that it "pleased the Father that in Him should all fulness dwell." So the love that comes to us through Christ has this infinite fulness; the completeness of Him in whom is all perfection, the greatness of Him who in Himself comprehends all things. The earth, the heavens, are His work, but we know that He is greater. The universe of intelligence reveals more of Him, but not all, for He is Creator of all. His love comes to us with all the wealth, the incomprehensible wealth of His Divine nature. When we have voiced our thanksgiving in the language of independence, when we have gone out far beyond that into the great world of feeling until thought has become lost and soul expresses itself only in groanings which cannot be formulated in definite terms, then, above "all that we can ask or think," He is able to give and do for us.

Or may we attempt to measure grace by our own need. The value of a favor depends much on our sense of need. How could any need God's favor more than we do? How far are we away from all that pertains to Him and from all that is required to fill the true measure of life? We are sinners; that is, we are separated from Him in whom is all virtue. Not only so, but we are enemies, for it is the nature of sin to hate holiness. We are criminals, for we have violated His holy law. We are degraded. In some we see this degradation in most repulsive terms, and we turn from it with loathing; but in God's sight all sin is loathsome. The best life held up to the strong light of His holiness is seen to be base. And yet to us is this grace of God given. He loves us. The Love is personal; He stoops to the individual and lifts him to His own heart. No one is so far removed as to be beyond His grace; no one is so low as to be beneath His salvation.

And again we see the riches of grace in the abundance in which it is bestowed. God does not dole out His mercy to us by stinted measure. He does not bestow liberally, but abundantly. Not just enough, but an amplitude of grace that gives a wide margin all around our lives, so that whatever we need it is found there in a fulness that leaves in the soul no sense of restriction. "Grave, for grace," He gives out of the abundance of His own nature; whatever of grace, of goodness, of holy attribute there is in Himself, He gives to us, if we will receive it. He gives to help in every time of need. There are to Him no unforeseen contingencies. "Grave, for grace," He gives us wise forethought, no possibilities beyond His loving care. He gives as Christ says men will return to us for kindness and love: "Good measure, pressed down, shaken together and running over." He is waiting to give until there shall not be room to receive it. And all this for every one who will come and receive His love. He sums

it all up in one word: "To as many as receive Him, He gives power to become the sons of God."—*United Presbyterian.*

SUBMISSION TO GOD.

There is no perfect peace for the soul without perfect submission to the will of God—a full and unconditional giving up of all one's desires into the hand of the all-wise Father. The apostle says, "For me to live is Christ; and, as we have reconciled the world and the flesh, and promise to conform to the will of God, we too ought to feel that for us to live is Christ. Our constant prayer should be 'not my will, but thine be done, O Lord.'" We ought to feel like Paul: "Lord, what wilt thou have me to do?" But, our hearts are so deceitful and the devil is ever at the way seeking to deceive, mislead, and blind us. But if we draw near unto God, and yield ourselves up wholly to Him, trusting not in any merits of our own, but solely upon Jesus, then we may hope for light, peace and joy from on high.

Many a soul grows weary of the moment and considers that he is really living for God and for God alone, or as you being honored by the world, and living to be admired by the opposite sex.

So few realize the meaning of these words, "He not conformed to this world," and "Love not the world, neither the things that are in the world."

Why is so much time and money wasted in decking the bodies to make them attractive to the opposite sex? Why is it that more time is spent in seeking to be in the latest fashion than in seeking to reach the Word of God? Do we not always feel that unrest in your heart after returning home from some entertainment? It is because you lack the peace of God, the power of God to save and cleanse your hearts.

SOLOMON'S DECISION WITH RESPECT TO THE MOTHER OF THE CHILD.

1 Kings 3:16.

God determined to impress the people of Israel with a high opinion of the wisdom of Solomon in the beginning of his reign. But how was this to be effected? Providence provided the occasion. A dispute arose between two persons, of a very perplexing nature, as to which of them was the mother of a child, which one of them claimed.

There was no witness of the matter but themselves, and they were both equally confident in their assertion of their right. Solomon's plan for finding out the true mother was to give each a sword, and to bid each to strike the child with it. The one who hesitated to do so was the mother of the child, which one of them claimed.

There was no witness of the matter but themselves, and they were both equally confident in their assertion of their right. Solomon's plan for finding out the true mother was to give each a sword, and to bid each to strike the child with it. The one who hesitated to do so was the mother of the child, which one of them claimed.

ement of God. This is another instance in which Providence makes use even of the wickedness of men to fulfill His purposes. The falsehood and wicked purpose of this cruel woman were employed by Providence to display the wisdom of His servant Solomon. Deep and incomprehensible are Thy counsels, O Thou unsearchable Jehovah! Instead of scrutinizing Thy ways, as censors of Thy conduct, let us admire, and submissively adore. Who shall successfully contend with the Almighty?—*A. Carson.*

LIVING FOR GOD.

How few young people of our land are living for God alone! There are those who belong to churches, societies, religious organizations, and yet who, how few belong to God; who are consecrated soul and body, and are living so as to have His approving smiles.

Dear readers, you have not often seen these words? "I'll live for Him who died for me!" But did you realize in your hearts what it meant? Pause a moment and consider. Are you really living for God and for God alone, or as you being honored by the world, and living to be admired by the opposite sex.

So few realize the meaning of these words, "He not conformed to this world," and "Love not the world, neither the things that are in the world."

Why is so much time and money wasted in decking the bodies to make them attractive to the opposite sex? Why is it that more time is spent in seeking to be in the latest fashion than in seeking to reach the Word of God? Do we not always feel that unrest in your heart after returning home from some entertainment? It is because you lack the peace of God, the power of God to save and cleanse your hearts.

It means more for the young people to live for God than most people think. God is the same yesterday, to-day and forever. And Jesus can do as much for us as He did for Paul and others. God wants young people who are pure, even as He is pure, and who are dead to the world and the flesh, and who are filled with faith and the Holy Ghost.

It is a deception of the devil to make young people believe they can serve him and enjoy the world, and have a good time now, and after a while turn and live for God. What a sad mistake! Dear young people, now is the time God wants our lives. Life is short and time is fleeting, and give up the trifling things of this world and follow Jesus and help to guide the globe with salvation? Let us seek to find out God's purpose in allowing us to be in this world.—*Ed.*

ABIDE WITH ME.

Is it possible to live close to Jesus in this material, noisy, distracting, prodigal world? It certainly is. To answer otherwise would be to challenge Christingdom. If it is not a religion for every day, it is not a religion worth living for, much less worth dying for. It is surely possible to keep close to Jesus, to follow Him diligently, to abide in Him indeed. The question is not the feasibility, but the realization of it. Most of us are not willing to pay the price. It costs too much to leave the world and the crucifixion of self for

many of us. We long to walk "in His steps," but it leads us in strange paths and too far away from our own chosen walks and loved haunts. We so long to apply the question, "What would Jesus do?" as the practical test of our lives, but it collides so painfully with what our wills demand and our companions practice. In fact, just as the life and teachings of Jesus were in strange contrast and diametric opposition to the spirit of the age, and even the religious temper of the times in which He lived, so still it is vastly more at variance with our selfish, pleasure-seeking, worldlywise age than most of us have dreamed. It will cost the average disciple of to-day more of surrender and sacrifice to enter fully into the school of Jesus than in his selfish ease he has supposed. To us, as to those about Him, the Master says, "Follow me." Not that He would discourage any, but that He would enlighten and test all and have a sifted and tried following. The honest inquirer who considers and hesitates about crossing the rubicon of confession, who realizes that true Christian discipleship is a radical and revolutionary change in the inner and outer life, who yearns for the martyr spirit that will enable him to die to self and live to Christ, has a very much juster conception of the genesis and character of the Christian life than the ambitious evangelist or the worldly church member who seeks to bring him down and minimizing the requirements of discipleship. Jesus did not thus seek to make converts, nor did Paul or the other apostles. We have too much concern for numbers and too little for the realities in our time. An easy start will make easy going discipline. A heart always feel that unrest in your heart after returning home from some entertainment? It is because you lack the peace of God, the power of God to save and cleanse your hearts.

So few realize the meaning of these words, "He not conformed to this world," and "Love not the world, neither the things that are in the world."

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"Whoever committeth sin is the servant of sin." This is one of Christ's declarations which is preceded by, "Verily, verily, I say unto you." Notice the great meaning of the above words: "Then are ye," "shall know," "shall make." Why remain under condemnation, when we may reach, "There is, therefore, now no condemnation to them who walk not after the flesh, but after the Spirit." "The blood of Jesus (Christ his Son) cleanseth us from (part of) our sins? No; from "all sin." This blood has not been shed to atone for our sins alone; but to take also the spots and wrinkles of inbred sin out of our hearts, that we might go free. "Then are ye," "shall know," "then the truth shall make you free;" otherwise, "ye shall likewise perish."

The Master had been addressing those who were the chosen people of God ("To the lost sheep of the house of Israel am I sent; however it should not seem strange to us that a people who were the chosen of God, to whom He had in time past showed Himself, by His miraculous power, and gave them such grand and glorious promises—that they should be called on to repent, when we consider that the prince of this world hath blinded their eyes and hardened their hearts, lest I should heal them." This teaches us that God is no respecter of persons. "In every nation he that feareth him and worketh righteousness is accepted of him.")

Repentance is one of the fundamental principles of the gospel. John came preaching the kingdom and baptizing with water unto repentance, that he might prepare the way for Christ (whose shoes he was not worthy to bear) who should baptize with the Holy Ghost and with fire, which eradicates every trace of inbred sin.

For an illustration see Isaiah as he beheld the vision of the Lord: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell among a people of unclean lips.... Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth and said, 'Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged'—therefore he could say, 'Here am I; send me.'"

Some define repentance as a godly sorrow for sin. While this is true, it may be misleading without the "Thus saith the Lord." "Therefore, now saith the Lord, turn ye even unto me with all your heart, and with fasting, and weeping, and with mourning; and rend your hearts and not your garments." This is God's method of repenting. He recommends three means (fasting, weeping and mourning), the combination of which will work in the soul that true repentance "not to be repeated of"—continued sorrow for sin. God wants a rending of the heart in reality, not in letter; anything less of this would be only a hypocritical pretension, which increases the evil and causes God to meet us with heavier judgments.

To plead God's mercy is not sufficient; for our text says, "Except ye repent!" You may cry "Lord, Lord have we not done thus and so?" but the answer will come back, "I never knew you. Depart, on the other hand Jesus said, 'he that doeth the will of my Father' shall enter in. When God looked upon the unre-

generate heart of Judah He exclaimed: "The whole head is sick and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it." It is therefore necessary that there be a "change"; that new thoughts, desires, impulses, supersede the old ones, or in other words, "Ye must be born again."

Repentance is man's work, therefore it is utterly inconsistent for us to expect God to do for us what He designed we should do for ourselves. "Remember, therefore, from whence thou art fallen, and repent." Here as at other places the message is to those who had started to serve God, but had again gone back. The Spirit gives them credit for many good qualities, "Nevertheless (these not being sufficient) I have somewhat to say against thee; because thou hast left thy first love."

This implies that they had been alive, but now had gone back again into practically an inactive condition; just where many a soul may (on examining) find himself to-day. The motives were right and good, but the Prince of this world hath blinded their eyes, therefore we find them giving themselves over to their former habits, frequenting their old haunts, using tobacco, indulging in the use of liquor, attending theaters, horse races, and worse than all, possibly, "pitching their tents toward Sodom" where they may indulge in sensuality and the lusts of the flesh unhindered. "He that hath an ear to hear, let him hear," saith the Spirit. "To him that overcometh I will give to eat of the tree of life." Are you overcoming your evil habits by being overcome? You who are indulging in the use of tobacco, turn to 1 Cor. 10:30, 31. "For, if I by grace be a partaker, why should I be judged?" "Do you give thanks to God every time you smoke? Did you ever stop and thank Him for providing the money to indulge in the luxury of using tobacco?"

A word more along the line of drinking. "Whether we drink, let us do all to the honor of God." Hear now what God further says: "Woe unto them that rise up early in the morning that they may follow strong drink." Isa. 5:11.

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Isa. 5:22.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken." Hab. 2:15.

Here is a short catechism: "Who hath woe? who be sorrow? Who hath contention? who hath babblings? who hath wounds without a cause? who hath redness of eyes?" And now comes the answer to the foregoing questions: "They that tarry long at the wine; they that go to seek mixed wine." "Whether we drink, let us do all to the honor of God." Hear now what God further says: "Woe unto them that rise up early in the morning that they may follow strong drink." Isa. 5:11.

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of life are not of the Father, but of the world." "If any man love the world, the love of the Father is not in him." Our business is to overcome.

Repentance implies abandonment. "Let the wicked forsake his way, and the unrighteous man his thoughts."

There must be a quitting, leaving off, or turning away; it is not enough that sin be repressed; it must be eradicated from the heart; the former may be accomplished in a marked degree by man, but the latter by Christ only—"who is able to save to the uttermost them that come unto God by him." When this is accomplished in the soul, then we become new born creatures in Christ Jesus. "Old things have passed away; behold, all things are become new."

"Our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin." Here is a test by which you may know whether you have turned away from your evil habits and unrighteous thoughts—(change as you read and use "I" for "ye"). "But now I have put off all these: anger, wrath, malice, blasphemy, filthy communication out of my mouth." If after a rigid self examination you still find these things (or some of them) predominant in your heart, the language of the text comes clear and distinct: "Except ye repent, ye shall perish." If God does not save us from sin, from what does He save us?

Peter tells us that judgment must begin at the house of God, and if it first begin at us what shall the end be for those who obey not the gospel? Paul answers by saying, "That which beareth thorns and briars (such as above mentioned) is rejected and nigh unto cursing; whose end is to be burned."

In the parable of the "Ten Virgins" Christ vividly pictures the result of those who pretend to be what they are not. These virgins all had lamps, all slept, all were clothed as virgins; but when the cry, "Behold the bridegroom cometh," was sounded, and they were to go out and meet him, then to the dismay and confusion of the foolish they discovered that their lamps had gone out. Having no oil to replenish them, they appealed to the wise, "give us of your oil;" but the wise answered, "not so!" (If the righteous scarcely be saved; lest there be not enough for us and you.) While they went to buy, the bridegroom came, and they that were ready went in. Afterward came the rest, saying, "Lord, Lord, open to us." But he answered, "I know you not." Again comes the words of our Master more forcibly than ever, "Except ye repent, ye shall all likewise perish." Dear friends, we listen to these words with warning from the Master, and still make no effort to "get right with God?" Paul, in his letter to the Ephesians, spoke of "Redeeming the time, because the days are evil." These are very apt words for this our age. Brother, sister, do you, in the sight of God, there is no difference between the sins of omission and the sins of commission; so if you are guilty of either, "Except ye repent, ye shall likewise perish."

Let us always bear in mind that "God is no respecter of persons," and that each and all must stand before the judgment bar of God to answer for our stewardship. You may plead weakness, but Paul says, "God hath chosen the foolish things to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and base things of the world and things which are despised hath God chosen, yes, and things which are not to bring to naught things that are." God does not require success of us, but faithfulness; let us therefore stand firm, "unmovable, always abounding in the work of the Lord." "He that endures unto the end shall be saved." Amen.

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For the Herald of Truth PERFECT LIVING.

Christ in His sermon on the mount entreates men in the following words: "Let us light so candles that they may be able to give light to the world." They must have good works, and glorify your Father which is in heaven." Matt. 5:16.

It is not what a man says but what he is that most circulates his influence. A pure life, like light, radiates all about, invigorating and illuminating everything in its scope.

I used to wish that I were able to put together words that express some remarkable truths which might be quoted generations hence, and might, as it were, be hand bands along the narrow way to point wanderers to the land of truth and righteousness. I did not then realize that the most potent way to scatter the good seeds is by cultivating a noble life.

Christ's teachings would not seem half so sublime to us had they not been accompanied by a noble and spotless life. He was as He says, "the light of my salvation." Many a parent wonders why it is that their children are so reckless and vicious, saying that they have always been trying to train them up in the right path, but I fear they have forgotten the lesson of example—they have not been a light to glorify the children's pathway.

Character is as contagious as a disease. We assimilate a part of every man's being, into our own, with whom we come in contact. Man is a wonderful being, constituted that the vices or virtues of other men with whom he associates gradually become his own.

Then as parents and teachers, and all those who have influence over others, let me earnestly entreat you, to daily examine your lives, to see whether you are truly walking as children of the light, and to be sure that you are cultivating those traits, which make you, in every sense, worthy of your vocation, not to overlook the fact that the most sure way for you to win your children for Christ and the church is by treading the way, and, finally, see to it that you are strictly and wholly in the footsteps of our blessed Master, that you may, like Him, be a light to lighten up the world.

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THE EVILS OF INTemperance.

By ANNA V. TODER.

[Read before the Ohio S. S. Conference.]

The evils of intemperance can never be overestimated. The thought that generally comes to us at the first glance at the word "Intemperance," is the in-

duigence in intoxicating drinks; but this, by no means, the only way in which one can be intemperate, although this part itself is the source of a great many evils. A large number of crimes committed are caused by drink; thousands are filling drunkards' graves, and many of the insane were made so by drink.

Have you ever thought what an awful sin it must be for a man whom God has blessed with talents and a bright mind, to take into his body something which will impair his health and that will so weaken his mental and moral powers that God, who created him, cannot use him, and that he becomes the blind instrument of his insane impulses, and commits acts from which he would once have shrunk with horror? Think, too, how much he loses; while he might be walking on the narrow way, and enjoying that sweet communion with a "friend that sticketh closer than a brother;" and while he might be engaged in the noble work of bringing the world to Christ, he has by intemperance made of himself a miserable slave with the constant assurance that no drunkard shall enter the kingdom of heaven. Solomon describes him

should do all in our power to teach others to do likewise.

The object or purpose of the Sunday school then is to do our duty toward God and humanity. Therefore, our zeal for the work should not be a selfish zeal, not personal glory, not *sect* or *color*. But it should be love working and planning to glorify God and rescue the perishing; seeking the salvation of the world.

Every time a soul is lost God loses part of that which Christ died. It is not His will that any should be lost, but that all might turn to Him and live. Hence our purpose in Sunday school should be to create in humanity a feeling of confidence in God by right living. Teach the young to trust Him. Teach them to be grateful for God's bounties. Teach them to be frank, kind, and forgiving, yet resolute and strong in their purposes for good.

The Sunday school, I believe to be a growth of God's planting; and if by much prayer and patient labor we can turn the rising generation Godward we have done much toward the coming of His kingdom.

The Sunday school is one of the greatest, if not the greatest, mediums for the gathering in of souls; and in this work we should never be discouraged, knowing that underneath it are the Everlasting Arms; and in due season we shall reap if we faint not.

How to get children into the Sunday school, by Lena F. Heger.

This subject was assigned to me without any specification as to the kind of Sunday school. The thought of what kind of Sunday school presented itself forcibly to my mind, since from observation two kinds or classes of Sunday schools are clearly before me, and at the same time really only one as indeed it should be.

The two classes are Church Sunday school and Mission Sunday school. To some of you this may seem, at first glance, a bold division; but compare, with me, these two classes and you will plainly see the use of this division.

The Church Sunday school is a home—a nursery, for a particular denominational church. Such a Sunday school is easily supplied, as a rule, by the members and children of said church. Should this be the extent? No! But, sad to say, in many cases it is; and that to a large degree has given rise to Mission Sunday schools.

The Mission Sunday school is a home and rescue place for the poor, perishing, neglected class of children, a school regardless of color, condition, and position in life. Some one says: "The Mission Sunday school is not limited to that; there are also children of well-to-do people in it. Yes, thank the Lord for giving such people the grace to see that they are in need of the same humble savior and His teachings; their children are greatly instrumental in lifting up the lower classes."

How to get children into the Mission Sunday school, is next in order. The location of such school is an important factor as an aid to get children into it. It must be in the midst of the people in need of it. Preparing a building for the purpose of establishing a Sunday school arouses the neighbors, both young and old, to a sense of inquietude, and those engaged in the preparation are ready to joyfully break the glad news to all inquirers; such was

the case with our North Street Mission. Some of the workers at this school had come enough to invite neglected children to come July 4, 1897, on which day it was opened with twenty-seven pupils.

The next question which is and should be a daily one: How to get more children to enjoy this precious Gospel Feast? I will finally state how we have gotten and are getting the number increased. Some of our teachers are doing excellent and successful work by visiting the homes of their absent pupils and personally finding out the cause of absence. If sickness, a helping hand, a mite for medicine, a comforting word, giving in Jesus' name will bring relief to the sufferer and convince the parents that such teachers are fit subjects to instruct their children. If want of clothing, that has been and is in many cases supplied by our small but persevering sewing class. Some one may fear that many follow for the "loaves and fishes." Let us do as our great Teacher did keep on doing good. We know that God is the Creator of both our natural and spiritual body; if the natural body perishes because of want of natural means, wherein shall the spiritual dwell?

Every teacher has time for house to house work, neither can every one do their best in the same way. There are different ways. One of the best ways is, to be so filled with the love of Christ and to give it out with as much energy as we do our daily duties so that the children may drink it in with the very air they breathe. A child old enough to walk and talk can realize in its childish way that you love it; that Jesus loves it and everybody, and that we to show our love to Him, obey Him and work for Him. How can little children work for Him? By obeying their parents and by being willing to come to the school, by being attentive in school, by telling their parents and others with whom they come in contact what they have learned in school; by inviting and bringing their playmates who do not attend a Sunday school.

Not every one who is working for Christ is a Sunday school teacher. No one need despair because of that; there is plenty of room and numerous opportunities for them; every Christian can be instrumental in gathering stray lambs into the school. "Business does not allow me," says the busy grocer, shoemaker, baker, milkdealer, farmer, servant, and school teacher, etc. Every one busily engaged comes frequently in contact with children. Why not while filling their orders speak a word for Jesus; invite them with you to Sunday school or if they do attend encourage them in the good work. The servants may not dare in some cases to speak to their masters' children in regard to their spiritual welfare; let their Christian life be a sunbeam of love to those children and parents. God only can see and measure the results. The servant can give to the beggar child a mite, a word of comfort, an invitation to the Sunday school while handing it of the abundance from the master's table.

No Christian is worthy of the name, if he does not sympathize enough with perishing humanity to step near, stoop, lend a helping hand, draw out of the pit

the perishing one. Those of us who are afraid to enter the narrow streets, the shattered and filthy houses, to instill God's love in their minds and souls lest we ruin our reputation, must needs go to Jesus the living example. If we have Christ in us, He will send us to the needy place at the proper time, guide our actions and conversations; He will give us strength to draw up the low instead of them drawing us down. Our names are written in Heaven in the Book of Life; why should we concern ourselves in what book the world writes them? Millions could be added to the happy numbers in Sunday school if every industrious Christian person would realize that it is God's time they are taking for their transactions and not neglect the little deeds of kindness.

A few remarks at the close in regard to the two classes of Sunday schools: Members of a denomination who neglect their Church Sunday school and direct all their attention to Mission Sunday school can be properly compared to fathers who neglect their own and give assistance to strangers. It is not only the duty of every church member but also a privilege to work with living zeal in the Church Sunday school. If he does so, there is no just reason for any objections to his working in a Mission Sunday school because of the very fact that some of the church members have scruples in regard to color (which God so ordered), low position and condition of life (which is always due to sin) whether directly committed by them or their ancestors) from which state he himself and his fellow church members were drawn by some Christian pointing them to the Lamb of God which cleanse them from all sin. Thus, for peace sake, many workers are forced to enter a field of work seemingly separate from church work yet after all working for one Master.

Both subjects were freely discussed by others present. After singing a hymn and the doxology, the Lord's prayer was repeated and the meeting adjourned.

D. H. MOSMANN, Sec.

CHRISTIAN WORKERS AND THE BIBLE.

I think the time has come to sound a warning in no uncertain tone in regard to the Bible. On all sides we hear people complaining of the spread of infidelity, and of the difficulty of keeping young people in the church. If Sunday school teachers and Christian workers in general believed more firmly in the Old Testament and proclaimed their belief, we should not have so much cause for complaint.

Childhood is the best time to train one in the Bible. Verses and lessons learned in early years are seldom erased from the memory. It is often the only time for such training. When a boy or girl is in school, and from school to college or into business, he has other studies and duties to occupy his attention, and unless he has previously been grounded in the Word the deficiency can hardly ever be made good. The training of life, which is the Comforter, is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Rouse yourself to the study of the Bible and ask God's help. He will not withhold it.

I have never found a man who has doubt about the Bible, who has amounted to much in Christian work. When a teacher or minister utters his penknife on the Bible, clipping out this and that part because it contains the supernatural or something he cannot understand, his teaching is sure to produce a crop of infidels.

It has come to be quite common among Sunday school teachers to say, "We don't care for the Old Testament. We will confine ourselves to the gospel, that is, the New Testament." Jesus Christ quoted from no less than twenty-two out of the thirty-nine books of the Old Testament. He connected the story of Jonah and the whale with His resurrection, the stories of Noah and of Lot with His return. In a hundred ways He set His seal upon the Old Testament. Shall the servant be above his Master?

This is one reason why I think quarterlies and lesson leaves ought to be used with great discretion. No matter how young children are, they should be taught that the Bible is one book, that the Old Testament is one with the New. In many Sunday schools you will find classes that have not a single Bible amongst the scholars; the result is that boys and girls are growing up without knowing how to handle the Bible.

At the age of seventeen I went to Boston. One day I went to Sunday school, and somebody handed me a Bible and told me that the lesson was in John. I hunted all through the Old Testament but could not find it. The teacher saw my embarrassment and handed me his Bible. I put my thumb in the place and held on. Why is it that boys don't want to go into Bible classes? Because they don't want to show their ignorance. They ought to be taught how to handle the whole Bible, and it can be done by teachers taking the Bible into the class and going about it at once.

You can study the Bible for yourself and for others. Every one should have four ears and four eyes—two for themselves and two for other people.

Very few Sunday school teachers think of studying the Bible for their own good. They study the lesson in order to give it to their classes, which of course is very proper; but they do not feed upon it for their own souls. If we want a real quickening, we must get the Word into our own hearts, and then "out of the abundance of the heart" the mouth will speak.

I pity any man or woman who has to depend on helps and commentaries all the time. What the world wants to day are men and women who can feed themselves and afterwards break the bread of life to others. When a boy or girl is in school, and from school to college or into business, he has other studies and duties to occupy his attention, and unless he has previously been grounded in the Word the deficiency can hardly ever be made good. The training of life, which is the Comforter, is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Rouse yourself to the study of the Bible and ask God's help. He will not withhold it.

I close with the same thought with which I began. Believe the Bible, the whole Bible, with every fibre of the body. Not a mere verbal faith, but a faith that shows itself in your life. This is the only sure foundation for a healthful Christian character. Your influence over your scholars will then help to check the dry rot of unbelief which, they say, is rife among young people. —D. L. Moody.

CHRIST RECEIVETH SINNERS.

Luke 15:2.

He receives them most lovingly:—He pronounces no harsh sentence, nor utters one solitary curse. He despiseth not any. Though worthless and weak as the bruised reed,—though useless and unsavoury as the smell of the snuff of the expiring lamp,—yet He will in nowise cast out; but He will give power to the faint, and will multiply his parables to the heavy laden, rather than crush a trembling sinner, or drive him from His throne. He will cast their sins into the depth of the sea, lest they should interpose between the soul and His love; and blot them out like a cloud, that they might not oblige Him to condemn. He may allow the soul to be kept waiting for the enjoyment of the blessing; but there is mercy and love in this—it is to deepen conviction, to strip of self, to teach the value of the blessing, and to show that it is entirely of grace. Doubt not, poor soul, because you have been waiting long. You shall know His love when you feel His grace, and know that He receiveth sinners. If you follow on to the cross the Lord, He will come unto you, as the former and the latter rain upon the earth. He will disperse your doubts, remove your fears, melt your heart, and make you fruitful in every good work and word.

He receiveth sinners to the glory of God. He intends to glorify all the perfections of the divine nature, in receiving, blessing, and saving your souls. Grace will be glorified in your unworthiness, mercy in your misery, justice in your confessions, holiness in your complaints, wisdom in your perplexity, and love in your complete salvation. He glorifies His Father who draws you to His seat, by fulfilling His glorious design:—it is of the Lord that you feel your sinfulness, pain for salvation, and cry for pardon. No man cometh unto Jesus, nor has any desire to come, except the Father draw him; and yet Jesus refuse whom the Father has drawn?—can He reject whom His Father has taught? Oh no! He will receive graciously, love freely, supply loftily, and save eternally, every coming soul. The Father is glorified when the sinner is received, and Jesus is honored when he seeks for repentance; thus thy reception at the throne of grace involves the honor both of the Father and the Son. Not only so, but every desire after Jesus, every prayer to Jesus, and every discovery of the glory of Jesus, is the effect of the work of the Holy Spirit in the heart. And would the Saviour invite, the Spirit teach and the Father draw, if it were possible for the coming soul, under any circumstances, to be rejected? Oh no! Jesus still receiveth sinners.—J. Smith, in *The Banner*.

My son heard the instruction of thy father, and forsake not the law of thy mother.

"AND THE FELLOWSHIP OF HIS SUFFERINGS."

"Through green pastures lead them to me, By the still waters unto close of day." Up rose my childish prayer.

Ye know not what ye ask, will ye Not take the cup I drink for this, And in my sorrow share?

And thus shall thou gain sympathy For other hearts and with this sweet key Unlock a way for me.

Thy will be done, the cup was pressed To my white lips, My soul was blessed For I could clearly see

The cup was in the Lord's own hand, And oh, so near was He, I stand In humble gratitude.

O, hearts whose sorrow overflows, The blessed Lord your anguish knows, And He is wise and good.

A lesson life would have you learn: From things of earth and self to turn, And walk the path He trod.

This heartache was not sent in vain, If, by its deep and bitter pain, One soul is won to God.

—S. L. M. J.

WORLDLY CONFORMITIES.

"Be not conformed to this world." Rom. 12:2.

The time has come when it is absolutely necessary for the people of God to make an advancement on the line of dress. I do not mean that we must look for more light on the subject, but that we all with one accord move up to the light we now have. The time has come when we must sound forth a warning. God demands His ministers to preach the whole Word and all the saints to measure to it. Judgment is not going forth from the pulpit on this line as it should; and the worldly fashionable dress of many, proves that they are not walking in the light they have received. Those who have known the word of God and have the light on these things have no excuse for the appearance of the fashionable big sleeves and worldly attire seen upon some. They try to justify themselves with the plea that some one else made them. Then let some one else make them. Before the church may expect apostolic power and faith she must measure to the apostolic standard of dress and be perfectly conformed to the New Testament teachings.

May God help the ministry to cry out against worldly conformity as never before, and see that all those who profess to be saints measure to it. God is calling for a peculiar people, and such are the only ones He can use in this great reformation. We are well aware that it will not do to be continually preaching at the same old things, but we must teach a salvation that will cleanse the heart from all these things. Then it will be but a short time until dress and all the outward departments will be conformed to the Word. When things appear upon the outside that are of the world, it is quite evident that there is a corresponding element in the heart. "But," says one, "I know that my dress is not just what it should be, but my heart is right." To such we would say, in the name of Jesus, take down the sign boards and advertise in the light of all appearance of evil. —W. J. Henry, in *Gospel Trumpet*.

MISSIONS.

For the Herald of Truth MISSION NOTES.

From the Home Mission, Chicago. BY A. H. LEAMAN.

Dear Herald Readers: We have just returned from a funeral service we held at a home where we had done some visiting during the last year.

The man was sick a long time; as a result the family became very poor. The mother supports the family and pays the rent, by means of scrubbing and washing. A death in a home of that kind becomes a double grief, as there is no means to defray funeral expenses.

These people were Catholic in faith, but extreme poverty made them more liberal. On visiting them just after the death of the man, some consoling friends of the deceased earnestly requested our sisters to pray for the peace of the departed spirit. I refused on the ground of the uselessness of such prayers seemed very strange to them.

We are thankful for frequent opportunities of this kind to teach the many darkened souls that life is the time to prepare for death; and to tell of Him who finished the work of salvation for us when He died on the cross. We tried to comfort the bereaved family by telling of the brightness beyond this vale of tears.

Bro. Yoder took for his text Rom. 6:23, and showed very plainly the importance of gaining eternal life while spared in this world. He showed them that eternal life is free to all who will take it as a gift.

Last Monday evening, Sept. 12th, our German meeting was good. The hall was well filled.

Last Sunday, Sept. 11, Bro. Yoder spent the day at Freeport, Ill., filling an appointment for Bro. J. S. Shoemaker who was absent.

The sisters who have been at the Indiana Conference have returned and reported having a nice time. We are thankful to the brethren and sisters for the kind donation they have given us for our personal use.

Sister Ella Mann, who has labored with us in the past, has come to fill the place of Sister Lila Zook, who is still remaining with her friends in Ohio.

Our Sunday school yesterday was not so large, but very interesting. We were assisted by the brethren Yoder and Kanegay of Pennsylvania. They expect to be with us every Sunday during their term of school.

Our sewing school is increasing gradually as the cool weather is coming on. By the time cold weather is here there will be quite a number of quilts finished, which will add great comfort to the homes where the sharp, keen wind finds its way through the broken window panes, and through the crevices of the broken door.

Our boys' class has closed since the public schools began. Their time is occupied in better things than running the streets.

We had a number of short calls from brethren of different places. Bro. Christopher and Sister Tinscher from Calum were here and spent a short time with us. Sister Yoder and daughter from Kalona, Iowa, who were returning to their home from a visit in Indiana. They spent a short time with us, but always bring sunshine and gladness.

We still ask the readers to continue to pray for the work, that it may be carried on in God's way and that many souls may be lost.

CHRISTIAN INFLUENCE.

The theory of Christian influence stands out on the inspired page with all the particularity and boldness of a distinct command and all the authority of apostolic practice. The mission of Christ from the throne of heaven to the altar of the cross, contained the saving and principle of every other mission from that cross to the ends of the earth. By dignifying us with His own love and allying Himself with our nature, He proposes every other human being as a magnificent object of affection to the whole species. By requiring us to give even our enemies He would have impressed on us that we owe to every man a debt of affection which is never discharged. By sending forth the seventy to proclaim the kingdom of God through Judas, He taught that the piety of His people is to be diffusive and was training His church for that which might be expected of them. In order to enlarge the sphere of Christian beneficence to the utmost, He annihilates the ancient distinction between neighbor and enemy; teaches us to regard every man as neighbor; and we our aid; to look on our field as the world. Taking us from that small circle which our selfishness proscribes He conducts to a mount of vision from which all the territorial lines and artificial divisions of society are no longer visible, and where the living landscape presents us with the view of one vast community of immortal beings claiming the same distinguished origin, involved in a common danger, invited to one grand deliverance and passing together into the unseen state. By teaching us there to pray "Thy kingdom come; thy will be done on earth as it is in heaven" He would open up before us the prospect of unbounded progression and improvement, inspiring us to enter on a career of emulation with angels, to despair of nothing, to hope for every thing in the moral advancement of the world, and to call at every step on the almighty agency of God. By simply commanding us to do unto others as we would they should do unto us, He lays down a principle of relative duty so broad, so deep, that if rightly brought to us, it would sustain a pyramid of benevolent and heroic deeds whose top should reach unto heaven; and by leading us up to the throne of God, He reminds us that our means of doing good are never exhausted, since we are empowered at every step to launch and set in motion the almighty agency of God.

Not only so, but our "power" is necessary; for as vast is the sphere of labor that agencies of every kind will find scope for operation; and as every follower of Christ can do something—not to do it would evince indifference to His claims and would, in moral effect, be raising themselves against Him; "that is not with me is against me," a sentence which at once divides mankind into two classes, denouncing the absence of activity in any of His professed followers, and ranking it with positive hostility against Him.

Our very words, our "power," our various endowments, whatever they may be, are so many talents, which He expects us to multiply by constant use. For ye are not your own, ye are bought with a price, therefore glorify God in the use of all talents, means and opportunities with which you are endowed. They are blood bought; "freely ye have received, freely give."—Sci.

NON-RESISTANCE.

The beautiful doctrine of Non-Resistance was taught and practiced by our Master, Christ, while here on earth.

Christ upheld the principle of peace and good will toward all men, and although more than eighteen hundred years have passed since He lived on this earth, His teachings, His examples and His pure and spotless life mean for us, in these last days, what they did to His disciples so many years ago.

We may ask, What is Non-Resistance? Resist means, to oppose, to strive against and to strike back. Not Resist means, not to oppose, not to strive against and not to strike back.

Not among the least of Christ's sayings (if it be possible that some have more weight than others) do we find the one recorded in Matt. 5:39. "I say unto you, Resist not evil."

Thus He taught His disciples, consequently it is a lesson for the Christian to-day, because the worldly minded do not fear God and have little regard for the sayings of the One who is so ready to be their "Blessed Savior" just as soon as they really desire Him to be.

We see, all through the life of Jesus our Elder Brother, that beautiful, non-resistant, forgiving spirit which should and must be a characteristic of every true Christian.

Since non-resistance is a part of the Christ life it necessarily becomes a part of our lives. Our Savior, in His memorable sermon on the Mount, taught His disciples then, and teaches us now, that we shall harm and injure no one.

Why should we cause our brothers and sisters, after the common brotherhood of man, or those with us in the fold of Christ, sorrow, pain and grief and perhaps vexation, while we have the blessed privilege of making them joyful and happy?

Our Lord never intended that we should deal unkindly or harshly even with the erring one. He created us for a higher and nobler purpose. Revenge and resistance then, have no place in the hearts of God's people, since Christ would not take revenge on those who gave offense and would not resist evil and taught His followers the same.

To go to war and kill our enemies with the sword, we plainly see is extremely sinful. *God says we shall not kill, and Jesus has forbidden His disciples and followers all revenge and resistance, and commanded them to "But not again the sword into his hand, for all they that take the sword shall perish with the sword."* Matt. 23:31,32. This is the only order Christ gave regarding the use of the sword and it is still in force.

But when Jesus said "resist not evil," He meant more than that we should not fight and destroy the lives of fellow-mortals, when they injure us. He meant more than that we should not fight and destroy the lives of fellow-mortals, when they injure us. He meant more than that we should not fight and destroy the lives of fellow-mortals, when they injure us.

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beat all this patiently, not even being permitted the satisfaction of returning the blows and not allowed to be cruel and mean to the one who has spoiled my goods?

We believe that our Master wishes to teach us from these things that we shall "live righteously in this present life" and if we fall into the hands of evil doers and are wronged and injured by them, we shall return kindness for the evil, rather than to retaliate.

God help us to manifest and show forth the spirit of our Redeemer when He was nailed to the cruel cross, surrounded by heartless murderers, and prayed, "Father, forgive them, for they know not what they do," and of Stephen the first martyr, "Lord, lay not this sin to their charge."

The question may arise, Why does Jesus command us to return good for evil and forbid us to resist wrongs when it is so natural for us to do to others as they do to us?

Jesus answers this question himself. If we listen to His sermon a little longer we shall hear, "That ye may be the children of your Father which is in heaven." Matt. 5:45.

From this we learn, that, loving our enemies (if we are so unfortunate as to have any), doing good to those that hate us, returning good for evil, in short, being non-resistant is a positive necessity for the child of God.

Let "be to others as we would that they should be to us" be our daily motto and our golden rule along the journey.

We want to live such lives that when they draw to a close here on earth and God bids us "come up higher" and asks an account of the "deeds done in the body," the record will tell Him to say, "Well done, good and faithful servant," and that our dear ones who have already crossed that "cold river" and have passed through the "valley of the shadow" need not be sorry that they have known us, but that they can rejoice when we come to share the undivided blessedness and happiness of the "glories beyond" with them.

All we desire to be kindly and lovingly remembered by those who know us "when we are gone." So let us do good unto all men, even to those who despise us, hate us and persecute us, since Jesus says we shall, and because we are happier while we are good. We shall be remembered only by what we have done. *ELIZA BETHNER.*

MAN OVERBOARD!

There is plenty of hypocrisy in the church, but there is a good deal more outside of it; and many an infidel when denouncing the hypocrisy of his neighbors, is himself the biggest hypocrite of the whole. Many a man curses God in health and prays to Him in sickness; swears like a pirate in fair weather, and bellows like a calf in a storm. There is plenty of sham religion in the world, and a good deal of sham infidelity too.

One evening after the writer had spoken to some sailors about this matter, Capt. Nickerson arose and told a little of his experience, as follows:

"About the year 1861, I was a sailor on board the *Heroine*, of Darien, Georgia, bound for Montevideo, South America. We were cast off the Ber- mudas, running under single-reefed topsails. It was the dog watch, in the

evening, and a sailor named George, and myself, were on the watch on the topgallant forecastle, in the forward part of the ship. I was talking with him of my early life, and of the lessons of piety which I had learned at home. He ridiculed the whole, and declared that there was no God, and that all this talk was mere moonshine.

"Eight bells rang, the watch was changed, and the men were called away to pump ship. George took a bucket, as he flung it over the side of the vessel it caught in the water, and as we were going quite fast, George was drawn overboard. Instantly the cry was heard, 'Man overboard!' We were on the larboard tack; the mate shouted, 'Hard-a-starboard the wheel!' and the vessel came around, and stood on the starboard tack, and we could hear George crying in the darkness, 'Save me! Save me! Save me! Save me!'

"We immediately launched a boat, but it stove in launching, and began to fill with water. The steward came to our assistance with some blankets, which we stowed in the hole to stop the water, and we hastened to the rescue. The night was dark, and the sea was rough. We pulled out into the darkness, and followed the sound as well as we could, until we came to the place where poor George was struggling with the waves. Being a good swimmer he had kept himself from sinking, and we found him about a quarter of a mile from the vessel, drew him on board, and pulled back to the ship with our boat half full of water. In thirty minutes from the time he fell overboard, we had him safe in his bunk in the forecastle, and as comfortable as we could make him.

"The next morning I said to George, 'Did you think that the ship was going to leave you, and that you were lost?'

"Yes, I did, said he."

"Now, George, he honest; what did you do then?"

"I prayed to God."

"But I thought you did not believe there was a God," said I.

"George replied, 'When a man is overboard, in a dark night, and the ship going away from him, and he expects to die, a man thinks different, and feels different, and talks different from what he does when he is on the topgallant forecastle spinning yarns in safety.'

"We heard no more of his infidelity or blasphemy from poor George, but he did not recover from his terrible experience in the water. We left him at the hospital at Montevideo, where he afterward died."

Multitudes of infidels have found that their unbelief has failed them in the trying hour. "Hold on," said some infidels who had gathered around the sickbed of one of their comrades. "But will you tell me what to hold on to?" was his question, which they could not answer.

"My hope is built on nothing less than the blood and righteousness of Jesus Christ; I do not trust in my own goodness; I do not trust in the sweetest frame, but wholly lean on Jesus' name," (in Christ the solid Rock I stand). All other ground is shifting sand."

H. L. Hastings.

THE TONGUE.—Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof.

TRUST IN THE LORD with all thy heart,

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.



ROYAL BAKING POWDER CO., NEW YORK.

Agents wanted to sell....

LEHMAN'S INDIAN COUGH BALSAM.

Science that dreadfully cough by using Lehman's Indian Cough Balsam, a new discovery for the healing of Throat, Chest and Lungs. A few doses of this Cough Balsam will alleviate the most distressing cough, cure croup, and if continued subside any tendency to consumption. It has raised cases which doctors said would die. It will cure a cough by loosening it, assisting the lungs and throat to throw off offending matter which causes the cough, thereby making a speedy cure.

GUARANTEE.—If any person after using one-half bottle of this Cough Balsam finds that it does not prove satisfactory the money will be cheerfully refunded by our authorized agent. No cure, no pay. The largest bottle for the money.

PRICE 25 and 50 CENTS.

Agents wanted across. Sample and terms free.

LEHMAN, MEDICINE CO., N. Y. and C.

—OR—

MENTONITE PUBLISHING CO., ELKHART, IND.

We have tried the above medicine and found it an excellent remedy.

J. F. FUNK.

A Blessing to Humanity. Mr. G. Pfaff, a school teacher at Wittenau, Wis., pays the following tribute to Dr. Peter's Blood Vitalizer:

"For years we have used the Vitalizer and (Helen Linde) in our family and that with the most satisfactory results. I have for years recommended them as a blessing to humanity, and appreciated the noble truth of that saying of the ancient, 'In no way can man approach the gods than by conferring health on mankind.'"

Sold to consumers direct by the manufacturer, Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill.

—TO CINCINNATI—

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"Big Four Route,"

SEPTEMBER 5th—10th, 1898.

...ONLY ONE CENT PER MILE...

Tickets will be on sale September 3, 4, and 5, 1898. Good to return leaving Cincinnati not earlier than Sept. 6th, nor later than Sept. 10th, 1898, with provision that upon deposit of ticket with Joint Agent not earlier than Sept. 5th, nor later than Sept. 10th, 1898, and payment of a fee of 25 cents per ticket at time of deposit, an extension of return limit to leave Cincinnati to and including October 2d, may be secured.

For tickets and full information call on agents, or address the undersigned, E. O. McDermid, Warren J. Lynch, Pass. Traffic Mgr., Asst. Gen. Pass. & Trk. Agt., CINCINNATI, OHIO.

Shoemaker's New Poultry Annual & Almanac



for 1898 now ready for the trade. It contains 96 pages of good book paper and the cover is printed in beautiful colors. It is the most complete and comprehensive work in its class published. It contains a first class class Almanac for 1898, and gives many photographic illustrations of our place of business and the Poultry farm, which is the largest and best equipped Poultry ranch in the state of Illinois. It tells all about how to raise chickens successfully, and how to make money at the business. It gives receipts for the curing of all common diseases among fowls, and descriptions of all the symptoms of the different diseases. In this book you will find good illustrations with ground plans and descriptions of how to build the best and most convenient Poultry houses. It tells all about everything that is generally necessary to know in the poultry line. It gives the illustrations with full descriptions, and prices of all the leading varieties of pure bred fowls. Also prices of eggs for hatching. Remember, this work contains 96 pages and is up to date, and will be mailed to any address for only 15 cents.

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RAILWAY (BIG FOUR ROUTE) MICHIGAN DIVISION.

Condensed Schedule of TRAINS. RESPECTIVE Jan. 1, 1898.

GOING NORTH.		STATIONS.		GOING SOUTH.	
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We will send you an elegant Self-pronouncing Teacher's Bible in Minion Type, bound in Morocco, with extra grained lining to edge, of which this cut is a type, postpaid, with the "HERALD OF TRUTH" until January 1st, 1900, for

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HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXV. No. 20

Semi-Monthly

ABRAHAM B. KOLB, Editor

Entered at the Post Office at Elkhart, as
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EDITORIAL NOTES.

Satan likes to see people sow "wild
oats" bountifully.

If the means are wrong, the end will never justify them.

If you wish to have mercy shown to you, be merciful yourself.

We can increase our own strength by helping to bear other people's burdens.

They who are reviled and persecuted for the sake of Christ, have reason to rejoice.

There are too many people who do not love God as much as they love pleasure.

"**Godliness** with contentment is great gain," but there is a kind of gain that is far from being godliness.

To expect disappointment is an expectation sure to be realized by those who persist in harboring vain expectations.

All of God's children have the Spirit of Christ. The Apostle Paul says, "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

Bro. John F. Funk held meetings at various places in Bucks Co., Pa., the first week in October. May God bless the work done.

Those who have God with them are always on the winning side, no matter how small the number may be. One with God is a majority.

Bro. G. G. Wiens, editor of the *Herold der Wahrheit*, left Elkhart the 6th inst., for a trip through Kansas, Nebraska, the Dakotas, Minnesota, Manitoba and Saskatchewan, in the interests of the Mennonite Publishing Co.

When we have nothing to say except that which we know will be of no benefit to us or to any one else, we had better not talk. Christ said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36.

Remember the general conference to be held near Wakarusa, Ind., on Nov. 2 and also the annual meeting of the Mennonite Evangelizing and Benevolent Board at the same place the day previous. For further particulars see announcements under "Conferences."

Bro. J. S. Lehman has just returned from Lithia Springs, Ga., whither he had gone on business relative to making arrangements for a colony at that place. For further particulars see the article headed "Colony Located at Lithia Springs, Ga.," on another page of this issue.

God's people are busy people. There is no time for idleness, nor is it safe to indulge in idleness, for idleness is the devil's workshop. In earnestly, prayerfully studying the word of God, we build about us walls and towers of strength that will stand us in good stead in the evil day of temptation, trial or sorrow. The word of the Lord is a strong tower; the righteous flee into it and is safe.

We must first put away that which stands between us and God before God can bless us. We cannot truly put away unrighteousness without repentance for past wrong doing. It cost Ahasuerus, king of Judah, much that was dear to

him by the ties of nature, to put away idolatry, but he gained more than he lost, for he saved his throne and nation from the Ethiopia, the "dark nation." So we too can hope to prevail against the powers of darkness by first putting away all idols and calling upon God for help. Then victory and peace are sure.

Bro. David Garber, who has been holding meetings at the Clinton (Irick) church, in Elkhart Co., Ind., from the 25th of September to the 6th of October, arrived at Elkhart on Thursday the 6th inst., at which place he preached an impressive sermon in the evening. On the following day, in the evening, he left Elkhart for South English, Iowa, where he expects to hold a number of meetings. He also intends to visit other churches in Iowa, Illinois and Indiana before his return home. May God's blessing rest upon his labor.

God will do for His children all necessary things that they themselves cannot do; but He does not propose to do for them what He gives them the power to do.

At the raising of Lazarus, Christ surely could have taken away the stone from the mouth of the cave as easily as He could raise Lazarus to life; but removing the stone was something that did not require supernatural power, so He said to the people who were standing near, "Take ye away the stone," and then He did that which no person or persons by their own power were able to do.

When Peter was released from prison, the chains were caused to fall off from his hands and the prison doors were opened by supernatural power; but the angel commanded Peter to gird himself, and to bind on his sandals, and to cast his garment about him, all of which he did, no doubt, without even the angel's assistance. And so we might cite other instances in which superhuman power was performed by supernatural power, while the human part was accomplished by human beings.

Let us never try to do God's work; let us trust Him for that; but on the other hand, let none ever tempt God by asking Him to supply all their natural wants in a miraculous way while they are refusing to do what God has given them the ability to do. — M.

For the Herald of Truth.
THE BARREN FIG TREE.

We are the fig trees in God's vineyard. God is the husbandman. He has planted us in the choicest ground, where streams of heavenly mercy flow, and words of sweet salvation sound; amidst all the blessings of the gospel and the means of grace.

Our pious parents have nourished and cherished us. Our ministers too have taught us from God's holy word, that we may grow thereby. Above all, Jesus, the compassionate lover of souls, has laid down His life for us, that we might not perish, but have everlasting life. And now, suppose the great husbandman, after all that He has done for His vineyard, should come and find no fruit upon His vines and fig trees?

Sad, indeed, if He should come year after year, seeking fruit and finding none, after He has done so much for us. Will He not expect that we should bring forth the fruits of holiness to the praise and glory of God?

We who have been taught from our earliest infancy to know God, to love Him, to serve Him, to pray to Him, and to praise Him, what do we more than others?

Consider how many poor, unhappy children there are whose wicked parents have never taught them to know the God that made them. Will we not pity and pray for them? From us God expects much more than from them. Young as they are they may bring forth some fruit.

Parents look into the face of their dying son or daughter and say, they are too good to be lost; and Jesus says, not quite good enough for heaven.

There lived a family in Johnston, Pa., during the year of that great flood; the father being absent for a few minutes came within a few doors of his house, and was seen standing on a house top, just a little above the water, exclaiming loudly: "Tell my dear wife and all, so far I have gotten, but could not come to help them." He was then swept away by the mad torrent to meet his eternal reward. Oh, how many like the scribe we read of in Mark 12:34, are not far from the kingdom, yet in the shadow of sin.

"Almost cannot avail;
Almost is but to fail;
Sad, sad, that bitter wall—
Almost, *but* lost."

Perhaps Jesus has come for one, two or three years, and found none of these fruits, no fear of God, no love to Him, no prayer to Him, no care about our souls, no thoughts of heaven or of hell. Sad, indeed! He waits to be gracious, and yet we will not regard Him. Have we not reason to fear He will say to His vine dresser, "Cut it down; why cumbereth it the ground?" Remember, every plant that beareth not fruit, He taketh away; and we know not how soon we may be taken away. It is sad, indeed, to be mere cumberers of the ground; to live in the world without being good ourselves, or doing good to those around us. We root such plants out of our garden, and cast them among the weeds to be burned. So at the last day God shall say to His angels, "Gather together the tares," that is, the wicked and unprofitable, "and bind them in bundles to be burned." The blessed God is not willing that any should perish. He waits to be gracious; He comes year after year seeking fruit, and until there is no more hope, does He say, "Cut it down; why cumbereth it the ground?"

The heart that is now hard, may be softened and melted; the temper that is now rough and obstinate may become gentle and teachable; the disobedient child may become dutiful and obedient; and the child who seemed almost ripe for destruction may be made a child of God, and an heir of the kingdom of heaven. Then it will be well indeed, then there will be joy in heaven; for the plant that was dead is alive again, and will flourish forever in the Paradise of God.

Why should I say "Thy yet too soon To seek for heaven, or think of death?" A flower may fade before 'tis noon, And I this day may lose my breath. 'Tis would forever be in vain, To pray for pardon for my sin; To wish I had my time again, Or hope to see my Maker's face.

East Petersburg, Lancaster Co., Pa.

For the Herald of Truth.

A WORD TO THE UN-CONVERTED.

BY A. K. DIENER.

Dear friend, have you ever thought of or been awakened by the mercy of God to ask yourself with some degree of feeling that great question, "What must I do to be saved?" If you have, it is no wonder that you are anxious about the matter. But it is surprising that you were not more deeply concerned about such an important matter before now, and that you are not more anxious about your salvation at present, and that those who possess the word of God do not concern themselves more about your soul's welfare.

Solitude is justifiable, while indifference is to be condemned. Uncertain about the soul and salvation is a most guilty state of mind. Remember, you are an immortal creature, a creature that will never go out of existence.

Every moment brings you nearer to eternal torment or glory. You may die at any moment and you are as near to heaven or torment as you are to death. Why should you not ask yourself, "What shall I do to be saved?"

Consider, before it is too late, that you are a sinner, that you have broken God's law that you have rebelled against His authority and become an enemy to Him, that your whole life has been one continued course of sin. Think for a

moment what the loss of the soul includes, the loss of the soul is the loss of everything dear to man as an immortal being; it is the loss of heaven with all its honors, splendor and glories, it is the loss of God's favor; it is simply the loss of everything that contributes to happiness, it is the loss of hope, the last refuge of the wretched. How solemn are the words of Christ, "What shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" All the goods that have ever escaped from human lips, all the tears that have been shed, and all the anguish that has ever been endured through all the ages of time do not compare with the misery of one lost human soul. Then, why are you not more deeply concerned about your soul's salvation? Why not ask yourself, "What must I do to be saved?" Remember it is possible for you to obtain salvation if you will; if it were not, it would be useless to be anxious about the matter.

But your case is not hopeless; you can be saved if you only will. You are invited to be saved. Christ died for the salvation of all who will believe on the name of the only begotten Son of God. Christ said, "Whosoever believeth on me shall not perish, but shall have everlasting life." All the advantages, all the helps to salvation are around you; it is within your reach, it will be your own fault if you do not have it. Christ said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In Acts 16:30 we find that it was asked "What must I do to be saved?" And we find the answer in the next verse (31) as given to the jailer on the Lord Jesus Christ, and thou shalt be saved." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John 3:16. "He that believeth on the Son shall have eternal life, and he that believeth not the Son shall not see life. But the wrath of God abideth on him." John 3:36. Christ says "Verily, verily, I say unto you, he that believeth on me hath everlasting life." John 6:47. "I am the door; by me if any man enter in, he shall be saved." John 10:9. "So you see faith in Christ is essential to salvation. And what does salvation include? It includes all the blessings and riches of grace, glory, and deliverance from sin, death and hell, the possession of pardon, peace, holiness and even heaven itself. Why should you not be anxious about your soul's salvation, and ask, "What must I do to be saved?" Again comes the answer: "Have faith in the Lord Jesus Christ and His holy word which He has given as a guide, and have faith in the abed blood of Jesus on the cross to redeem poor fallen humanity.

You may ask, "What is faith?" Faith is the belief in the fact and truth of the Scriptures with a practical love for them, especially that confiding, affectionate belief in the person and work of Christ which affects the character and life and makes a man a true Christian, called a practical evangelical or saving faith. Luke 13:3 contains the words "Consider, before it is too late, that you are a sinner, that you have broken God's law that you have rebelled against His authority and become an enemy to Him, that your whole life has been one continued course of sin. Think for a

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3:3. By this we understand that all who will be saved must repent and come to a new life.

But what is repentance? It is more than mere sorrow for sin. We understand from the words of the Apostle (2 Cor. 7:10), "Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." By these words we clearly understand that not all sorrow is profitable unto salvation. We must be sorry because we have sinned against God, and come to Him with a contrite heart and ask Him to forgive our sins for the sake of Jesus Christ, His beloved Son, who died that we might live. Repentance is closely connected with conversion which is to change about from one thing to another, from a sinful life to a holy or Christ like life. In order to do this we must feel our lost condition and do as the jailor did, ask, "What must I do to be saved?" And then take the Bible for our guide and comply with the conditions which we find laid down therein, as Jesus Christ brought them from heaven.

These are but a few of the many things to be taken into consideration in our life time if we wish to be saved. Goodville, Pa.

For the Herald of Truth.

A GRAND REUNION.

BY H. J. MARTIN.

When we lay aside the cares of life, and begin to look with eagerness into the sweet beyond, there is pictured before our minds such glorious visions, that our soul begins to rejoice with inexpressible joy, realizing that it is our happy privilege to obtain one of those mansions which Jesus has gone to prepare. There we can be with our loved ones who have their robes washed and made white "in the blood of the Lamb." Many of them have left us with our eyes blinded with tears of grief; such have been their last vision of us. The next will be with songs of praise on our lips, and with beaming joy—ransomed souls, safe from the trials of this earth and the snares of the enemy. Oh! how glad they will be to have us unite with their happy band; where they will never say good by to us as weeping friends, and commit us into the care of their kind Father above, begging us to meet them in heaven. I believe we almost all have friends we want to meet in heaven. Then let us ever press forward, knowing we have a grand reunion awaiting us in the sweet haven of rest, there to live through all eternity in a grand and glorious state. Let us work a little harder, deny ourselves a little more and exercise a little more zeal for the salvation of souls.

Centross, Md.

For the Herald of Truth.

GOD WITH HIS PEOPLE.

BY LIZZIE M. KURTZ.

My dear friends, can we realize this promise which the Saviour gave just before He ascended into heaven, when He said, "I am with you always, even unto the end of the world." It is a promise which goes far beyond the promises of men. How sweet, then, is the thought that in times of trials and troubles we can go to our heavenly Father and ask Him to help us; for in Job 5:19 we read, "He shall deliver thee in six troubles; yes, in seven there shall no evil touch thee." It surely is encouraging to any one who is living a Christian life, to read how God was with His people in olden times, and then think that we have the same God to-day. He would never forsake His people as long as they would not forsake us if we will not wander away. But if we want God to stay with us we must also stay with Him. Orrville, O.

For the Herald of Truth.

ORPHANS' HOME. (Orrville, Ohio.)

BY DAVID GARNER.

The work of the Home is moving on moderately well, taking things into consideration as they exist. We feel blessed in the work forasmuch as God continually shows to us, in various ways, tokens of His love and care, and we are glad to see the interest in the work increasing in different quarters; though we were made "black" by false reports, yet we trust God will give us grace to be "comely." Cant. 1:5.

We have at present under our care nineteen children, and have applications for several more. We begin to feel that Isa. 54:2 is applicable to this work.

During the spring and summer we have been visited by many brethren and sisters from various quarters, and received many words of encouragement. I give the names of bishops and ministers as near as I can recall them by memory:

Bishops: Isaac Eby, Lancaster Co., Pa.; J. M. Shenk, Allen Co., O.; J. N. Burr, Fayette Co., Pa.; J. C. Jones, Allen Co., Pa.; Jonathan Kurtz, Ligonier, Ind.; Aaron Loucks, Scottsdale, Pa.; John Burkholder, East Lewistown, O.; Ministers: M. S. Steiner, C. P. Steiner, Jacob Hornung, from Allen Co., O.; John Hosner, New Stark, O.; David Hilty, West Liberty, O.; D. H. Bender, Tab. Pa.; J. A. Tessler, Scotland, Pa.; J. S. Hartzler, J. S. Coffman, Samuel Yoder, from Elkhart, Ind.; John Garber, Schrock, Ind.

These visits were much appreciated by us and the children. Sisters Anna Garber and Martha Beutler, both of Indiana, have given us faithful service in the Home for some time, but will now be absent for at least a season. Sister Nancy Hartzler, of Garden City, Mo., has offered her service which was accepted; she expects to be with us in the near future.

We wish to say to the praise of God that, as our work grows and widens, it is not within the province of this article to discuss. To confound the gracious work of God with that of the Science healers minimizes the grace and power of our God and brings reproach upon His cause. On the other hand some who believe in the orthodox doctrine of the divine healing of the body, have been led to give an attentive ear to the seductive teachings of Christian Science, because they have been led to suppose that they were nearly, if not altogether, identical. It seems to be the plan of the practitioners of this profession to gain the ear and heart of their patients by leading them to suppose that they are to be healed by divine power.

Now, as to the difference: When God manifests His healing power it is always for one of His faithful children; usually when all (so called human remedies) realize that they have laid up for themselves "treasures in heaven." There, there will be an eternal reaping of the sowing in this life; and "they that sow bountifully shall reap bountifully; but they that sow sparingly shall also reap sparingly."

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The approaching needs of the Home have recently been mentioned in the HERALD OF TRUTH, by the editor, especially in regard to the school, and as a few of the Board of School Directors object to giving the poor children the school privileges, and as the expression was made by a certain person, "If they want to keep a Poor House, let them keep their own school," we feel something should be done in this line; but as God in whom we trust, knows our needs, we humbly ask Him to do for us, to whom be praise, without end.

For the Herald of Truth.

CHRISTIAN SCIENCE, "FALSELY SO CALLED."

BY A. L. YODER.

This subject has attracted much attention in certain places in the last few years, while at other places it is comparatively unknown; but when we consider the zeal and shrewdness with which the apostles of this white-washed paganism advocate its claims to attention, it must be a question of but a short time when all will have seen some of its effects.

Already many have made ship-wreck of their faith, and been plunged into an unfathomable sea of darkness and unbelief. Those established on the Rock Christ Jesus, will not be moved by this heresy, no more than by others; but some who might become thus established are led into a condition of mind where it seems impossible for them to be brought to accept the simple truths of the word.

"They went out from us, but they were not of us; for if they had been of us, they would not have continued with us; but they went out, that they might be manifest that they were not of us." 1 John 3:10. By many, Christian Science has been confounded with Divine Healing. A failure to discriminate between things differing so widely can not help leading to difficulties of a serious nature.

I think there can be no question but what God does, even at this day, manifest His grace and power in healing the bodies of some of His faithful children, without the use of medicines; just how far this power would be exercised if Christians were alive to their privileges it is not within the province of this article to discuss. To confound the gracious work of God with that of the Science healers minimizes the grace and power of our God and brings reproach upon His cause. On the other hand some who believe in the orthodox doctrine of the divine healing of the body, have been led to give an attentive ear to

Our visit in the southern parts of Germany was the most pleasant time we have had since we have been on the trip. There we met the brethren who entertained us very pleasantly and we were also in their meetings and had grand spiritual feasts. The most of them had the pleasure to meet him in Baden. From there we went to Switzerland and there found quite a large congregation at Basle and Longnau, and we also had very good spiritual feasts, and enjoyed ourselves much by visiting among the brethren and finding out the different modes of living. We also attended a Sunday school at Longnau, for the first time since we left London, because Sunday schools are very scarce on the continent; but the young are taught from the Bible and Testament and catechism in the schools and at about the age of ten or twelve they are taken into catechetical classes and taught in the church. But Longnau has a nice Sunday school, in the Mennonite church, on the American plan and it is doing a grand spiritual work which is already showing itself in the increase of the membership of that church. The cold form of catechetical and memory instruction does not help much in the change of heart.

We were also not blind to the beautiful scenery with which God has blessed Switzerland so abundantly. It is indeed, we believe, one of the most beautiful places on the globe. To see the white-capped, snow-covered mountains with the sun shining upon them on a summer's afternoon makes an impression which one cannot soon forget. Also in the evening it causes the reflection of many colors from different cliffs which is a beautiful sight to behold. But while it is a pleasure for the eye to behold these things, it is rather hard on the legs to climb the mountains, or carry the provisions up or down.

The people are poor and live very simple lives as indeed they must, because the luxuries of other countries can not well be brought into the mountains, nor can their produce be taken to the best markets. There are plenty of cattle way up on the mountains, but the people cannot get the milk and butter down except with great labor.

After having seen many of the wonderful sights, and crossed some of the beautiful lakes and climbed some of the high mountains, we left Switzerland by way of the St. Gothard Railroad to Italy.

The St. Gothard Railroad is a marvel of construction; it has numerous tunnels, the longest of which is about five miles. At some places where the road ascends or descends the mountains, it circles around the mountain two or three times at one place, so that at first one may, by looking down at a certain place, see another, but after passing through a tunnel or two, as one looks down he finds himself at the same place, except that he is further down; after going through another tunnel and around another circle he finds himself just below the first, but yet on the same mountain, and so on until he is through the Alps.

In Italy we find quite a different climate from that in Switzerland; there it was quite cold already, but here it is warm and delightful. We now see some corn, of which we saw but very little north of the Alps. We also see

large orchards of mulberry trees for silk-worm food. We also see large vineyards, and some wheat fields, which at present contain only stubble.

Our first stopping place was Milan, where we stayed some time, and saw the way of living in north Italy; we also took a look at the large cathedral, which is next in size to St. Peter's at Rome.

From Milan we went to Venice, that city built on seventy-two small islands, where instead of streets there are canals, and boats are the only vehicles used.

These boats are called gondolas, and one cannot get around without hiring a gondolier. It is a beautiful city, but it has lost much of its former splendor. It has many large Catholic churches, the most noted of which is St. Mark's, where the Apostle is supposed to be buried. As history says, Mark was a missionary to the Venetians, and after his death his body was taken there to be buried.

From Venice we went to Rome. Instead of walking up the Appian way, as Paul did when he came before Caesar, we came from the north on an express train. Rome is a very interesting place because of its connection with New Testament times. The ruins of the ancient city are yet to be seen and are very interesting to one who knows the history of them.

St. Peter's church is the most important building and is supposed to contain the body of that Apostle. It is the largest church building in the world. It is a beautiful structure and in excellent condition. It was the cause of the information when the debt was so large that indulgences were sold to defray expenses, causing Martin Luther and others to have a new idea of Christianity.

Rome has numerous other large and beautiful churches; and by what I hear they must be supported from people who never see them. It is a wonder that not more get tired of Popery.

We also saw the place where Paul is said to have been beheaded and the place where Nero condemned and burned many Christians. Then we walked down the Appian way to the St. Calixtus catacombs, where the early Christians would gather in the caves to worship and where the bodies of many people were deposited after death. Our visit to Mt. Vesuvius and Pompeii, the city which was covered with ashes and lava over eighteen hundred years ago, was full of interest.

Athens, the capital of Greece, is very interesting on account of the ancient heathen temples there, and because of Paul's visit to it when his spirit was so stirred in him as he saw the many heathen altars to their different gods, and one to the unknown god. Here it was that he preached to those ancient Athenians the wonderful sermon recorded in the seventeenth chapter of Acts. We were very forcibly reminded of it as we climbed up Mars Hill where Paul stood while preaching. Athens is now a different city from what it was then; but as we cannot speak the language of its people, it is hard to know their real faith.

D. M. LANDIS.

There is no happiness in having and getting; but only in giving, half the world is on the wrong scent in the pursuit of happiness.—Drummond.

TRUSTING CHRIST.

BY LYDIA WENGER.

[An essay read at the Oak Grove Young People's Meeting, Wayne Co., O.]

Are we not to trust Christ for everything He has promised? Trust Him at all times and in everything we do. Jesus Christ is the same yesterday, to-day and forever.

"If we suffer we shall also reign with him. Wherefore let them that suffer according to the will of God, commit the keeping of their souls to Him in well doing as unto a faithful Creator." Let us consider how Christ gave himself to be crucified for the redemption of our sins. And are we not willing to give ourselves up to Christ and accept the earnest invitation that leads to endless glory?

If we trust in Christ and delight ourselves in His company while pleasures and temptations are around us, He will forsake us when the world to us has lost its charms. He will clothe us with the robes of righteousness and we shall sometime find ourselves at home in heaven.

If we trust in Christ, who giveth us the victory, our departure will be a triumphal march, and at the close of life we shall receive a crown of glory which fadeeth not away.

Who would not have the last stages of his earthly journey adorned with the surpassing grace and glory of a Christian hope? Each Christian has a cross to bear, but the cross is not hard to bear if we only put our trust in Christ. The cross is simply to go on our way rejecting in the hope of a blessed life beyond.

Jesus says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." He tells us of joy and of exceeding glad for great is our reward in heaven.

Orville, Ohio.

PREPARATION FOR CHRISTIAN WORK.

Heart Experience, or Conversion.

[An address, in substance, delivered at the S. S. Conference, at New Stark, Ohio, Sept. 1st, 1898, by David Garber.]

This is one of the most important subjects on the program, forasmuch as no one is properly fitted for sanctuary services without "Heart Experience, or Conversion;" however well a person may be armed with the "wisdom of the world." Moses, though a chosen vessel of God to do a great work for the "Lord of hosts," started out a little too early. He was armed with great learning, the best Egypt could afford, but what did he accomplish?

Let us see. On a certain time when he went to see how his brethren fared, and when he saw that one of his brethren suffered at the hand of an Egyptian, apparently he thought now was the time to begin his great work of deliverance, and as he "looked this way and that way, and when he saw that there was no man, he slew the Egyptian." Another day when he saw two of his brethren quarreling, he wanted to settle the matter and bring about peace, but the one said, "Who made thee a prince and a judge over us?" Intending thou to kill me as thou killedst the Egyptian?" Moses at this saying fled to the desert, and, as a certain writer observes, "had

to learn of God for forty years how to do things."

Is there not a great lesson in this narrative for us? We may have at our command great learning, and understand mysteries (which are right in their place) yet, "Heart Experience, or Conversion" is indispensably necessary. Otherwise we will make a failure as did Moses; it would be "starting out too early," and bad results will surely follow.

When we "look this way and that way," i. e., court the smiles and favor of those who are "lovers of pleasure more than lovers of God," and try to be careful so as not to say or do anything that might arouse the wrath of man, we are pursuing a dangerous course, and doing the work of the Lord deceitfully, "withholding the sword from blood."

Again, we see the necessity of heart experience, for can we expect the blind to lead the blind successfully? Would they not both fall into the ditch? Would we not make a lame person an urgent errand? Or who, having work that required strength and haste, would scorne the service of the sick? Does not the Prophet depict an unregenerate man when he says, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores."

Hence, we see the necessity of a preparation for Christian service. Let such then call for the Physician and He will give them a remedy, with a balm, saying, "Heptent ye therefore and be converted, that your sins may be blotted out," that the times of refreshing may come from the presence of the Lord.

Now, then, having experienced, in a greater or less degree, "the exceeding sinfulness of sin," of the love of God or grace abounding to the chief of sinners; and of His matchless power to save; accordingly we will know somewhat of the "error of the Lord," which will give us earnestness to persuade men to be Christians; we will tell them, too, that God loves sinners (not their sinful ways), and will welcome them home; and we will tell of His saving and overcoming power. Then, too, further on in life, we will have various experiences, which will still better fit and qualify us for Christian service. If you are converted it has been wrought by the word and Spirit of the Lord. "The law of the Lord is perfect, converting the soul," and you can truthfully say: "Old things are passed away; behold, all things are become new"—new hopes, new aims, new desires, new motives; but if you cling to sin, and "roll it as a sweet morsel under your tongue," you sadly lack the one thing needful.

O, how sadly the world needs converted and devoted workers! The effects of unconverted workers in the churches are manifest and appalling! The personal worker finds, not let him speak to the proud and fashionable, and they will point out to him inconsistent church members aping after the fashions of the world; often the only mark of simplicity is, the "prayer head covering," and in many cases that is gone. Let him speak to the man who is wont to lay his way toward the drunkard's grave, and he will console himself with the fact that many church members go to the saloons, too; let him talk to the shrewd business man, who loves

gain, and doubtless he can point out to him professors of religion, and perhaps preachers at that, who drive sharp bargains, whose hearts are exercised with covetous practices.

Under such existing circumstances, how shall we persuade the world that there is a reality in the religion of Jesus Christ? My answer would be, live a consistent, Christian life, and tell such that justify themselves upon the grounds mentioned that there always have been "bad fish" in the net that will some day be cast out, and that consequently it is not safe to hide behind such; but that they need to repent and become as little children, and live a consistent, Christian life, and thus make sure for themselves the "eternal inheritance."

In conclusion I would say, let us know the drift of our influence, and let us feel safe until we can actually say: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

PRIDE.

Pride is one of the qualities in humanity that brings upon them their final destruction. It is one of the seeming virtues that has no rock for its foundation. It is merely built on sand, and when humanity passes it is crushed to earth, fainting, famished, gone. Whoever is lifted up with pride is in danger of the condemnation of the devil." It leads to the contempt of rights of others, and disregard of just obligations to them.

Pride has been styled the ape of charity, in show not much unlike, but somewhat fuller of action. Great care should be observed in seeking for charity that pride does not take possession, thus allowing us to work in vainglory, and reap such a harvest. Pride is not only characteristic of this generation, it is not of recent date, but has existed ever since the fall of man, and if this occurrence is carefully observed, its cause might prove pride the direct originator.

Under this subject, which is apparently such a broad one, I shall consider three main qualities of pride, *Pride of Heart, Worldly Pride, and Selfish Pride*. *Pride in Heart* is an abomination to the Lord; though hand join hand he shall not be punished. I have chosen *Pride in Heart* as the greatest affliction, for out of the heart are the issues of life. Ears may listen with curiosity. Lips may speak in bravado and hypocrisy. When the heart is right the other organs will be right also. I heart is the seat of the emotional nature. It represents our love for anything.

Old Testament history tells us Hezekiah saved proud in heart, but was humbled, not only he but also the inhabitants of Jerusalem, so that the wrath of the Lord came down upon them not in the days of Hezekiah. A person possessing a proud heart finds a reason for what he does in the honor that is connected with it. On the other hand an individual possessing a charitable or humble heart does all things for the love of God.

Referring to Jeremiah we find that Ammon was judged of God for his proud heart. His great pride had deceived him. Thus, in the words of Shakespeare's *Rosindol*, "His pride fell

with his fortune." Biblical history furnishes many instances of individuals who had proud hearts, not judged thus by other fellow men, but by the great Judge, God himself. Tracing history down to the present day, graves could be filled with the story of proud hearts marring the generations following them for what can the man do that cometh after the King? Even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness."

Worldly Pleasure has ruined many souls. How many to-day are repenting the time spent in worldly pleasure? In days past it was all they desired; it was the pride of their heart. Now it has proven to them foolishness.

"It was New Year's night; an aged man stood at a window; he raised his eyes toward the deep blue sky, where the stars seemed floating like white lilies on the surface of a clear, calm lake. Then he cast them to the earth, where few more helpless beings than himself were moving toward their inevitable goal—the tomb. Already he had passed a sixty stages which led to it, and he had brought from his journey nothing but errors and remorse. His health was destroyed, his mind unfurnished, his heart sorrowful, and his old age devoid of comfort."

"The days of his youth rose up in a vision before him, and he recalled the solemn moment when his father had placed him at the entrance of two roads, one leading into a peaceful, sunny land, covered with a fertile forest, and resounding with soft sweet song; while the other conducted the wanderer into a deep, dark cave, where there was no issue, where poison flowed instead of water, and where serpents hissed and crawled."

"He looked towards the sky, and cried out, in his anguish: O, youth, return! O, my father, place me once more at the crossing of life, that I may choose the better road! But the days of his youth had passed away, and his parents were with the departed. He saw wandering lights float over dark marshes, and thus disappear. 'Such,' he said, 'were the days of my wasted life.' He saw a star shoot from heaven, and vanish in the darkness athwart the church yard. 'Hehold an emblem of myself!' he exclaimed, and the sharp arrows of remorse struck him to the heart."

"Then he remembered his early companions who had entered life with him, but who, having trod the paths of virtue and industry, were now happy and honored on this New Year's night. The clock in the high church tower struck, and the sound, falling on the ear, recalled the many tokens of the love of his parents for him, their erring soul nature. He remembered that he had taught him, the prayers they had offered up in his behalf. Overwhelmed with shame and grief, he dared no longer look towards that heaven where they dwelt. His darkened eyes dropped tears, and with one despairing effort he cried aloud, 'Come back, my early days! Come back!'"

This is not only the condition of man but of woman likewise. She starts out in life, thinking merely of the "good times" she finds in the pleasures of the world. The pride in her heart says, "I shall be all in my power to have a gay time." She says she is having a good time. As the days go by and the years roll on, she is more delicate in health

and has lost the bright rosy flush nature gave her fair cheeks. Her face is pallid and thin. She has medical aid, but the spring time of her life has been wasted, yes, squandered on the so-called "good times." She is a wreck, a society wreck, she stays at home to mourn the loss of the days spent in folly.

Dear reader, you who still linger on the threshold of life, doubting which path to choose, remember that when years shall be passed, and your feet shall stumble on the dark, mountain, you will cry bitterly, but cry in vain, "Oh, youth return!" O, give me back my early days!" Rather let your delight be in the Lord, which delight shall continue through eternity.

Pride in Worldly Wisdom, says Paul, is foolishness with God. The changes in God's creation do not allow a man to think his mission merely the receiving of knowledge of this world. Man has been blessed with a body and soul; God holds him responsible for their care. If he feels he needs no knowledge for his soul, it perishes. Man has one object in view when he desires great worldly wisdom. It is to see after him. Thus many generations shall honor and esteem him as a scholar. When the condition of his soul is questioned nothing can be testified. Job tells us that the fear of the Lord is wisdom.

We shall now look at *Pride in Worldly Possessions*. It was the pride Nebuchadnezzar had in his possessions, that exalted him, only to be humbled, and dethroned. Humbled? Yea, as one of the beasts of the field. Well he realized his words when he said, "Now, I, Nebuchadnezzar, praise and extol, and honour the king of heaven, all whose works are truth, and his ways judgment. Let all that walk in pride be able to abuse."

The rich man in Luke took to building barns, as the result of his great pride in his crops. "Thou fool, this night thy soul shall be required of thee, then whose shall those things he which thou hast provided?" So he that layeth up treasures for himself, and is not rich toward God. Rather lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. The great folly in priding on *Worldly Possessions* is their destructibility. All is perishable, leaving no trace of its ever having existed. Men, who to-day revel in *Worldly Possessions*, die for want of them to-morrow. Over many a grave could we read, "This man died broken hearted, because he failed financially." His great pride was his ruin. "Sad that man should be minded thus, to leave the world, having never tasted the sweet relations existing with possessions that shall eventually bring him to heaven."

The world estimates a man's value from that which he has of the world's goods; but God estimates his value by the way he has accumulated these goods, and the purpose for which he has used them. "The end of many a man's *Worldly Possessions*," says Moody, "is a big funeral, and a big law suit that's about all." The pride in this world's goods occupies a man's time and genius. He grows indifferent to himself else, "Seed ye first the Kingdom of God, and all things shall be added unto you."

Lastly let us consider *Selfish Pride*. "A fallen trowling in her pride of place, Was by a mousing owl hawked at and killed."

W. A. FALCON TROWLING IN HER PRIDE OF PLACE, WAS BY A Mousing OWL HAWKED AT AND KILLED.

This quality of pride is very plainly shown by Luke when he speaks of the Pharisee, who, standing in the attitude of prayer, boasted only of his own superiority.

Selfish Pride materializes in the men of genius of to-day, as well as those of the past. It is a characteristic of all professions. It is found in all classes of people. Timothly speaks of those that love themselves. Now you may ask how *shall* I be? For mortal man to answer this is impossible. Ask God to direct your footsteps, and you will be directed aright. We need to be self-content, but not selfishly proud. We need to be meek and lowly. Dr. Hamilton says meekness is love at school; love at the Saviour's feet. It is "Christian Loveliness." It is the discipline learning to know himself; learning to fear and distrust and abhor himself. It is the discipline practicing the sweet, but self-emptying lesson of putting on the Lord Jesus Christ. It is the discipline learning the defects of his own character. It is the discipline praying and watching for the mellowing of his temper and the amelioration of his character. It is the living of a Christian, at his Saviour's feet, learning of Him who is meek and lowly, and finding rest for his soul. Oh, that we had this meekness, pride would vanish at once, never to return. Let us pray for it as it is just what each one of us needs.

We shall now look into the life of our Lord Jesus Christ and show that His life and death are a standing rebuke to every form of pride to which men are liable. Take for instance—

Pride of Birth and Rank. "Is not this the carpenter's son?"

Pride of Wealth. "The Son of man has not where to lay his head."

Pride of Respectability. "Can any good thus come out of Nazareth? He shall be called Nazareth."

Pride of Personal Appearance. "He hath no form nor comeliness."

Pride of Reputation. "Behold, a man gluttonous and a wine bibber, a friend of publicans and sinners."

Pride of Independence. "Many others, who ministered to Him of their substance."

Pride of Learning. "How knoweth this man letters, having never learned."

Pride of Superiority. "I am among you as." "He that serveth." "He humbled himself." "Made a curse for us."

Pride of Success. "He came unto His own, and His own received Him not."

"Neither did his brethren believe on him." "He was despised and rejected of men."

Pride of Self-Reliance. "He went down to Nazareth and was subject unto them."

Pride of Ability. "I can of mine own self do nothing."

Pride of Self-Will. "I seek not mine own will, but the will of Him that sent me."

Pride of Intellect. "As my Father hath taught me I speak these things."

Pride of Bigotry. "Forbid him from, for he that is not against us is on our part."

Pride of Resentment. "Father, forgive them, for they know not what they do."

Pride of Reserve. "My soul is exceeding sorrowful even unto death. Tarry ye here, and watch with me."

"The Son of man must suffer many things and be rejected."

Pride of Sanctity. "This man receiveth sinners and eateth with them." "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—*Annie J. Albee, in The Memorial.*

OUR GOD A CONSUMING FIRE.

First of all, I use this text as a word of terror. Now I know quite well that this will displease some of you. You like a comfortable Gospel, a Gospel that is to carry you into heaven, hugging all your darling sins to your heart. You want a Gospel that will tell you that you may live as you like, that you may oppress the poor and despise the needy, set your heart on gain, and give reins to passions, and yet that at the end, when you have lived the life of sin, God will open the door of heaven because He is a God of love, and admit you to the presence of the pure and holy. Brethren, I have no such Gospel to preach. I have no word of peace for you here to-day. You are turning the grace of God into lasciviousness, you are taking the very love of God for the pillow on which you rest while you wallow in your sins. You are despising the forbearance of God, not knowing that the goodness of God leadeth thee to repentance. You are living in sin and think to hoodwink God by the pretence of a religious life, and to enter heaven by a back door. I come to you to tell you that is utterly vain. I come by God's grace to awaken you as you never have been awakened before. I come to trouble you. God sends you trouble, man. God awakens you to the truth without righteousness, without holiness, without genuine-ness, no man can see God. God is a consuming fire.

Now I give you these two facts to take home with you, and I pray to God to burn them into your soul. First, fire searches and fire reveals. Nothing tests like fire. Tried by fire is a synonym for trial, genuine, pure. Fire brings out the true character of anything submitted to it. You have seen how the smelting furnace tries the piece of gold ore thrown into it. It seizes it, encircles it, penetrates it through and through. It bites into it, it sears and brings to light all impurities. Nothing escapes it. It burns and burns until all impurity is thrown aside, and nothing remains except the pure gold, tried in the fire. Now, God is a consuming fire, and through that fire you, oh man! oh woman! will have to pass. What about your shame and hypocrisy now? No wonder the thoughts fill you with terror. Even now God is searching you. He knows exactly what you are. Not a thought, not a word, not an act escapes Him; and, my brother, God will yet lay you as bare as the day you were born. What an unmaking it will be. All the wraps and rags of place and position will drop off, and you will stand there naked as you are with the fierce light of God playing on you. Can you stand such an unmaking? What if God lays you bare before this congregation? You pass for a pure man. What if God revealed all yourself. Man, how your friends would stare and shrink from you as one diseased.

You pass for an honest, truthful, sincere man. What if God lay bare your business life? What would the city think of you? You pass for a religious

man, and in many cases our religion is our masterpiece of hypocrisy. You may be a member, an officer, a minister, a leader, able to move the multitude, and with special union in prayer, and yet a publican, scattering ruin and sorrow far and wide, an employer of labor, thoughtlessly making life bitter to hundreds, joined to the church, talking in the church, and yet ignoring the truth on which the church is founded, and trampling on the plainest precepts of the church's Lord. Scribe, Pharisee, hypocrite, tremble! God is about you, and God is a consuming fire. Fire searches and fire reveals, fire destroys.

But again, secondly, fire destroys. This is not a word of wrath, but a word of merciful warning. But it tells us an awful fact, and it has not a spark of mercy for those who continue impenitent. "Be not deceived, God is not mocked." The wages of sin is death. Between God and sin there is no compromise. Against the sinner finally impenitent, the nature of God, the very love of that God who gave Jesus Christ to redeem us, can only flash forth in destroying fire. I know you do not like this kind of preaching, but do not blame me for it. It is God's word, and I only tell you it if by any means it may lead you to renounce sin. The chaff He will burn with fire unquenchable.

But I pass from this to speak of the text as a word of comfort. This text contains a truth about the nature and character of God, but all truth about God, my brethren, must bring joy and comfort to God's people. The very same thing which makes this truth a terror to others makes it a joy to the believer; for fire searches, and our God is a consuming fire. What a comfort there is in this! Self-examination is one of the very first duties of a Christian. To the follower of Christ, even more than to the disciples of Socrates, there comes the command, "Know thyself." But any one who has attempted this work seriously knows how terribly difficult it is. The human heart is not easily known. Most of us are deceived about ourselves because the subtleties of our heart defy the utmost skill of our examination. We have tried this work and we have failed. But what comfort in the thought that God is going to try it, and He will not fail. What we cannot do our loving heavenly Father will do. Let us pray, then, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be anything within me, and lead me in the way everlasting."

If we would have this cleansing, this destruction of the old nature, we must abide in the fire. Gold is not refined by being put into the fire for a few moments, and then taken out again. The soul is not refined except by continual union with God. But as we abide in Christ the power of the divine love cleanses the heart from every evil thing. When He hath tried me I shall come forth as gold." And here you see how the fire of the divine nature is Jesus, the love of the divine nature appearing on what is base. It is because God is love that He burns out the fault from our hearts. Shall we not to-day, then, yield ourselves absolutely to this love?

Burn, burn on, love, within my heart, Burn fearlessly night and day, Till all the dross of sin and love Is burned and burned away.

This leads us to our last thought. Third, fire transforms. Brethren, look

at that poker, dull, black, cold. There it lies. Thrust it into the fire; let the fire play upon it and search it and into it. Now draw it out. What a transformation. No longer dull, black, ordinary, cold; but warm, bright and glowing. There is a picture of our life. Dull, black, cold by nature, we yield ourselves to God, and He enters us, possesses us, and all dullness and blackness and coldness are driven away and we glow with the divine warmth and shine with the divine light. It seems too good to be true, and yet God's word says it, "Partakers of the divine nature." That is what it says. Well may the apostle say, "We know not what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."—*A Sermon by Geo. H. C. MacGregor.*

THE BLESSEDNESS OF HUNGER.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—*Matt. 5:6.*

We would probably say at first thought, that the satisfied are the happy, that those who have no desire unsatisfied are the blessed. We do not think of intense and painful hunger as a desirable state. Yet the Lord pronounces one of His beatitudes upon the unsatisfied, those who hunger and thirst.

However, it is not in the condition of hunger itself, that blessedness lies, but in that of which hunger is the sign and that to which it leads. It is the token of life and health. A dead man has no desire, no longing for anything. One who has no craving for that which is good, no thirst for God, no yearning to be holy, to be like Christ, to be filled with the Spirit, is dead.

There is a pathetic story of one who was in declining health and went to the warm South in the winter in search of renewed life. She wrote to her friends cheerful letters in which she spoke of the charm of the place, the wonderful luxuriance of all vegetable growths, the abundance of food upon the table. Yet every letter contained the sad note, "If only I could eat, I should soon get well here; but I have no appetite." Then in a few weeks her frail body was borne back to her home—dead amid plenty, not for lack of food, but for lack of hunger. Blessed are they who hunger, for hunger is a mark of health and of vigorous life, while the want of it tells of disease and coming death.

In spiritual life the principle is the same. They who hunger are blessed.

The unsatisfied are they whose souls are prospering and in health. Not to be eager to know more of God and to have more of the life of God in the heart, is to be spiritually dead. Longing is an invariable mark of true religion. Not the soul at ease, content, satisfied, but the soul thirsting for God, is the spiritual ideal of Christianity. Men are represented as hungry and thirsty. The soul is too great to feed on anything this world can furnish. The beginning of salvation is the awakening of a desire to find God, to come back into His favor, to be restored to fellowship with Him, to be blessed with His love and to be filled with His life. The state of true blessedness is one of hunger for God.

Thus Jesus spoke of Himself as bread, the bread of life, offered to meet this spiritual hunger. He said He was the bread of God, bread from heaven, of

which if a man should eat he would live forever. The faith that turns to Christ and receives the blessings that He has brought to the world, is spiritual hunger. It begins in a consciousness of personal need which finds full satisfaction in Christ. Not to hunger is therefore to go unblest. It is the sign of a soul satisfied without God. But a yearning for God is the evidence of beginning of spiritual life.

There is the story of a child who had dwelt by the sea, but who was found by a wealthy relative and carried away to an inland valley. His home there was more beautiful and luxurious, but he was not happy. Something was wanting, he missed the music of the ebbing and flowing tides. He missed the dew spray on his cheeks. A feeling of homesickness possessed him. One day he climbed to the top of a high hill and far off he saw a blue spot on the horizon. "The sea! The sea!" he cried with trembling heart. He rested not till he had found his way back to his heart's loved home. So it is with the soul that becomes homesick for God. It finds no satisfaction till it rests in God. Blessed is such hunger, for it tells of hope.

Hunger is blessed also because of the good to which it leads. It is the inspiration of every worthy advance and development. In the Christian it is hunger for God and for good, and for the privilege of ministering. It is the inspiration of everything beautiful. Spiritual longing is the fire in the heart which impels to all consecration, to all holy effort, to all giving and doing, to all self-denial and sacrifice. It is the empty hand stretched up to God to receive the gifts of grace. It is the fire in the heart which kindles all love for God and burns on the altar in all pure desire.

It is not all longing that has the seal of blessedness upon it. It is the yearning which does hunger and thirst after righteousness to whom the promise of satisfaction is given. Righteousness is goodness. It includes all that is worthy and God-like. The lofty standard is set in our Lord's teaching:—"Be ye therefore perfect, even as your Father which is in heaven is perfect." We have another glimpse of it in the prayer that we may do God's will "as it is done in heaven."

The life of heaven is the pattern for those who are seeking after righteousness. It begins in the heart when Christ is first received, and works itself out into all the life and character. It is the life of Christ—a measure which embraces all moral excellence.

It is important that we understand well the true nature of the hunger to which such blessedness is promised. It is not a vague and empty longing. There is a craving which is not the sign of mental morbid, sometimes sickly. It is not a desire to know more of God, to be more like God, to be led into deeper consecration or more perfect self-surrender to Christ. It is only an idle, dreamy yearning which leads to nothing worthy or beautiful.

Righteousness is something very real. It is holiness of life. It is Christlikeness in character. It is uprightness and integrity in all conduct, obedience to all God's commandments, the cheerful acceptance of the divine will, even when it traverses our own will. This is very different from many persons' thought

EVERY LIFE NEEDED.

One small life in God's great plan, How futile it seems as the ages roll, Do what it may or arrive how soon, To alter the sweep of the infinite wheel! A single stitch in an endless web, A drop in the ocean's vast and ebb, But the pattern is rest where the stitch is lost.

Or marred where the tangle threads have crossed, And each life that falls of the true intent, Marks the perfect plan that its Master meant.

—Susan Coolidge.

LODGE MEMBERS IN CHURCHES.

Christ's followers have a right in His church. Whom He receives His church should welcome. This is the root principle. The question then falls back one step and we are to ask: May lodge members be members of Christ? Can a child of God be a lodge adherent? And this question opens the gate common to all the lodges, their doctrines, obligations, ceremonies, etc.

We are in danger of being confused by the multitude of orders and their varying rites and oaths. It is not needed, however, and if we are careful we may walk safely and intelligently through the maze. There is, of course, infinity of detail, but the general principles involved are few and easily ascertained. No one can doubt that Jesus forbids profane swearing, that He bids men be humble, or requires them to let their light shine, and it is equally clear that lodges, and all their regalia and ceremonies, contravene these and other teachings. How can one truly love the meek and lowly Jesus, and at the same time enjoy the titles, regalia and oaths of Masonry?

But one may say, cannot one be truly blinded as to how membership in a lodge? It is not our place to say how much of error may consist with salvation. God is pitiful to us all. But it is clearly the duty of the church to teach men to do what Christ commands, and if there is a saved man who does not know that Jesus said, "In secret have I said nothing . . . follow me," then the church should teach him, and when he is informed he will follow.

There is another consideration which has always seemed so clear and important to me that I am surprised that some others seem not to have observed it. What would be thought of a man that should propose to hold membership in a Presbyterian and a Baptist church at the same time? And would any person have a right to object if, on joining one of these churches, he should be required to bring a letter from the other? This is so obviously appropriate that a man would be counted foolish to object to it. Yet in this case both churches are Christian.

Masonic and other lodges are distinctly and evidently anti-Christian. They at the same time profess to teach morality and to be like the church. They are synagogues of Satan, and, notwithstanding, men for pecuniary or other reasons desire to hold membership in it. It is one of the marvels that it is so.

It is my judgment that the teachings of the church should be so clear and scriptural that all who come within her influence will understand the nature of the two systems. In that case I do not think that any Christian will wish to

unite with the lodge or any lodge man wish to join the church until he has left his secret society.—*C. A. Blanchard, in Cynosure.*

THE OBLIGATION TO BE CHRIST-LIKE.

Every Christian believer is under obligations to his divine Lord to seek conformity to Him in heart and life. He has left us an example that we should follow in His steps. The Apostle John lays down this law in explicit terms. The revised version of 1 John 2: shows the connection by correct punctuation. "I hereby know we that we are in him: he that saith he abideth in him [God] ought himself also to walk even as [Jesus] walked." The context and the brackets show that the pronouns are to be interpreted as we have indicated in the original. The only satisfactory evidence a believer has of his union with God is the strong abiding purpose to imitate the Lord Jesus, to follow His example, to do His works, to accomplish His will. This it is that constitutes discipleship. No one has a right to consider himself a Christian who has not surrendered himself to the guidance and control of the Lord Jesus, and who is not animated by the fixed, unalterable determination to be like his Master.

It is foolish for a believer to say he cannot be like Christ, and in the light of Scripture it is wicked for him to talk up such a position. The assumption all through the New Testament is that this is what Christ especially aims at—to make His followers like Himself. He does not propose to invest them with His mediatorial prerogatives or clothe them with His divine powers. But He offers to reproduce in them His own moral image, so that all His brethren—the many sons whom God brings to glory—shall be like the Firstborn, the Archetype. This, too, is God's eternal redemptive purpose in Christ—to conform justified believers to the image of His Son; that the mind which was in Christ Jesus may also be in them. The Model Man stands before us that we may see Him as He was on earth and be morally like Him, in anticipation of that eternal day when

"saint and body shall His glorious image bear."

There are two or three passages in which the "walk of Jesus is referred to. He uses the word of himself: "Nevertheless I must walk to-day and to-morrow and the third day," etc. (Luke 13:33). The idea is that of steadfast purpose to keep right on in the path of duty, neither having it in the mind to loiter slothfully, but moving on in the path of the Divine will, abiding in God and resting in His love. Even so is the believer to walk—faithfully performing the duties of life, actively engaged in the work given him to do, but keeping himself in the love of God, finding his strength in quietness and confidence before God.

In our more eminent characteristic our walk is to be like that of our Lord. We are to walk in love—in love towards them that are without as well as within the household of faith. If we love those only who love us, what reward have we? We are to love as the Master. The Church of God is dry and parched, thirsty for a mighty baptism of love—the love that is love indeed, without dissimulation; that suffereth long and is kind; that thinketh and speaketh no evil; and worketh no ill to one's neighbor in thought, word or deed. *Infant Witness.*

.00

Foreign Mission.

Jacob S. Augspurger, \$ 5.00

SUMMARY.

Evangelizing, \$206.96
Chicago Mission, 37.52
Orphan's Home, 7.75
Foreign Mission, 5.00

Total, \$257.23

DISBURSEMENTS.

Evangelizing, \$ 1.25
M. P. Co., printing, 1.00
Postage, 1.30
S. Yoder to Michigan, 20.00
David Garber to Iowa, 20.00

Total, \$23.55

Chicago Mission.

Rent, \$ 25.00
Dispensary, 2.50
Domestic, 6.50
Living, 19.44
Postage, .58
Car fare, 4.50
Ice, .35
Gasoline, .35
Sundries, 2.72

Total, \$ 64.99

Foreign.

Sarah Troyer, China, \$ 10.00

SUMMARY.

Evangelizing, \$ 23.55
Chicago Mission, 64.99
Foreign, 10.00

Total, \$ 98.54

Received for Charity.

Friends, East Salem, Pa., \$ 1.00
Bro. Yoder, Columbiana, O., 8.100
Bro. Host, Holmes Co., O., 1.00
Y. P. M., Roseland, Neb., 2.25

Total, \$ 14.25

Gratefully acknowledged,

C. K. HOSTETLER, Treas.

ORPHANS' HOME.

Report of donations received during third quarter:

Sister, Hinton, Va., \$ 1.00
Infant Sunday school class, Medina Co., O., (Bethel church) 7.00
Friend, Wooster, O., 6.00
Crown Hill Sunday school, Wayne Co., O., 9.42

"Little Homer," East Lewistown, Ohio, 1.0

Brother, Leetonia, O., 2.25

Collection, Sunday school, Overholzer's Cong., Mahoning Co., Ohio, 10.03

Sister, Shirenewtown, Pa., 1.00

Sisters, Mechanicsburg, Pa., 2.00

Sister, Leetonia, Ohio, 1.00

Sister, Elida, Ohio, 2.25

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Brother, Pickerington, Ohio, 5.00
Brother, Pickerington, Ohio, 1.00
Brother, Pickerington, Ohio, 5.00
Brother, Harrisonburg, Va., 5.00
Sister, Smithville, Ohio, 1.00
Brother, Nappanee, Ind., 5.00
Brother, East Lewistown, Ohio, 1.00
Brother, Orrville, Ohio, 1.00
Friend, Wooster, Ohio, 6.00
Collection, harvest meeting, Clinton (Brick), Ind., 5.58
Brother and Sister, Goshen, Ind., 2.00
Sister, Goshen, Ind., .25

Total, \$104.13

Sister, Dalton, Ohio, 1 gallon apple butter; 1 cheese.

Sister, Smithville, Ohio, ten knives and forks for the children.

Sister, Rittman, Ohio, three dresses for children.

Gratefully acknowledged, with many blessings wished upon the liberal donors.

DAVID GARBER, Supt., Orrville, Ohio.

A LETTER FROM THE RED CROSS SOCIETY.

The following letter of acknowledgment from the National Red Cross Society will explain itself:

EXECUTIVE COMMITTEE ROOMS, 28 William St., N. Y.

Treas. Mennonite Pub. Co., Elkhart, Ind.

My Dear Sir: Permit us to acknowledge the receipt of your favor inclosing check for \$284.97, which was contributed by the Mennonite people towards the relief of the suffering Cubans.

Please thank our thanks to the donors for their generous gift, and assure them that we shall endeavor to use it to the best advantage of the needy beneficiaries.

Very truly yours,

STEPHEN E. BARTON, Chairman Executive Committee.

COLONY LOCATED AT LITHIA SPRINGS, GA.

Bro. J. S. Lehman has just arrived from Lithia Springs, Ga. His going to the above place was not a pleasure trip, but it was strictly business, relative to making full and necessary arrangements for colonizing at the above place. A fine tract of land has been bought and paid for in the vicinity of the world-renowned Iden Lithia Springs, 15 miles from the city of Atlanta, the capital of Georgia—the Chicago of the South. The land purchased is in close proximity to Austell, a Junction of the Southern Ry. Co., one road running to Chattanooga and north, the other to Birmingham and south-west. The lands purchased are in the Sweet Water Valley. These lands have valuable timber and fine running streams. Sweet Water Valley lands are especially adapted for raising winter wheat, corn, oats, rye, potatoes, and sweet potatoes are raised and shipped by the car load. The lands purchased yielded thirty bushels per acre of winter wheat this last season. The reader will please understand that these crops can be secured only by proper farming. It is wonderful how good the land is in this valley, for the poor care it received. All these lands in the valley have a red clay sub soil. No land in the country will respond more quickly when properly tilled and manured than the lands specified. The land varies in price from \$10, \$13, \$15, up to \$18 per acre, according to quality and location. These lands are located from one to five miles from the Westwood Junction. Austell, Ga., is the station at the Junction. Lithia Springs is 12 miles from Marietta, the county seat. The latter place is near Big and Little Kennesaw Mountains, at which places great battles were fought during the Civil War. It is in this valley that we have pitched our tent. It is as well adapted for fruit raising as any section of the country that we have visited. Peaches, pears and other fruits grow luxuriantly. There is probably no better grape country anywhere than what you will find in middle Georgia. Shipping facilities are of the best.

On the first of November several carloads of household goods, farming implements, and some live stock will be shipped to Lithia Springs. One family from Elkhart has already bought a farm of 140 acres, one mile from the station, and has also bought some valuable town property close to the Springs on which will be erected a fine residence.

Lithia Springs is a noted summer resort. About one half a million dollars has been expended to make the above place noted. During the last two years \$600,000 worth of Lithia water has been sold from one of the springs. About ten days ago a full carload was shipped to New York. Atlanta, Ga., alone makes use of about \$10,000 worth of the water every year. That speaks well for the water and for Lithia Springs. You can go into any of the principal drug stores in the city of Atlanta and ask for Borden Lithia water, and you will get it. It is sold for 5 cents a glass.

There are two great reasons for locating a colony in the Sweet Water Valley. They are these: 1st, Because it is so close to the large city of Atlanta, and it has the best of railroad facilities. The second reason is, that we have made arrangements with the proprietor of the Springs for all those joining the colony to have free access to the Springs, and they can drink as much of the water as they want. We have noticed, during our short stay at Lithia Springs, people from almost all over the world come there expressly to get the benefit of the water. Many have testified that they were badly wrecked and after drinking the water for a month or two they were made every whit whole. Anyone desiring an analysis of the water can get it by applying to the Mennonite Publishing Co., Elkhart, Ind.

There is another great reason why we have located the colony at the above place. It is on account of its high elevation—1,200 feet above sea level. There is also more rainfall in Georgia than in the North and Western states, making the crops more uniform than in the North and North-West.

Please take notice: Any one going down to Lithia Springs with a desire to locate and join the colony is not obliged to buy land from the lands that we have purchased. We want everybody to use his own free will and judgment in making his own selection. We have bought desirable tracts simply because they could be bought reasonably, and as soon as it will be generally known that the colony will locate at Lithia Springs the lands will go up in price. We have

therefore taken options on the most desirable farms and large tracts so as to prevent the unnecessary fluctuation in price. We have done this for the protection of all those wishing to join our enterprise. We have a local agent at Austell, Ga., J. B. Humphries, who will take great pleasure in showing you the lands located in the Sweet Water Valley free of charge. We have purchased a large boarding house close to the depot that will be conducted by an English family, so that those going south can have a desirable home to stop at, at very reasonable prices.

For full particulars in reference to colonization, apply to J. S. Lehman, Mgr. Georgia Colonization Co., Elkhart, Ind.

fact ought to lead to a close search of one's own condition in this respect, to a scriptural repentance to God and faith in Christ for forgiveness and for grace to overcome this evil.

"We unite you, scribes and Pharisees, hypocrites, ye are like unto whitened sepulchres, within full of uncleanness," Matt. 23: 27—J. Y. Schultz.

HALF-CHRISTIAN FUNERALS.

George Watson, of the Methodist Episcopal church, Newport, Kentucky, says: "I came very near writing 'half-heathen funerals,' but as we claim to be a Christian people, half-Christian suits better. The nearer we get to eternity, the more distinctly do the inner facts of the soul become manifest."

It is a very delicate subject to criticize funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devil loves to take delicate and sacred things and weave them into a fine drapery to conceal his devices. God makes me say and write some plain things. I wish He could find a wiser mouthpiece, but He will be done. Others may think just the same things, but do not speak them out.

In the first place, there is a vast amount of sin committed in expensive funerals. The gorgeous caskets, the superfluity of flowers in crosses, crowns, anchors, wreaths, etc., to all excess; the long line of hired hacks, etc., etc. It is a sin for the rich to make an unnecessary waste of money, and it is also a sin for the poor. It is cheaper for some people to live than it is to die. They want to be like the rich, and think they must hire enough carriages to carry the entire congregation to the cemetery. It is painful to see the people struggling in debt over the superfluous arrangements of modern funerals. If we are going to live by the Bible, let us die by the Bible, and be hurried in harmony with the holy simplicity of prophets, apostles, and scripture saints.

Another very un-Christian like thing at many professedly Christian funerals is the rignarole and ceremonies of secular secret societies that have no more propriety at a professed Christian funeral than the turn-out of a fire company. Often at professedly Christian funerals these secular, worldly, earth-bound "orders" of human device are allowed to take rank with, or even outrank the church of Jesus Christ. What an insult to Jesus, and what a prostitution of the church to put it on a level with the secular abominations of ungodly men. To be in a Christian funeral, it may be in the living and dying a platoon of men, many of whom are ungodly, drinking, swearing, or voluptuous sinners, around the body of a departed Christian, with banners headed, long poles, ribbons, swords and stars, and then to see a so-called chaplain who may be a child of the devil, reading a trifling poetic effusion over a Christian's corpse, from the dear name of the Christian's Savior has been deliberately left out. Oh, shame on such vile abominations! And sometimes over the dead bodies of Christian preachers this dishing heathenism is perpetrated. And then, as if this soul-enslaving, Christless scene were not enough to wound the blessed Jesus and disgust the angels, there is often the encouragement

ment of a brass band, almost invariably played by men steeped in lager beer.

O Christianity, how hast thou fallen! Only think of such satanic pomp and Christless machinery going on over the dead bodies of Moses, Elijah, John the Baptist, Stephen, and Paul. How revolting the idea! If we are really the children of the God of heaven, then, in the name of our God, let us live, die and be buried like the followers of Jesus and eschew everything that is Christless from our lives and our funerals. You may think I am radical, but five minutes after you are dead and get one peep into eternity, you will see that I was not half radical enough.

And then, there is a great deal of half-heathen sorrow at professed Christian funerals. Thousands and thousands of church-members and many preachers never think seriously of getting actually and positively fit for heaven till they come to die, and then they make a miserable task of fitting for the wedding garment whiter than snow. Say what you will on the funeral question, and tint up the life of the departed as you may, it remains a sad, rugged fact that vast multitudes of professed Christians and not a few ministers die in the dark! Sometimes over the dead body of the professed Christian there hovers a dreary half-dread, as if heathen despair spread its black wing on one side the coffin, and Christian faith struggled to expand her luminous feathers on the other side. The surviving and mourning friends at many funerals display an utter lack of having faith and bright hope of heaven. It is right to mourn over the dead, even as devout men lamented over Stephen, and Jesus wept over His beloved dead. I pity those iron men with stony eyes that know not the luxury of holy tears; but it is a sad sight to see professed Christians mourning over the professedly Christian dead, just as the poor sinners do, without any allusion to the glorious resurrection, the joys of heaven, or the sweet reunion of paradise. I know there are Pentecostal dead beds and funerals, in which the apocalyptic angel seems to take a part, but they are the exceptions; the bulk of religious people live and die, with no definite way of holiness and victory, they die in a religious torch-light, and the funeral is mantled with such a diabolical air that Paul would not recognize it to be a Christian funeral.

Oh, how the professed Christians need holiness! I weep in secret prayer nearly every day of my life over the poor multitude of religionists who struggle or stumble on in the dark, with no one to lead them in the living and dying victory of holiness. Holiness will make heaven and the resurrection shining realities in our eyes. Holiness will fill every inch of futurity with brightest hopes. Holiness will transform our lives and our funerals. Holiness will give us a peaceful life, a victorious death, and may be a child of the devil, reading a trifling poetic effusion over a Christian's corpse, from the dear name of the Christian's Savior has been deliberately left out. Oh, shame on such vile abominations! And sometimes over the dead bodies of Christian preachers this dishing heathenism is perpetrated. And then, as if this soul-enslaving, Christless scene were not enough to wound the blessed Jesus and disgust the angels, there is often the encouragement

THE MEASURELESS LOVE.

I can measure parental love—how broad, how deep, and strong, and deep it is; it is a sea—a deep sea which only mothers can fathom. But the love displayed on yonder hill and bloody cross,

where God's own Son is perishing for us, nor man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth, and length of the love of God cannot be measured. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in the summer calm, or lashed into fury by the winter's tempest, is thundering on her sands; and when you have numbered the drops of her ways, the sand on her sounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to Him with the contrition of the prodigal in our ears and his confession on our lips—"Father, I have sinned against heaven and in thy sight." The Spirit of God helping us, thus to go to God, he assured that the father, who seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him who, not sparing His own Son, but giving Him up to death that we might live, invites and now awaits your coming.—Dr. Guthrie.

WHERE THE POWER IS LOST.

That the Gospel is the power of God unto salvation unto every one that believes is a commonplace of Christian teaching. To doubt this is to lose the right to be classed among the disciples of Christ. Jesus Himself said: "And I, if I be lifted up, will draw all men unto me." Calvary and Pentecost compass the moral dynamics of the universe. Christ came into the uttermost all who will come to Him. The infinite resources of divine law and wisdom bend to lift up and redeem man from sin.

But spiritual power obeys the law of all divine forces. It manifests itself through media. It reaches the heart of men through certain well understood channels. Gravity is felt through water, electricity and magnetism, through particular substances. The love of God toward man is seen through certain institutions, which may be considered the "conductors" of the virtues of redemption. The Word of God and the Spirit of God are in the church which is said to be "the body of Christ," and the pillar and support of the truth." The power of God, in His word, and His Spirit are as virile and unwasting to day as in the first year of the Christian era. There is no decrease of moral energy here, and Jesus Christ is the same yesterday, to-day and forever.

However, when the results on earth are not commensurate with the power put forth from heaven, we are compelled to look to the church for the dissipation of moral force which most certainly exists in inertia, friction, and imperfect utilization of the power generated are common drawbacks to all human enterprise. As the Church is made up of men and is an institution conditioned by the interests of men here on earth, it is not surprising that the divine energy which works for the world's salvation, is obstructed and hindered by the frictions which have ever belonged to human society. Pride, vanity, doubt, selfishness, traditionalism and such like, operate to retard the truth here on earth.

One of the commonest sources of loss of power is the failure of the church to represent the truth which it proclaims. The pulpit preaches humility, yet it is not always willing to serve, or it reads from the perfect law of liberty that we should be no respecter of persons, yet yields to the ignoble suggestions of ungodly and ignorant wealth. Only the church which treats its rich sinners with the same consideration that it gives to the crimes of poverty can enforce the teaching of Jesus, that not what he eats, but what he determines the standing of a man.

A chief element in the early success of the Gospel was the spirit and practice of brotherliness. Literally the disciples "laid down their lives for the brethren." The sufficiency of the church for social life and mutual helpfulness was maintained by every day examples. Agreement in a common doctrine was but the beginning of fellowship. The rich helped the poor, and the poor loved and trusted the rich. None were neglected, and common hospitality was one of the most exalted of virtues.

It was this loving church, practicing what it preached, which shook the Roman empire, disarmed superstitious hostility, dispelled doubt, and silenced boasting philosophy. The glory of the early church was not in its wealth, culture, numbers, or even its unsophisticated enthusiasm, but in the fact that it took the doctrine of Jesus seriously and carried out in individual and corporate activities the lessons of the great Teacher.

A deplorable loss of spiritual power in the modern church has come through the displacement of the Word of God by authoritative, speculative philosophy, misused theology. For nothing is so fatal to the church which does not honor God through His Word.

For denominational glory, partisan preachers will justify divisions, when Jesus prayed for His disciples to be one, and Paul said, let there be no divisions among you. In one breck the rule of faith will be decided, and in the next the papistical assumption will be endorsed that the church has the right to change the ordinances to suit the demands of each new age. Every sect organized means a loss of spiritual power; for the existence of a sect depends upon the contradiction or nullification of the Gospel at one or more points. Eternity alone will reveal the enormous and sinful waste of spiritual power which has come through a divided and discordant Christendom.

A reproduction in the modern church of the doctrine, the ordinances, the life and the fellowship which in the primitive church were provided by the power of God in the Gospel given through the Holy Spirit by inspired men, is imperatively demanded for the right economy of spiritual forces in the kingdom of the world.—Christian Standard.

THE ART OF REBUKE.

The Apostle Paul, in writing to Timothy, gives this summary of the duties of the minister of the gospel: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." He further says: "Them that sin rebuke before all, that others may also fear." There is, therefore, apostolic authority for rebuke in preaching.

Not long ago the writer heard a pastor say that the art of rebuke in the Christian pulpit of to day was well-nigh a

all that was sweetest and best."

were bidden to follow Christ, and that He would make them fishers of men. Following must come before fishing."

—*The Armory.*

from Waterloo Co., Canada, to He
Nebraska. She was a daughter
Christian A. Miller, of North East

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comes. The fund

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THEY THAT MINISTER.

There are those in every community, in every church, and in most families, whose constant function seems to be to give. If they are in the general struggle to get, it is that they may get to give. They bear their own burdens, and they bear the burdens of others. They endure the woes that fall to them, and take of the woes of others. Asking nothing for themselves, they give to all who will receive.

It is hard to say what the world would be without these unselfish souls. Their ministries make life sweet and joyful to some who would rather miss being than miss having them. This service makes it possible for not a few to avoid a total failure. Man was made to walk, but there are many helpless cripples. They must have some one to lean upon. We have the blind and deaf of the most hopeless kind those that have eyes that see not and ears that hear not. They must have interpreters of what is seen and heard.

Those who would be helpers to such must have patience. More important than feet or eyes or ears is it to have a strong heart. The really helpless ones are those who have no courage. A difficult task staggers them, a persistent temptation weakens them; disappointment or sorrow comes upon them with paralyzing effect. They must be supported in every trying time.

How few there are, after all, who are self-helpful! The majority have to be assisted. Christ ministered to many; few thought, apparently, of ministering to Him. The most grateful service paid to Him was that of obedience and thankfulness. He bore all the failings of the disciples. He gave Himself to enlighten their ignorance, to enlarge their vision, to increase their courage, and to make them bearers of burdens and helpers of the helpless. They did not encourage Him when His soul was heavy; they did little to advance the great cause He had at heart; they did not offer to lighten His burdens. He gave all; He received nothing.

Was it, then, a hard, cheerless, joyless life that our Savior led? We must not think so. His meal and drink, He said, was to do His Father's will. The course of His daily strength was the source of His joy. No doubt He was glad when He raised the widow's son; when He healed lepers or turned men from their sins, or filled their minds with truth; when Lazarus, whom He loved, came forth from the grave; when the blind praised Him for sight, and the lame leaped for joy. When He found great faith in the poor woman, it must have brought a thrill to His soul; Mary's spikenard was balm to His spirit.

He came to serve, not to be served. And those whom He served so much and so constantly, even His disciples, caught the idea of service from Him, and in turn became the servants of others, and we perceive that the essence of the Gospel is to serve.

Those who bear the burdens and griefs of others, who cheer the faint and encourage the weary and depressed, who teach the helpless how to use their dormant powers, who give comfortable words and do comfortable deeds—are they not Christ's, with all His disciples, bringing the message of peace and blessing to mankind? *The Independent.*

HIS MONEY BAG.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—Mark 8: 36.

An aged man in his final sickness was received into a city hospital. To all appearances, he had neither relatives, friends nor means of support, but when assisted into a bed, a sack of money containing \$870 was noticed tied around his body.

He absolutely refused to intrust it to those in charge of the institution, and wore it upon his person day and night. Death had marked him, soon the hour for his departure into the spirit world arrived, and at one time, when the nurse supposed that the soul had taken its flight, the string was unfastened, and the bag removed. Instantly the old man opened his eyes, and feeling for his treasure that was no longer there, uttered the word "gone," and expired, to the last clinging to his money bag.

Oh, the terrible depths of soul poverty which that word "gone" may have represented in his case—poverty forever, poverty extreme because of clinging with the palsied hand death to this world's goods. Only strength enough left in that arm to feel for his idol, only breath enough left to express his heart's pang for its loss in the one word "gone." Then that hand could but drop to rise no more, the tongue was still forever.

Oh, the subtlety of Satan, the deceitfulness of riches, the heart alluring, soul-damning tendencies of money worship. Doubtless this poor creature strove and scraped, endured the gnawings of hunger, and the want of sufficient apparel, for that which was no practical good to him here, and may have been the cause that entrapped his soul in its fatal meshes.

Reader, let us examine our own hearts in the matter of hoarding and worshipping this world's wealth. The Devil is interested in our soul's ruin. If he cannot deceive us into perdition in one way, he will try another—no plan is more likely to succeed than by inspiring us to make a god of material things.

Let us beware of allowing any earthly thing to absorb our heart, mind and time. They may grow until the whole being is engrossed, leaving no place for God and eternal things, and like a deadly viper, absorbing the moisture, leaving us barren and worn eaten, it only to be cast out. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." Rev. 3: 18. "Provide yourselves bags which will not rot, a treasure in the Heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12: 33.

"Jesus said unto him, I am the bread of life; that he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6: 35. *St.*

ITEMS.

THE ALUM HEART. Many people are suffering from some form of heart disease who have no idea of the cause of it.

Any disturbance of the digestive or gastric affects the heart's action, and therefore every food that interferes with digestion is responsible where there are troubles of this character.

It has been discovered that the use of baking powder made from burnt alum causes the blood to flow very rapidly, which interferes with its free flow through the arteries and valves of the heart. Formerly alum was used as a specific for children's croup, but owing

to its tendency from the causes named to produce heart failure, physicians no longer employ it.

In face of such facts and in view of the overwhelming testimony of scientists as to the poisonous character of this drug when used for food purposes, can there be any excuse for the ignorance or concern which permits any one to take from the grocer a package of alum baking powder, simply for the sake of saving a few cents in price?

It is a healthful sign that many states are limiting by law the sale of the alum baking powder. Very soon it will be prohibited in all states, or treated as a poison, as it should be. But for such laws, how are the alum powders to be known by consumers?

Where alum powders are not branded as such, nor their sale prohibited by law, it is better to avoid the use of any new or doubtful brand until it has been analyzed. The purity of all powders may be suspected if they are sold at a price lower than the price of the best standard brands. We know the Royal to be a first-class cream of tartar powder, and if consumers insist upon having that brand, they will be sure of a pure, healthful article. In view of the reported case of poisoning of a whole family living near Logansport, Indiana, from the use of alum powder, it behooves everyone to use extraordinary care in purchasing their supplies.

We do not hesitate to recommend the Royal to all who are in doubt as to the powder they have been using, as the United States Government tests placed that brand at the head of all the tartrate powders.

SORE MOUTH AMONG CATTLE. A few weeks ago a disease commonly called sore eyes among cattle, assumed an epidemic form in many parts of the state. Now several localities are reporting another disease called sore mouth or sore foot and mouth. This disease made its appearance in the state in the fall of 1892. Since 1892, since that time very few cases have been seen. It is a disease that attacks cattle of any age and in a few instances attacks horses.

It occurs among animals on pasture and is supposed to be due to some contamination of grass. It is not known to be contagious, but it is a good policy to separate the diseased and affected as a safe precaution.

The symptoms are as follows: The animal ceases eating, stands and frequently champs the jaws, and saliva drips from the corners of the mouth. The muzzle has a peculiar brownish hue which extends to the nostrils and to the inside of the lips. The inside of the lips, gums, pads and sides of the tongue become reddish. The tongue swells, sometimes to such an extent as to keep the mouth open. There is a very disagreeable odor about the mouth. After a few days the membrane peels off the gums, lips and tongue in patches, leaving them raw. There is often lameness and soreness of the teats. The disease runs its course in from six to ten days, during which time the animal will be unable to eat anything hard. The wounds are usually constituted.

The treatment is to apply an astringent wash. Tannic acid, one-half ounce; borax, powdered, one ounce; glycerine, eight ounces, and water sufficient to make a quart, has been recommended. A saturated solution of boracic acid is good. Creosoline, one-half ounce to the quart of water is also good. Make gurgles and sloppy feed for diet.

In a few cases the disease has been reported as black tongue. This is a mistake, as black tongue is one form of anthrax.

A. W. BITTING, D. V. M., Veterinarian.
Purdue University Agric. Exp. Sta., C. S. Thum, Director.

HAWAII AND THE PHILIPPINES. Send four cents (in stamps) for an illustrated booklet issued by the Chicago, Milwaukee & St. Paul Railway, the direct route across the American Continent to the New Trans-Pacific poses.

ROYAL Baking Powder

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Safeguards the food against alum.

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sions of the United States. Full of the latest reliable information and valuable for reference. Can be used as a text book in school. Address E. G. Hayden, Traveling Passenger Agent, Cleveland, Ohio. 20 22

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Silence that dreadful cough by using Lehman's Indian Cough Balsam, a new discovery for the healing of Throat, Chest and Lungs. A few doses of this Cough Balsam will alleviate the most distressing cough, cure croup, and if continued, any tendency to consumption. It has raised cases which doctors said would die; it will cure a cough by loosening it, assisting the lungs and throat to throw off offending matter which causes the cough, thereby making a speedy cure.

GUARANTEE:—If any person after using one-half bottle of this Cough Balsam finds that it does not prove satisfactory the money will be cheerfully refunded by our authorized agents. No cure, no pay.

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PRICE 25c AND 50c CENTS.
Agents wanted at once. Sample and terms free.

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We have tried the above medicine and found it an excellent remedy. J. K. FINE.

A Different Disease every week is felt by those whose stomach, blood or liver is deranged. They never enjoy life long at a time, for they suffer with every ailment that is going—the vitality is so low the system cannot resist disease. Dr. Peter's Blood Vitalizer will make them feel better in a few days and effect a complete cure in a short time. Can only be obtained of special agents, or of Dr. Peter Fahrney, 112-114 So. Hoyle Ave., Chicago, Ill.

—TO CINCINNATI— —VIA— "Big Four Route,"

SEPTEMBER 5th-10th, 1898.
ONLY ONE CENT PER MILE.
Tickets will be on sale September 3, 4, and 5, 1898. Good to return leaving Cincinnati not earlier than Sept. 6th, nor later than Sept. 13th, 1898, and payment upon deposit of ticket with Joint Agent not earlier than Sept. 5th, nor later than Sept. 9th, 1898, and payment of a fee of 25 cents per ticket at time of deposit, an extension of return limit to leave Cincinnati to and including October 24, may be secured.

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October 15,

1898.

Shoemaker's New Poultry Annual & Almanac

For 1898 now ready for the trade. It contains 96 pages of good book paper and the cover is printed in beautiful colors. It is the most complete and comprehensive work in its class published. It contains a first class family Almanac for 1898, and gives many photographic illustrations of our place of business and the poultry farm, which is the largest and best equipped poultry ranch in the state of Illinois. It tells all about how to raise chickens successfully, and how to make money at the business. It gives receipts for the curing of all common diseases among fowls, and descriptions of all the symptoms of the different diseases. In this book you will find good illustrations with ground plans and descriptions of how to build the best and most convenient poultry house. It tells all about everything that is generally necessary to know in the poultry line. It gives fine illustrations with full descriptions, and prices of all the leading varieties of pure bred fowls. Also prices of eggs for hatching, and fowls direct from "England," which we have made personally. We are the largest Importers and Exporters in America. Remember, this work contains 96 pages and is up to date, and will be mailed to any address for only 10c.

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(BIG FOUR ROUTE)

MICHIGAN DIVISION.

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Effective Jan. 1, 1898.

GOING NORTH.	STATIONS.	GOING SOUTH.
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Semi-Monthly.

ELKHART, IND., NOVEMBER 1, 1898.

VOL. XXXV. No. 21.

ABRAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, as
second class mail matter.

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EDITORIAL NOTES

In God's sight no sin is justifiable

The test of our love to God lies in our obedience to all His commandments.

Whatever cannot be done to the glory of God had better not be done at all.

The conscience that is affected in the least by the lodestone of lust is not a good spiritual compass.

Failing to believe in the name of the Lord Jesus Christ is failing to observe not merely a wise suggestion but a positive command of God. 1 John 3 : 23.

God may be keeping some of the sweetest things of life from us for the same reason that prudent parents will not allow their children to have too much candy.

Joseph Elkinton, a prominent minister of the Society of Friends, attended the Franconia Conference and also the Lancaster Conference, and made an appeal at the latter for aid for the persecuted Dukhoborts of Russia, some of whom have already been brought to Cyprus and others are considering the propriety of emigrating to Canada. See conference report in another column.

When a godly minister wishes to preach a sermon, he need not be without both a text and a pretext. The Bible will furnish the former, and the condition of humanity will supply the latter.

At Blooming Glen, in Bucks Co., Pa., where there is a congregation of over 400 members, there are seven converts under instruction. The brethren here also maintain a large and prosperous Sunday school.

A number of Conference Reports and other important and interesting matter is left over for our next issue. We are glad to receive these reports and also correspondence and articles so that the paper may be made as nearly original as possible.

Sunday School at Trousdale, Harvey Co., Kansas, had, during the past year, an average total attendance of 124. The total enrollment was 135. The total amount of collections was \$38.58, and the total expenditure for supplies amounted to \$36.44.

Bish. Peter Y. Lehman of Goshen and Pre. David Burkholder of Nappanee, Ind., went to Clay and Owen counties to spend some days with the brotherhood there and hold communion services. May God bless their work and may the church be encouraged and revived by their efforts.

Bro. A. B. Kolb, our editor, is still sojourning in Eastern Pennsylvania, and, since he is there, has much improved in health. We hope that in a short time he will be fully restored and we shall see him at his post again. Our readers will bear with us if the paper at present is not up to its usual standard.

Bro. John J. Amstutz of Dalton, Ohio, who for a year or more suffered severely from white-swellings, has improved in health considerably and is able now again to walk some on crutches. We are glad to note this improvement in his health and hope God may add His blessing, so that he may enjoy yet many years of usefulness in the service of the Lord. Those who read the German paper will remember his

writings published in the paper. Many will also remember the beautiful little "Gebet Buechlein," published by us in 1891. This book is a valuable aid to the devoted Christian and will be sent to any address post paid for 35 cents.

The Brethren, Bishop Josiah Clemmer and Dea. Abraham Clemmer of Souderton, Montgomery County, Pa., with Bish. Henry B. Rosenberger, of Bucks County, Joseph Elkinton, minister of the Society of Friends, of Philadelphia, and John F. Funk of Elkhart, Ind., formed a party which immediately after the close of the Franconia Conference on the 6th, went to Lancaster to attend the conference there on the 7th of October. The brethren Clemmer and Dea. Clemmer went to Lancaster to assist Bro. Bish. Wm. Auker in church work there on Sunday the 8th of October. Bro. Rosenberger and J. F. Funk returned to Bucks County where the latter attended the meetings at Blooming Glen on the same Sunday.

The Sweet Water Valley (Georgia)
Colony looks very encouraging. One of our able ministers has already consented to move there if he can dispose of or exchange his property for lands in the Sweet Water Valley. Mr. E. Frost of Elkhart, Ind., will leave in a few days for Little Springs to take charge of a large boarding house to accommodate home-seekers. Major Collins, a large contractor, will leave for Little Springs, Ga., in a few days to locate factories and flouring mills at Austell, Ga., a junction of the Southern Ry. Co., close to the Springs.

All business correspondence relative to colonizing should be addressed to J. S. Lehman, Elkhart, Ind.

For full information in regard to the Sweet Water Valley and general conditions write to the local agent, Mr. J. B. Humphries, Austell, Ga.

A Sad Bereavement.—It will be noticed in our report of the Conference of Lancaster County, that our beloved brother, Bish. Jacob N. Brubacher, was not present on account of the severe illness of his daughter, Sister Brennenmen. God saw fit to call her home on Saturday, the day following the conference. The event was a sad one, especially for our dear brother. She was

the only daughter in the family, and on account of her amiable qualities and her devotion to her parents, was especially dear to them. We heartily sympathize with the sorrowing husband and parents in this sad bereavement. May God give them grace and strength to say with humble submission to the divine will, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

A Few Questions—There are some people who claim that the "marvelous victories" gained by the Americans over the Spaniards in the recent war are evidence that God sanctioned that war. But if God's hand miraculously "protected the officers and crews" on certain occasions, why did He allow so many of the U.S. troops to be wounded and killed in the battle before Santiago? Were not the troops who fell there fighting for the same cause and against the same kind of people? And if God directed the shells that struck those Spanish ships and sent "unnumbered souls to Hades," why did He not prevent diseases (of various kinds) from attacking so many of the Americans, and why did He permit so many of them to be provided with "worm-eaten food and rancid bacon"? These and many other questions may be answered differently by different individuals, but let us who profess to be followers of the Prince of Peace never say that God is in favor of having His people engaged in so cruel a thing as the Spaniards-American war proved to be. There is a kind of war which has God's sanction, but it is a war against sin and Satan, not a war against "flesh and blood."

Our Trip East.—We left home on Wednesday evening Sept. 25th, and after twenty-six hours of almost continuous riding we dropped in somewhat unexpectedly upon family and friends, including the editor, and spent the evening so pleasantly that it was late before we thought of "Nature's sweet restorer, balmy sleep," though we had spent the entire previous night on the train.

The entire trip was a very busy one. We were away thirteen days, travelled fully 1600 miles, conducted ten meetings, besides other talks and devotional exercises with sick persons, etc.; attended

two conferences, visited over forty places, and did a large amount of private talking besides. Our meetings were three in Chester County, one in Lancaster City, one in Souderton, Montgomery County and five in Bucks County. Our intercourse with ministers and members was very pleasant, interesting and profitable, and we feel confident that the bond of union between the East and the West was strengthened by this brief visit. We hope the dear ministering brethren in the eastern congregations will not fail, as opportunities present themselves, also to visit us here in the West.

A Good Name.—Our conduct should be governed by the teachings of God's word, hence we need not consult man's opinion in regard to everything we wish to do. No matter how hard we might try, we could not suit everybody. Even Christ who was perfect in every thing did not please everyone. When thinking of doing a thing the principal question with us should be, "Will it please God?" not "What will people say about it?" as is the case with perhaps too many.

Yet it will not do to ignore entirely the opinion of man—especially the opinion of a Christian man. Paul must certainly have had in mind the things which are of good report according to man's opinion when he wrote, "Whatsoever things are of good report.... if there be any praise, think of these things." The language indicates that man's opinion should, to a certain extent at least, be taken into consideration when selecting a subject on which to meditate.

In Proverbs we read, "A good name is rather to be chosen than great riches," and in Ecclesiastes, "A good name is better than precious ointment." The individual that has reached that point where he is entirely unconcerned in regard to what people think of him, is doubtless not very high in God's estimation.

We ought not to covet the applause of men, but if he who desires the office of a bishop should have a "good report of them which are without" (see 1 Tim. 3:7) why should not all Christians have the same? No doubt it is true that there are some who are doing exactly what they consider right, and yet they do not have a good name among all men; but those people may console themselves with the thought that to deserve a good name is all that is required of a man. And let us always bear in mind that to deserve a good name, and not have it, is infinitely better than to have one and not deserve it. The respect of those who will not respect us for doing what is right is not worth the having. A good name among good people is what a person should

desire, and, having that, it should not be forgotten that something is yet required to keep that name good.

All things considered we conclude that a good name is of great importance, even if it is of more importance to so live that we may at last, when the books are opened, find our names recorded in the Lamb's Book of Life.—*M.*

For the Herald of Truth. SELF-RIGHTEOUSNESS.

BY A. B. K.

It is amazing how blind we often are. Many a man is blind to his own best interests, and makes a failure of life temporarily and spiritually, simply because he ascribes his misfortunes to causes without, when, if he would inquire within himself, he would find the cause inside of the door sill of his own heart. (See 2 Kings 9.) But because of self-righteousness man is more apt to see faults in others than in himself.

Self-righteousness in ourselves makes us dissatisfied with our surroundings. The self-righteous churchmember is the most difficult man in the whole congregation to get along with. He makes more trouble than seven other members, is harder to counsel with or to conciliate and spreads more dissatisfaction, suspicion and kindred evils than all the rest of the congregation is likely to do. Their apparent outward humility wins the sympathy of those who do not look beneath the surface for causes of trouble, and thus the self-righteous churchmember is in reality a tool in Satan's hands to hinder or hamper the spiritual and numerical growth of a church.

Outside as well as inside the pale of the church, a predominance of self-righteousness in individuals has led them into a course that ended in infidelity. They go about with the beam in their own eye (Matt. 7:3) offering to and even persisting in trying to pull the mote out of their neighbor's eye, and in their badly crippled moral and spiritual discernment of things, they bungle along, actually making right things wrong, but never wrong things right. They lose confidence in humanity, in God, in all things and persons but themselves, and as the moral malady grows upon them they become so greatly in the wrong estimation that they undertake to set up a standard of righteousness according to their perverted judgment that is at variance even with the laws of nature, not to speak of the laws of God.

It is an inestimable blessing and mercy of God that He has given us the mirror of His eternal Word, a careful scrutinizing look into which will not only reveal the beams, motes, flaws, filthiness, and other imperfections, deformities and evils within ourselves, but which holds within itself the image of

the perfect pattern of humanity, Christ Jesus, and it is only when by faith we hide behind this all-atoning, sin-covering Savior, that we can be made whole. But then self-righteousness is also hidden away, buried, rooted out, and the man of sin is dead to the world. Where self-righteousness still exists the soul is not yet hidden within Christ.

Ocean Grove, N. J.

For the Herald of Truth. A FATAL MISTAKE.

Many a man, reading of the Christian religion from the lives of inconsistent professors instead of from God's own word, or at best with the densely colored glasses of prejudice, conceives the false idea that religion is a peevish, morose scheme, full of hypocrisy or "cant," a theory conflicting with and burdensome to human nature, and thus inconsistent with the true enjoyment of life. Such sentiments are apt to prevail in the heat of youth, when the spirits are brisk and active, and the passions strong and impetuous. But such sentiments are wholly a mistake, and a mistake of the most dangerous tendency.

The truth is, there is no pleasure like that of a good conscience, no real peace but that which results from a sense of the Divine favor. This strengthens the mind, and can alone support it under all the various and unequal scenes of the present state of trial. This lays a sure foundation of an easy, comfortable life, of a serene, peaceful death, and of eternal joys and happiness hereafter; whereas vice is ruinous to all our most valuable interests; spoils the native beauty and subverts the order of the soul; renders us the scorn of man, the rejected of God, and, without timely repentance, will rob us of a happy eternity. True religion is the health, the strength, and the happiness of the soul. Sin is the disease, the servitude, and the destruction of it.

If this is not sufficient to convince you, let me lead you into the chamber of an habitual rioter, the lewd debauchee, worn out in the cause of iniquity, his bones full of the sin of his youth, that from his own mouth, as he lies on his expiring bed, you may learn that the way of transgression is hard; and that, however sweet sin may be in the commission, it strikes like a serpent and bites like an adder.

The following incident, taken from Fleetwood's "Life of Christ," describes the last moments of a person of high birth and spirit, of great natural abilities and strong passions; every way accomplished, but unhappily drawn into and attached to those paths which lead to ruin and destruction. His unkind treatment was the death of a most amiable wife, and his profligacy and monstrous extravagance, in effect, both physically and financially, disinherited

his only child. Surely the death-bed of a profligate is next in horror to that abyss to which it leads. It has the most of hell that is visible on earth, and he that has seen it has more than faith to confirm him in his creed. I see it now, says the worthy divine by whom this incident is related; for who can forget it? Are there in it no flames and furies? You are ignorant, then, of what a sacred imagination can figure—what a guilty heart can feel! How dismal is it! The two great enemies of soul and body, sin and sickness, depress and confound his friends; silence and darkness are the dismal scene. Sickness excludes the blessed light of heaven, and sin excludes the blessed hope of heaven. O double darkness! more than Egyptian! acutely to be felt. The sad evening before the death of that young man, I was with him. No one was there but his physician and an intimate acquaintance whom he loved, and whom he had ruined. At my coming, he said: "You and the physician are come too late. I have neither life nor hope. You both aim at miracles. You would raise the dead."

Heaven, I said was merciful. "Or I could not," he replied, "have been this guilty. What has it not done to bless and save me? I have been too strong for Omnipotence. I plucked down ruin."

I said, The blessed Redeemer—"Hold! hold!" he said; "you would me! This is the rock on which I have split! I denied His name."

Refusing to hear anything from me, or to take anything from the physician, he lay silent, as far as sudden darts of pain would permit, till the clock struck. Then he cried out with vehemence, "O Time! Time! Is it fit thou shouldst thus strike Thy murderer to the heart. How art thou fled forever! A month! Oh, for a single week! I ask not for years, though an age were too little for the much I have to do."

On my saying to him, we could not do too much; that heaven was a blessed place. "So much the worse," replied he: "'Tis lost! 'tis lost! Heaven is to me the severest part of hell!"

Soon after, I proposed prayer, to which he answered, saying,

"Pray you that can; I never prayed; I cannot pray; my conscience is too much wounded. I have deserted my benevolent Maker, and my soul is enveloped in the deepest horrors."

His friend being deeply touched, even to tears for who could forbear? I could not—the doomed man now said, with a most affectionate look.

"Keep these tears for yourself! I have undone you. Do you weep for me? That's cruel. What can pain me more?"

Here his friend, too much affected, would have left him.

"No," said he; "stay. You may still hope; therefore hear me. How madly

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have I talked! How madly have you listened and believed! But look on my present state as a full answer to you and myself. This body is all weakness and pain; but my soul, as if strung up by torment to greater strength and spirit, is full powerful to reason; full mighty to suffer; and that which thus triumphs within the jaws of mortality, is doubtless immortal. And as for a God, nothing less than an Almighty can inflict the pains I feel."

I was about to congratulate this passive, involuntary confession, in his asserting the two prime articles of his creed, extorted by the rack of nature, when he thus very passionately added:

"No, no! let me speak on. I have not long to speak. My much injured friend! my soul, as my body, lies in ruins, in scattered fragments of broken thought. Remorse for the past throws my thoughts on the future. Worse dread of the future strikes it back on the past. I turn, and turn, and find no ray. Did you feel half the mountain that is on me, you would struggle with the martyr for his stake, and bless heaven for the flame that is not an unquenchable fire."

Oh how his words struck us! yet soon after, still more. With what an eye of distraction, what a face of despair, he cried out, "My principles have poisoned my friend; my extravagance has beggared my boy; my unkindness has murdered my wife! And is there still another hell? Oh, Thou blasphemed, yet most indulgent Lord! God! Hell itself is a refuge, if it hides me from Thy frown."

Soon after this his mind began to wander; his terrified imagination uttered horrors not to be repeated, and yet never to be forgotten, and before the sun (which I hope has seen few like him) arose, this gay, young, noble, ingenious, accomplished, and most wretched mortal expired.

It must indeed be owned that it sometimes occurs that men who have led very wicked lives have gone out of the world as they have lived in it, defying conscience and deriding a future judgment as an idle fiction, but these extreme instances are happily rare. Still, they prove that there are monsters in the moral as well as in the natural world.

It will perhaps be said by the sons of vice and riot that they have pleasure in sensual indulgences. Granted that they have, but of what kind? Is it not altogether of the lowest kind?—empty, fleeting and transient? "Like the crackling of thorns under a pot, so is the mirth of the wicked." It is a mirth that consumes them while they enjoy it; it makes a noise and a captivating blaze for the present, but soon vanishes in smoke and vapor, leaving nothing but emptiness of soul and fullness of despair.

On the other hand, the pleasure of religion is solid and lasting, and will attend us through all, even the latest stages of life. When we have passed the springtime and joyousness of youth, and have lost our relish for the gay entertainments of sense; when old age steals upon us, and stoops us toward the grave, this higher joy will cleave fast to us, and give us relief. It will be so far from terminating at death, that it then only commences to assume perfection, and continually improves with new additions. Clad in this immortal robe, we need not fear the awful summons of the king of terrors, nor regret our retiring into the chambers of the dust. Our immortal part will wing its way to the arms of its Omnipotent Redeemer, and find rest in the beautiful mansions prepared for it from the foundations of the world. And though our earthly part, this tabernacle of clay, return to its original dust, and is dissolved, our joy, our consolation, our confidence is, that "we have a building of God, a house not made with hands, eternal in the heavens."

Leola, Pa.

For the Herald of Truth. A TRIP TO YORK, ADAMS AND LANCASTER CO'S, PA.

BY ABRAHAM O. HINSDAN.

On August 20th 1898, Deacon John L. Gross and myself left Doylestown, Bucks Co., Pa., on the 6:12 A. M. trolley car for a trip of ten days, to York, Adams and Lancaster Co's. Arriving in Philadelphia a little too late to get on the 8:30 A. M. express, we had to wait until 12:25 P. M. Leaving Philadelphia 12:35 P. M. we arrived at Menges Mills, York Co., Pa., at 4:30 P. M. Here Bro. Martin Wisler met us and took us to his home. In the evening Bro. Wisler took us to Garber's meeting house, where we held services. The next day, Sunday, we were taken to Codorus meeting house, where we held services in the morning and evening. The next day, Monday, we held services at Hersey's meeting house, in the evening. Tuesday evening, we held a meeting at Hanover meeting house. Wednesday, we held services at Hostetter's meeting house, Adams Co., Pa., in the forenoon, and at Hanover again in the evening. Thursday forenoon, we held services in the house of Bro. Samuel Hersey, who is connected to his bed with internal cancer, and at Hanover again in the evening. Friday, we held services again at Garber's meeting house, in the evening. Saturday morning, we left Menges Mills, York Co., Pa., for Lancaster, Pa., at 6:30 A. M. and arrived at Landisville, Lancaster Co., 10 A. M. Here Bro. Hiram Kauffman met us and took us to his home for dinner. After dinner he took us to Petersburg meeting house, where we held services in the afternoon. We were taken to Salunga meeting house, in the evening, where we also held services. Sunday morning, we were taken to Millersville meeting house, where we held services in the forenoon, and in the evening we were taken to Lancaster City, where we held services.

During our trip we visited nine churches, four in York Co., one in Adams Co., and four in Lancaster Co., and held services fourteen times. We also visited many brethren and sisters and received the best accommodations. We were very much delighted in our trip and feel very thankful to God for His great kindness, and also extend thanks to the brethren and sisters for their kindness.

May God ever bless them.

Doylestown, Pa.

For the Herald of Truth. SAVED, AND GOD BE PRAISED SEQUEL TO

Lost, and who is to blame?

To the few who I know have been touched by "Lost, and who is to blame," in HIRSHAL of May 1; to those, unknown to me, who, as mothers, are regretting that they have led their families into sin through the inviting boulevards of popularity; to those daughters who have fallen from their high spiritual condition in seeking the favor of the world rather than that of God—to you all, let this be a joyful message to day.

I am no longer the "Leah" (weary) of six months ago, but "Hannah" the child of grace. I am no longer lamenting the sad state into which I had fallen, but rejoice in the fact that I have been restored to my former happy condition, and write this message not so much to tell you how I was restored as how you may be restored. Conscious of my state, I drifted to city, to seashore, to mountain resort,—but was unsuccessful in securing peace of soul. So fortune would have it, I came at length in contact with a lady of the most beautiful Christian character, whose life experiences had been similar to mine, and who has been through great tribulation refined as by fire. She is now serving the good Lord by leading others to Him.

From her I learned that Jesus was my only hope of restoration. She urged me strongly to shun pleasures and popularity and seek the communion of Christ. She read out of her Bible to me and made it seem like a new book to me, until I could hear Jesus himself reading His own words. One day He spoke to me,—"I am come to seek and to save that which was lost." I knew I was lost and I longed deeply to come to Him on the strength of this free invitation. But I would not, being ashamed to approach Him, until finally, overcome by His love and infinite patience, I was persuaded to come to Jesus and ask Him what I should do to obtain the peace for which I sighed and wept. I do not know how long I waited for His answer, but one morning after I had prayerfully studied His word, I suddenly heard Him saying: "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." In an instant I knew what Jesus wanted of me, and I looked around me and saw my field of labor.

I am now trying to bring others as close to Jesus as I was permitted to come, and "the little church around the corner" with its Sunday school has new charms to me. I now have the sweet peace. I know I am saved for I know my sins are forgiven, and that Jesus loves me and will keep me from falling. But alas! Mother did not live to see her child happy. How I would delight

to tell her all. But I am finding the same delight in telling other mothers what the Lord has done for one mother's child.

"HANNAH."

For the Herald of Truth.

HOPE.—AN ESSAY.

BY A SISTER.

Upon what is our hope based? Jesus Christ and His righteousness, the only true foundation, or do we yet cling to something earthly? If we hope in anything but Jesus' name it will be like building upon the sand. As the house that fell when the floods came, so will we fall when spiritual storms arise, unless we have built upon the Solid Rock.

To hope for something means to desire it and have at least slight expectation of receiving it. Naturally if we have not everything as we would wish, we still rejoice in the hope that we may yet receive it.

Then how much more joy should the Christian's hope give him, for the reward which he hopes to receive is of far more value than anything earthly.

To whom is the hope of eternal life given? To everyone that does the will of the Father in heaven. As long as we follow after the evil things of this life, we cannot entertain the least ray of hope. But as soon as we turn our faces heavenward, and labor for our Father, then we can with Peter bless God who through "His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation ready to be revealed in the last time." This hope is what causes the Christian to rejoice.

If it were not so, many times when troubles come he would not know where to look to.

Down in the place of torment many souls are writhing in agony, and no ray of hope ever comes to them. A certain writer has said, "Hell would not be hell if hope had ever entered there."

It surely is sad for a sinner to see dear ones pass into eternity and have no hope of meeting them in glory. But if they have been Christians there is still hope if he turns from his evil ways.

But how hard for a Christian mother to gaze for the last time upon the face of her son, who has led a sinful life, indulging in swearing, card playing, drinking, and all the evil influences of the world, who has died in the gambling room, with an oath upon his lips. Or it may be a daughter who has been lured away from virtue, lived a life of shame, and died a harlot. Yet we need not go so far as this. Indulging in what we would call a small sin, or doing something in secret, that no one but God knows, will bring us to the same doom.

Could the mother above referred to, have any hope that her children were enjoying rest to their souls? Read 1 Cor. 6:9, 10.

We may know how she would feel by reading of the death of David's two sons. When the little child was sick he wept and fasted, and wanted the Lord to spare its life; but after its death he rose and washed and worshipped. He knew that the child was safe and that he could go to him. But when Absalom was killed he could not have this hope; but

he was much moved and went up to the chamber over the gate and wept, and as he wept thus he said: "O my son Abshalom! my son, my son Abshalom! would God I had died for thee, O Abshalom, my son, my son!"

Dear friends, let us not cause our parents such sorrow, but try to live so that we may meet as an unbroken family up there in the spirit land.

How earnestly we who claim to have this hope should labor that others may have it also. Many a sinner wishes to return and longs for the living hope. But he has gone so far that he thinks there is no longer hope if he does turn. If we are truly consecrated to God we may hope to be the means of bringing some such into the fold.

Let us remember that the bloated drunkard we see on some street corner and the woman who roams the street at night were once pure as morning dew. Perhaps they are at this moment thinking of that Christian mother who is lying in the grave, and maybe they are longing for the hope of meeting her. Should not we then do all we can to point them to Jesus, and tell them that if he has gone so far that he thinks there is no longer hope if he does turn. If we are truly consecrated to God we may hope to be the means of bringing some such into the fold.

Janina Co., Pa.

For the Herald of Truth. OUR SINS AND HOW TO GET RID OF THEM.

BY CINDA YODER.

Sin differs from crime, not in nature, but in application. That which is crime against society is sin against God. In Romans we read, "For all have sinned, and come short of the glory of God."

True it is we have all sinned, and the wages of sin is death. But God through His great mercy has prepared a way in which we can get rid of our sins. But not of ourselves alone. We may try ever so hard to live a pure life; but without the help of God it will be impossible.

We read in Romans 7, "The good that I would, I do not; but the evil which I would not, that I do." The only way in which we can get rid of our sins is by having them washed away in the blood of the Lamb. In John 3, Paul says: "Ye know that he was manifested to take away our sins." Will we go on in sin and folly for the sake of a few worldly pleasures, which last but a little season, when we know that the end of such a course is woe and misery? In Luke we read: "There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

How often have we experienced a feeling of uneasiness, while thoughts of death and eternity troubled the mind and caused fear, when we lay down on our beds after a day spent in worldly amusements? Has Satan more power over us than God? or do we think we can turn to God and ask for forgiveness after we are older? But we have not the promise of a long life. "For thus saith the Lord, Behold, I set before you the way of life and the way of death."

Notice a few scripture texts with reference to sin:

"If we say that we have no sin, we deceive ourselves, and the truth is not in

us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "For this purpose the Son of God was manifested, that He might destroy the works of the devil." "So then with the mind I myself serve the law of God; but with the flesh the law of sin." "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." "See that ye refuse not Him that speaketh, for if they escape not, who refused Him that spake on earth much more shall not we escape if we turn away from Him that speaketh from heaven."

Wellesville, O.

For the Herald of Truth. ENVY DEFINED BY PHILOSOPHERS AND DISCUSSED BY SCRIPTURE LANGUAGE.

BY J. H. BAIR.

"Envy is an ill-natured vice, and is made up of meanness and malice. It wishes the force of goodness to be strained, and the measure of happiness abated. It laments over prosperity, and sickens at the sight of health. It oftentimes wants spirit as well as good-nature." (Jeremy Collier). "As rust consumes iron, so envy corrupts man." (Antisthenes). "Envy is the rottenness of the bones." (Proverbs). "As a moth gnaws a garment, so doth envy consume a man." (Chrysostom). "Envy is, of all others, the most ungratifying and disconsolate passion. There is power to ambition, pleasure to luxury, and yet even for covetousness, but envy gets no reward but vexation. Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, and the perpetual tormentor of virtue. Envy is the filthy slime of the soul, a poison or quicksilver which consumeth the flesh and drencheth up the marrow of the bones." (Socrates). "If you act a part truly great, you may expect that men of mean spirits, who cannot reach you, will endeavor by detraction to pull you down to their level. But posterity will do you justice; for envy will die with you." (Spencer).

"Anger is cruel, wrath is outrageous, but who is able to stand against envy?" Where envying and strife is, there is confusion and every evil work. For wrath killeth the foolish man, and envy slayeth the silly one. "Jealousy is cruel as the grave; the coals whereof are coals of fire, which hath a most vehement flame."

"Letjealous not when thine enemy falleth, and let not thine heart be glad when he stumbleth." "If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink. For thou shalt beat down the face of fire upon his head, and the Lord shall reward thee." "I love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "Bless them that persecute you, bless, and curse not." "Let not thine enemy sinners." "Bless ye who reward merciful as your Father also is merciful." And finally, "As ye would that men should do to you, do ye also to them likewise."

EVERY fact that is learned becomes a key to other facts.—E. L. Youmans.

CONFERENCE OF THE LANCASTER DISTRICT.

The Semi-Annual Conference of the Lancaster District was held in Melinger's meeting house in Lancaster County, Pa., on the 7th of October, 1898. The conference was opened in the usual form by Bro. Christian Risser, Bro. Jacob N. Brubacher, leader of the Conference, was not able to be present on account of the severe illness of his daughter, Bro. Martin Root was himself ill and therefore also absent. The conducting of the conference therefore fell on Bro. Ely. After referring to the fact that the two bishops mentioned above could not be present for the reasons given, he spoke and from his talk we give to our readers the following:

If we are together as we ought to be God will bless us. Conference is necessary for various reasons. In this coming together we learn each other's views, and this will make us stronger in the work. We often lack confidence in each other; but by thus becoming more intimately acquainted with each other and learning each other's views we gain confidence and are enabled to work together more harmoniously.

Under the Jewish dispensation there were high priests, priests and Levites, and each of them had their special sphere of work, their special duties, and it was required of each to perform his own special duties and not those of another. Now in our church we have bishops, ministers and deacons, and each has his special duties to attend to, and it is indeed a great thing for us to know our place and to attend to the duties assigned us. Each should try to keep in his own place, and when this is done the work can go on harmoniously and prosper.

Jesus, when He was here upon the earth, taught us how to conduct the church, and also what we should teach. He gave us, in this direction, many beautiful lessons. Repentance is one of the most important doctrines given us in the word. Repentance must be taught and maintained. In the great work of salvation we must, above all things, to start right—to build on the right foundation. True repentance is a godly sorrow for our sins, and a desire to make our wrongs right. Repentance is the only condition upon which we can be accepted with God. Our forefathers always sought to impress this idea on the minds of the people, and we as faithful stewards in the house of God can do no less.

It should be our purpose (and we should never lose sight of this purpose) to keep our churches pure. In this line much depends upon the minister or leader. The old saying: "Like minister like people," holds especially good in this direction. If he lives right and shows a good example, many who behold his chaste walk and good conversation will feel a desire to be like him. Men teach both by precept and by example. Our aged brother Benjamin Herr, used to say: "We as ministers and leaders of the church hold one of the most responsible positions on earth." The work of the minister is to be faithful as your Father also is merciful. And finally, "As ye would that men should do to you, do ye also to them likewise."

We should keep Christ and His word always before us. Teach repentance, conversion and acceptance, and seek to impress on the minds of the people the fact that the religion of Christ is a reality. Christ commands us to "Go and preach the gospel to every creature." It is our duty to go and preach, and spread abroad these teachings of the apostle. We can do much good in this way, but in so doing we must not deviate from the simplicity of the gospel, nor from the simple teachings and doctrines of the non-resistant faith. It does not require a college education to understand the Scriptures. We do need a good common school education, and every minister should try to make himself understood. Try to teach plainly—teach the simple truths of the gospel in simple words and simple ways. The common people received Jesus gladly. He spoke to them in such plain and simple words that they could easily understand Him.

If you read the life of Jesus you will see that His whole life and all His actions were one great lesson of meekness and humility, and so should our lives be. We must teach both by precept and by example. Outward ordinances are necessary and are right in their place, but they do not save. We must not fail to impress this idea upon the minds of the people. Tell the people what sin is; mention the sins you wish to preach against. We must tell the people what sin is—let them what the different sins are; present the gospel truth to them so they can readily and easily understand it. If we take Jesus and His word for our guide we will never go astray. His word is worth far more than all the doctrines of men. We have a soul to save and we should use the means God has given us for that purpose. We ministers should not unkindly condemn others, that we may be just as right as we are. There is not so much difference between our eastern and western churches as many people suppose. They all worship the same God, all have the same purpose and labor for the same end—the glory of God.

Inasmuch as Bro. J. N. Brubacher could not be present he wrote a letter to the conference, in which he expressed the thoughts which especially burdened his mind, and gave such instructions as he felt were needful for the occasion. This letter was read before the conference by Bro. Ely.

Some of the important thoughts that were further given to the conference were the following:

Display and extravagance at funerals should be avoided. Ministers should be an example to the flock.

Ministers should give special heed to simplicity in apparel and otherwise. Some are too slow to adopt the customs and practices of the church in their personal appearance, etc.

Church rules should be observed. Nuptials should be published according to the rules.

In ordaining ministers the long established rules of the church should be used. Voting for candidates is just as important as the lot. In voting how- ever the directions, in reference to the qualifications, of Paul to Timothy and Titus should be observed, and the bishop should have the right to challenge or reject such votes as may be for persons

who do not possess the proper qualifications as given by the apostle.

Members should not betray the confidence the minister reposes in them; they should not speak disrespectfully of him, when they ask him and he gives them good and proper advice. If we abide strictly in the teachings of Christ there will be no danger of our falling into sin.

We are to be examples to the flock so that all see that we reflect the light of Christ in all that we do.

The Lord gave us very solemn teachings in His word. We are not to seek after worldly treasures but to bring souls to Christ, so they may be saved. Neither baptism nor communion will save us but faith in the merits of Christ and obedience to all His teachings. Point the people to Christ, and with His words teach both ourselves and others.

We have an important work to do. We are surrounded by danger on every side. We are to hold up the doctrine and to teach and maintain it boldly and without respect of persons.

Bro. Josiah Clemmer spoke: From the experiences of the apostles arose the necessity of conferences. He spoke of the relations existing between the churches of Conestoga and those of Skippack in the olden time, or in the days of his youth and childhood. They visited each other often and it was profitable and edifying. Bishop Abraham Wimmer, who died a good many years ago, once related of a minister that met a brother who had come from Europe. He asked him: "How were the churches in Europe in the past?" He replied: "They were blooming and prosperous." "How were they brought into this prosperous condition?" "By the ministers visiting each other." Then he asked: "How are they now?" "Cold and dead." "How was this condition brought about?" "Why the ministers stopped visiting each other and began to censure and talk about each other. Communion and common interests bind us together. We must have charity, love and forbearance toward each other. The little differences about unimportant things must not separate us; but the more important things, as repentance, faith and obedience, we must not esteem lightly. No position lays on us so great responsibilities as that of the ministry. We must practice what we preach, and preach what we practice. The brother referred to many Scriptures to the warning, encouragement and instruction of both members and ministers.

Bro. Rosenberg spoke and touched on the following subject: That we should so walk, as the apostle directs, that we could say to our members as he did: "Ye are followers of me, even as I also am of Christ." We labor for one Lord. There must be order, must be discipline. We need to live in the fear of the Lord, and then He will help us. If we call on His name, He will not turn away from us. He farther referred to the blessings God permits us to enjoy, and how God is willing always to stand by His people and help them when they put their trust in Him. Let us therefore seek especially those enjoyments which bring us heavenly joys and heavenly pleasures. Let us be faithful and step back to the feet of Jesus and abide with Him; then we shall have heavenly joys. This is what God wants to do for us. He referred to Rom. 12: 1. The old man must be crucified and

brought into death if the new man shall be made manifest in Christ.

The rules of conference were now read by Bro. Ely as published some years ago and revised, after which each minister and deacon gave his acquiescence and reported the condition of his church.

In these remarks some excellent thoughts were also presented.

In reference to ordaining ministers the greatest care should be observed.

The propriety of providing a home for poor people was presented, but deferred for future consideration.

Some excellent and encouraging remarks were also offered by Friend Joseph Elkinton, of Philadelphia.

Friend Elkinton then presented the matter of aiding the *Dukhobors*, a people who have suffered much persecution, in Russia, on account of their religious faith.

These people are non-resistant in their principles and seem to be a people who should have our sympathies and our aid. The Friends have rendered them liberal assistance and have brought about 1100 to the Island of Cyprus in the Mediterranean sea, and have aided them in procuring land, etc. They still need more help and it is suggested now to bring over 2000 that want to come in a body, to Canada, and settle them there. The matter was laid before the conference and the vote resulted that an effort to render assistance should be made.

These people, the Friends, rendered generous assistance to aid our brethren from Russia, when they emigrated to this country, and it would only be doing unto others as we would that others should do to us, to return the compliment.

With the usual devotional exercises the conference closed.

There were present eighty ministers and deacons and eight bishops. We are able to give a complete list of the ministers present, but give the names of the bishops.

Isaac Ely, Kinzers, Pa. Christian Risser, Brunerville, Pa. Benj. Zimmerman, Shiremanstown, Pa. David Westenberg, Anville, Lebanon Co., Pa. Josiah Clemmer, Souderton, Montgomery Co., Pa. Henry B. Rosenberg, Levin, Bucks Co., Pa. Elias Weber, Berlin, Ont. John F. Funk, Elkhart, Ind.

KANSAS-NEBRASKA S. S. CONFERENCE.

The Annual S. S. Conference of Kansas and Nebraska was held in Adams county, Neb., Oct. 5th and 6th, 1898.

Conference opened with devotional exercises and an address of welcome by Bro. Daniel Lapp.

Organization followed. As a result Bro. George Brink, of Kansas, was elected moderator; Bro. Tillman Erb, as assistant moderator; and Bro. C. K. Hostetler, secretary.

The first question discussed was "What is the Object of this S. S. Conference?"

A number of responses brought out the following objects:

The glory of God; to be mutually edified; to draw nearer to God and to one another; to become filled with the Holy Spirit, and to be taught by that Spirit.

To get the divine life of God and the image of Christ into our hearts, should be one of the prime objects. To get more inspiration and a burden for souls should be one of the results.

To help the S. S. work by a united effort.

We should not drift, but have a definite object in all our work.

Wanting to receive more light, by hearing the experiences of the brethren and sisters in the S. S. work. We are all needed in the S. S. conference.

We need to get the spirit of Christ in our S. S. work, that we may have a zeal that would even tell on our physical bodies.

Reports of Sunday schools were heard. Eight schools were represented, and reports were read from a number of others that were not represented at the conference.

Closing hymn and adjournment for dinner.

Wednesday afternoon session was opened with song service and devotional exercises.

The first topic discussed in the afternoon session was "Neglected Fields in S. S. Work." We are all guilty of neglecting the field around us. Many could be brought into the Sunday school if those living near us would be invited and urged to come.

New Sunday schools could be established in neighborhoods where there is no regular church service.

Instances were mentioned where the establishing of such Sunday schools led directly to the organizing of congregations with regular services.

One of the most neglected fields is our own hearts and characters.

The home Sunday school is oftentimes the most neglected field. If we have power and spiritual life there it will lead to looking after other fields.

The home field needs more than S. S. evangelists; it needs fertilizing. The human heart must be cleansed of the briars, thorns and thistles that grow there, and be filled with a real love for souls; then we will be impelled to go out after them.

We need more power in the Sunday school. We must connect our belts and shafts with the source of power which comes from above.

We need to get on our knees and ask God to help us to carry out what we know, and live up to the light we have.

"The Need of Prayer for S. S. Work," was the next topic discussed.

In S. S. work we need God's help. If we are in earnest and really desire His help we will ask Him for it, and we know that He is always willing to give us that which we need for our work.

We must, as Eli Elijah, ask for this help without doubting.

The true prayer of faith brings wonderful results. Children who have praying parents, usually accept Christ sooner than those who do not see a spirit of devotion in their parents.

We must, as Eli Elijah, ask for this help without doubting. No man here can say, "I have done my best." We should expect more of God and we will get it. God's blessing must accompany the teaching of His word so that it may accomplish something. God will answer our prayers, but He tests our faith by waiting for us to ask Him for what we want.

Concentrate your prayers on some one object, and wrestle with God until you get the blessing you need.

The force of our prayers depends on the extent to which we have a burning desire for better things.

"How Much Shall We Teach and How Shall We Teach It?" On this topic the following thoughts were brought out:

It is worse to hear God's word in vain than to take His name in vain.

We should teach what we know through our own experience to be true. We must not add to or take from God's word, but teach it just as it is.

We should teach enough to give people a clear idea of the plan of salvation. What we teach should be taught in a spirit of humility.

We learn by observation better than by hearing; therefore, we should teach by objects and pictures, and by making practical applications of Bible truths to ourselves.

Afternoon session closed with singing and prayer.

Evening session was opened by a song service, remarks, and prayer.

"How to Make Christ and the Teaching of His Word Real to the Little Child," was the first subject discussed at the evening session.

The use of pictures, objects and illustrations are helpful to fix Bible teachings in the minds of the children. Teach first about known things, then proceed to the unknown.

An interesting essay was read on the above subject.

Parents should begin making Christ real to their children around the family altar. Even in childhood they can grasp enough of the truth of the gospel to lead them to accept Christ and live for Him.

Children will ask questions about spiritual things. These should be explained to the children and they should be encouraged to learn more of Him. It is the duty of parents to satisfy the curiosity of their children, and to live so that they can see a reality in the Christ.

Simplicity of language is very necessary in teaching children.

Great spiritual lessons can be learned by children through singing easy little hymns.

"Why is the Sunday School the Gateway to the Church?" This subject was next taken up and ably discussed.

Christ is the door into the fold. The Sunday school is the road or path that leads to the door. The Sunday school is sometimes regarded as a side issue, and exists simply because it is a convenient thing to have. It should be regarded as one of the most vital essentials.

We should make the very best of it. It is necessary for the welfare of the church.

The Sunday school puts the whole church to work. It brings all to a common level. Church members should never outgrow the Sunday school, but should lead out in the work. The ninety year old boys and girls are needed in the Sunday school.

The Sunday school is the gateway to the church because it teaches the way of salvation. Saved souls want and need the church.

The home is oftentimes not the gateway to the church, because of the foolishness taught there.

Society is not the gateway to the church.

The word of God as taught in the Sunday school leads directly to a more

ing in it every second Sunday of each month.

We are glad that the Lord has prospered us in the good work, and we pray Him to continue to help us, in Jesus' name.

We had a pleasant visit from A. D. Wenger, he preached twice in the new meeting house, and once at the Triswell meeting house, at the communion. He then left for Augusta Co. May the Lord prosper him in the good work.

JACOB ZEIL.

GARDEN CITY, MO.—The church at this place has of late been enjoying many rich spiritual feasts. For this we praise the Lord. We were made to feel the presence of His power at both the conferences that were held here. We are glad for the encouragement we received from our brethren and sisters of other places. We hope to be stronger Christians and more earnestly engaged in the work than ever before. For two weeks previous to the conference Bro. J. S. Shoemaker, of Freeport, Ill., was with us conducting a series of meetings. The meetings were very helpful to all of us. Five souls were led to confess Christ as their Savior. May the Lord continue to bless the labors of our brother to the ingathering of many more precious souls. On the 3rd inst. Bishop Andrew Shenk came into our midst and on the 7th he conducted baptismal services, at which time the applicants were received into church membership.

Besides these, three other applicants that have been worshipping elsewhere have, within the last two months, been added by letter. May all these dear souls that have started in the good work and that have come to make their home with us, hold out faithful and may they be instrumental in doing much good for the Master is our prayer.

J. B. S.

HYNKLETON, LANCASTER CO., PA. Oct. 29, 1898.—We have been much revived by visits of ministering brethren from Ontario. These brethren, Eli S. Hallman (and wife), Jacob Woolner, Bishop Weber and Deacon Eschleman, have preached to nearly every congregation in the county. May the blessings of heaven rest upon all special efforts; God requires a sacrifice before He pours out a blessing. On Oct. 15th, fifteen persons were added to the church at Groffside, one was received from another denomination. An appropriate sermon was preached from Matt. 23:13-20, by Jacob N. Hrabacher, previous to the ceremony.

May these dear brethren and sisters become zealous laborers in the great harvest field, while it is yet time to gather and bring in the sheaves into the eternal garner.

W. H. BENNER.

FROM DEER RUN, PA.—On Sept. 15th, our congregation was favored with a visit by a number of brethren and sisters, from Waterloo Co., Ont. Pre. Eli Hallman and wife, Pre. Elias Weber and wife, Deacon David Eschleman, Sister Esther Eschleman and Sister Veronica Horst. Bro. Weber spoke in German, taking for his text 2 Cor. 5:21. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Brother Hallman spoke in the English

language, from John 3:30, "He must increase, but I must decrease."

Bro. John E. Funk, of Elkhart, Ind., also visited us on Oct. 5th. Bro. Funk took for his text Col. 3:1-3. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." The brethren all admonished us faithfully, and urged us to keep close to Christ and the cross. May God bless the brethren in their labors, and help us all to become obedient followers of the meek and lowly Jesus. A. M. L.

MINUTES OF THE OHIO S. S. CONFERENCE.

The annual Ohio Mennonite S. S. Conference was held at the Chapel meeting house, New Stark, O., Aug. 31, and Sept. 1 and 2, 1898.

Session was opened on Wednesday evening, by singing "All hail the power of Jesus' name."

Bro. Aaron Loucks followed with scripture reading and prayer. Organization:—Bro. D. H. Bender, of Tubb, Pa., was nominated and elected moderator by acclamation. Aaron Loucks was elected secretary and Bro. C. Z. Yoder and Bro. D. S. Yoder and Bro. C. K. Hostetter assistant secretaries. John Blosser, treasurer. Bro. John Blosser in behalf of the brethren and sisters of New Stark, extended a hearty greeting and address of welcome to the Sunday school workers from a distance, which was responded to by J. T. Miller, of Holmes Co., O., after which a number of the brethren gave short talks.

Bro. J. S. Coffman.—At the time of the Ohio Mennonite S. S. Conference, of Ohio and Indiana, many of the older brethren had fears that the young people might go too fast, and get into the channels of worldliness. Earnest prayers went up to God, at that time in behalf of the conference, that it might prove a spiritual success. Let us not for a moment entertain the thought, that we do not need the same earnest desire, and fervent prayers, for the spiritual welfare of the present conference.

Bro. David Garber.—We need a revival in the work of the Lord, but if we desire to receive a benefit by coming here we must pray for the power of the Holy Spirit. Then we shall receive great blessings. Let us all be in earnest.

Bro. J. M. Shenk.—The things that we shall receive here depend largely upon what we look and pray for.

Other brethren, young as well as older ones, took part in the exercises, presenting some excellent thoughts. Evening session closed with song and prayer.

THURSDAY FORENOON.

Opening exercises by Bro. J. J. Wayne. Bro. C. Z. Yoder conducted a class recitation, in which the brother was teacher and the conference the class. Bro. Yoder had announced the previous evening, the lesson for Sept. 4, "The Death of Elisha," as the one to be used for the exercise. The brother gave some very good points in regard to some of the important things to be taught, and gave a practical illustration of how to teach them. The class was next reviewed by Bro. Noah Thut, in a practical manner. Bro. S.

P. Yoder, made some remarks on the class recitation, and Bro. D. S. Yoder on the superintendent's review.

Methods of instruction were next discussed.

(a) By lecture, Bro. John L. Yoder.

(b) "Question, by Bro. John Hostetter.

The advantages and disadvantages of both methods were presented by these brethren. Bro. Menno Shenk spoke on "Adaptation," and Bro. Daniel Gerig on "Attention."

THURSDAY AFTERNOON.

Bro. C. Z. Yoder conducted a children's meeting before the regular conference exercises. Bro. Yoder always seems to be "at home" with the little folks, and can interest them in a religious service.

Bro. A. Burkholder conducted devotional exercises of regular session in German.

The topic "Preparation for Christian Work," was next taken up. Sister Priscilla Allger, to whom the subject of "Home Training" had been assigned, not being able to attend, Sisters Anna Yoder, of Goshen, Ind. and Bertha Zook, of Topeka, Ind., kindly consented to give some thoughts on the subject. And from the manner in which they treated the subject, we were led to believe that they had had home training and experience in Christian work.

The readers of our church papers will probably have the benefit of an article on this subject from them.

Bro. David Garber spoke on "Heart Experience, or Conversion." Moses had to go through the school of experience in the wilderness, before he was qualified to lead Israel out of Egypt. One great curse of the world to-day, is unconverted persons professing to be working for the Lord.

"Formation of Character," was ably treated by Bro. S. A. Kurtz. Parents are responsible for the formation of the child's character. Emotions must be acted out to form character. Good emotions not acted upon weaken character. Love should be the motive power of the parent over the child to acts of obedience. Parents should help children control their will. Sister Mary Etta Metzler read an essay on "Christian Sociability," which has already appeared in print. The fifth and last topic under "Preparation for Christian Work," was Education."

Bro. E. J. Zook gave valuable hints in regard to day school education, and Bro. John Burk spoke on the importance of education in the Bible school or Bible knowledge. Closing remarks and prayer by George Ross.

THURSDAY EVENING.

An inspiring song service was conducted by different leaders; after which some time was spent in general talks on the formation of character; in which was clearly brought out man's proneness to imitate.

The child imitates its parent. If the Christ life is in a low state in the older members of the church, the younger members are apt to imitate them. We should imitate and become more like Christ.

Forming character is shaping the will. To establish stability in character, our young people must be educated to it. Put the young man or young woman in places of instruction and training, where the fiery trials of temptation are not so great. The needs of an educa-

tional institution among the brotherhood were clearly brought out. Devotional exercises (in German), by D. C. Amstutz. The brother exhorted us to look to Jesus for instruction and wisdom.

"The Master calleth for thee," was the theme for the evening session, and the manner in which it was treated by Sister Anna V. Yoder in an essay, and by the Brethren Samuel Stalter and J. S. Coffman, in able addresses, gave no one in the large audience any reason to think that they were excused from the Master's call.

Not every individual will receive the same call to-night. Some souls here are called to forsake sin and accept Christ. But some have served the Master for years, and still "the Master calleth for thee."

The Master's call to the evangelistic work is for the ingathering of souls. His call comes to the minister to be faithful in preaching His word, and to give words of instruction and comfort to the many crushed hearts, who are yearning for words of encouragement; to the S. S. superintendent, to be more in earnest, more diligent in prayer; to the S. S. teacher to talk to his unconverted pupils; to brothers and sisters to cross the waters of the deep blue sea to proclaim the gospel to the benighted heathen. The call comes to the aged man, to the aged woman, to forsake sin and accept Christ. Middle aged man, wrapped up in the business affairs of life, you are called to-night, to stand in the presence of the great I Am. Young and tender hearts, will you leave the sinful pleasures, fashions and follies of the world and heed His call? To the youth just crossing the line of accountability, the Master is now calling, will you heed? These and other calls were vividly and forcibly brought before our minds.

FRIDAY MORNING.

Devotional exercises by C. B. Brenne-man. General topic of the forenoon session was "Separation from the World, or Danger Signals."

Bro. Aaron Loucks spoke on the first sub-topical, "In Business Relations." Paul admonishes Christians not to be slothful in business, because he saw the need of the admonition. Satan is making great efforts to draw Christians into the world even in business relations. Dishonesty and deception are sin wherever found. Our people may be tempted to deceive, when marketing fruit or produce, by the importance of the transaction, and best on top, and that of inferior quality underneath. Some seem to think it not so necessary to be strictly honest when dealing with large corporations; such as taking children on half fare when they are not entitled to it, taking the advantage in billing goods, defrauding the postal department. We should be honest not for policy, but from principle. A man may be honest as the business world would call it, and yet he all wrong.

Illustration:—The Saloon Keeper. Hence we should not engage in business that is not in harmony with Christian principles. We should endeavor to fulfill our promises, if possible, our words should be yea and nay. Deception in listing property to evade taxes is very wrong.

These are some of thoughts presented by the speaker on the subject and by others in general discussion.

J. S. Coffman gave as a rule by which all our business should be conducted the one given by the Lord Jesus, viz., "All things whatsoever ye would that men should do to you, do ye even so to them."

The second topic under "Danger Signals"—"In the Marriage Relation," was opened by Bro. J. S. Kanagy. The marriage relation was instituted by God. One of the causes of the flood was the violation of the true marriage relation. We should not be unequally yoked with unbelievers—should marry in the Lord as Paul commands.

Bro. M. S. Steiner said, in part, that young people are in danger of first falling in love and then judging the character of the one loved, for which they are no longer competent. Love is fast and blinding and blinds the judgment. It charms and blinds the judgment. Discrimination and judgment should precede love. The brother spoke against intermarriage of members of different denominations, for the reason that such homes were not generally ideal homes. Ministers are probably to blame for not being more outspoken on this subject.

Sister Katie Newcomer read an essay on "Separation from the World in Attire," and "In Non-resistance" was discussed by Bro. Uriel Yoder. Sunday school teachers are responsible for not teaching more of this principle. There never was a law for war. Christ's kingdom is not of this world. The Lord's prayer and the golden rule were some of the points referred to by the speaker.

The fifth sub-topical of the forenoon, "In Formality," was opened by Bro. C. K. Hostetter. The brother referred to the evils of formality in the Roman church in Luther's time, and the danger of church drifting into the channel of formality today. We are apt to do things over and over without thinking what we are doing. He gave his experience in attending a meeting where no announcements were made previous to the meeting, and where no one knew what was coming next in the exercise—believed much of the interest in said meeting was due to this informal way of conducting it.

Our Sunday School Conference is in danger of becoming formal by adhering too closely to a fixed programme. It takes a strong man to break away from formality.

By referring to the sermon on the mount the brother pointed out clearly that formality was not Christ's way. Formal preaching does not reach the soul. We lose power when we get down to form—in Sunday school as well as other organizations.

Exercises of the forenoon closed with exhortation and prayer (in German) by C. P. Steiner.

FRIDAY AFTERNOON.

The children's meeting, conducted by Bro. C. Z. Yoder, assisted by Bro. C. K. Hostetter and Sisters Lina Zook and Amanda Eby, was quite interesting. Sister Lina held the attention not only of the little children but of all present. He vividly described the condition of some of the little children in Chicago, and the strong, simple faith found in some of those young hearts.

"Mission Work" was the topic next discussed. Ist, "Prayerful Sympathizers," by Bro. Isaiah Royer. The brother pictured to our mental vision the condition of mankind before Christ's time, and God's sympathy for fallen human-

ity in sending Jesus to save us. Christ instituted the mission work. While many of us have received the blessed light thousands, yes, millions are yet living in darkness who demand our prayerful sympathy. Why prayerful sympathizers? Because God commands us to pray. Because there is power in prayer.

To day while the missionaries are out in the field, let us express our sympathy for them by praying for them. The world may stand against us, but it can not hinder us from praying for them.

(2) "Cheerful Giver" (widow's mite), by Bro. Eli Stoltzfus. The speaker on this subject had the undivided attention of the audience while he vividly, and with eloquence, described the best gift to man, viz., Christ. The great contrast between the world in carrying on an aggressive war and the church in spreading the gospel; the millions paid out for man's destruction and the pittance for his salvation; how to give—and why the widow was honored and blessed for giving her mite.

"Consecrated Workers" was the subject of an essay by Sister Sarah Troyer. Sister Lina Zook next read an essay on "Home Missions," followed by Bro. M. S. Steiner with an address on "Foreign Missions." The brother seemed to be stirred to the depths of his soul while speaking on this subject. It is quite probable that the brother will write an article on this subject for the HERALD OF TRUTH.

EVENING SESSION.

Praise service was conducted by the choristers of the Sunday schools represented, interspersed with profitable talks.

The brethren, C. K. Hostetter, D. S. Yoder and David Garber, having been appointed by the conference to select a committee on resolutions, reported the following, which were unanimously adopted:

Resolved, That we as the children of the living God, after seeing His Spirit manifested in our conference and being so vividly and forcibly reminded of our duties, are under renewed obligation to pray for one another that we may be more faithful in His service.

Resolved, That we individually will, by the grace of God, endeavor to bring at least one soul to the Master during the coming year.

Resolved, That we from a distance desire to express our heart-felt thanks to the brethren and sisters of this place, to the members of the neighboring churches and to the citizens of this community for the sacrifices they have made for our comfort, and for the open-heartedness with which we have been received in their homes.

Bro. D. C. Amstutz, of Marshallville, O., Bro. D. S. Yoder, of West Liberty, O., and Bro. John Blosser, of New Stark, O., were elected a committee on arrangements to determine the time and place of holding our next annual Sunday School Conference.

Bro. Samuel Allger, of West Liberty, O., Bro. Samuel Miller, of Holmes Co., O., and Bro. C. Z. Yoder, of Weilersville, O., were elected an executive committee, with the privilege of choosing two brethren to assist in the work.

Committee to confer with Indiana brethren in regard to tent: Bro. Noah

Blosser, Bro. M. S. Steiner and Bro. John Hostetter.

A number of persons embraced the opportunity to speak in the open conference.

The exercises throughout the conference were interspersed with singing conducted by the brethren, Frank Thut, John Hostetter, — Thut and Sister Lizzie Detweiler.

The closing remarks by the moderator were followed by an appeal by Bro. J. S. Coffman to the sinner to turn to the Lord for salvation. One elderly person yielded to the call.

A benedictory prayer ended the conference.

THE SECRETARIES.

REPORT OF MENNONITE CONFERENCE OF MISSOURI.

The annual conference for the State of Missouri convened at the Bethel church near Garden City, on the 22nd and 23rd of September, 1898. Bro. D. F. Driver read the third chapter of First Corinthians as an opening lesson. After appropriate remarks and prayer, the conference was organized with Bro. J. S. Shoemaker as moderator and Bro. Brethren I. B. King and J. B. Smith as secretaries.

Bro. Andrew Shenk then delivered the conference sermon. He read Eph. 4:1-16 and took for his text from Acts 15:36. In the course of his remarks he said in substance:

In order that we may receive the choicest blessings from this conference it is necessary that we are in a spirit of devotion and holy zeal from the very start. The purpose of this gathering is to inquire into, and discuss the best methods of carrying on the great work which Christ has established and which He has delegated to man. His regard for His work and His concern for His workers are as great now as they were in His own time. Jan. 15-17. They should remind us of our responsibility and of the sacredness of our work.

So earnest and weighty problems have confronted the church in all ages. Even among the early apostles questions arose that threatened the disintegration of the body of Christ. Judaism was then the great foe to battle with perhaps a still more powerful enemy and that is spiritual wickedness in high places. It is this that has sapped the spiritual life of so many of our sister churches and it is threatening the welfare of our own beloved church.

To insure life in the world, we must keep in the unity of the faith. The spirit of dissensions is narrowing the effectiveness of our work as a church. Universal love is the underlying principle of Christianity. Do we get the real spiritual meaning of the doctrine of Non-resistance? It is to teach us not only to refrain from carnal warfare, but more especially it affects our dealings with our fellow man. Let us make this doctrine practical in our every day lives. The spirit of self-defence has been gaining ground among those who profess to be non-resistant. Let us stand immovable on the principle of love to friend or enemy.

Swearing of judicial oaths and worldly conformity are forbidden. If these things are engaged in, spiritual power gives way. The reason we mention them is because they are disregarded by so many professed followers of Christ. Let us not shun to declare the whole counsel of God. Modern Christianity is being blinded precisely in the same way as were our first parents, and where the "lust of the flesh, the lust of the eye and the pride of life" exist, spiritual life cannot dwell. Whenever Satan gets the people to believe that the church and the world can go hand in hand, his purpose is accomplished.

A Chris. lan cannot shine if he imitates the world. People say religion must be in the heart, yes, but as a tree is known by its fruit, so our outward life and appearance show what we have in the heart. Religion affects not only the heart but the entire being.

The following ministers and deacons endorsed the foregoing remarks and expressed their intention to stand firmly on Gospel principles:

MINISTERS.
Andrew Shenk, Oranago, Mo.
Dan'l Kauffman, Versailles, Mo.
D. F. Driver, Versailles, Mo.
J. S. Shoemaker, Freeport, Ill.
C. S. Hauser, Cullom, Ill.
Peter Zimmerman, Roanoke, Ill.
Andrew Miller, Holden, Mo.
Henry Riechen, Holden, Mo.
Joa. Kreider, Palmyra, Mo.
Benj. Hartzer, East Lynne, Mo.
S. J. Johnson, Cherry Box, Mo.
S. J. Miller, Garden City, Mo.
D. Y. Hooley, Garden City, Mo.
J. B. Smith, Garden City, Mo.

DEACONS.
Jno. Driver, Versailles, Mo.
I. B. King, Garden City, Mo.
The laity then gave witness to the truths presented by rising as a body. The following questions were then taken up for consideration. We subjoin the disposal of each.

1. Shall this conference district endeavor to send out and support a missionary in the foreign field?

Resolved, That it is the conviction of this conference that we should encourage the cause of missions by our sympathies, our prayers, our means and our labors in every way possible.

We consider it the part of wisdom to work under the leadership of the Mennonite Evangelizing a la Benevolent Board.

2. What are the needs of our home evangelistic field?

We recognize the following needs:
a) A church building at every place where we have an organized church.

b) The establishing of a Mission Sunday school wherever possible.

c) A more liberal spirit of giving.

d) The preaching of the Gospel in neglected districts.

e) The appointment of a local mission board to consist of one member from each congregation whose duty it shall be to look after the needs of the churches and mission points in our district.

f) We recommend that our ministers preach at least one sermon on missions during the year.

g) Do we favor mission work jointly with other churches?

Resolved, That we favor mission work with such other churches with which we can work in harmony at home.

h) Does our Savior command us to repeat the Lord's prayer in connection with every other prayer?

No. This prayer is to teach us the "manner of prayer," how to pray rather than what to pray. It is to teach us simply to pray. It is complete. It was given as a model for prayer and not as a form. Only true children of God should use this prayer. Never claim to be too holy to use it.

2. Is it advisable that our members act as delegates at, or otherwise give their support to, Union Sunday School Conventions?

For an answer to this question see report of 1894, Question No. 5.

3. Why are there so many backsliders? How remedied?

We believe the following to be among the principal reasons:

- (a) The standard of Christian life is not set high enough.
- (b) When applicants are received into the church, they are not always as carefully instructed as they should be.
- (c) Lack of prayer and sympathy for the lambs in the fold.
- (d) Too frequent compromises with sin and sinful practices.
- (e) Neglect of prayer and reading of God's Word.
- (f) Lack of trust in Him who is able to keep us from falling.
- (g) Engaging in questionable vocations.
- (h) Engrossment in business affairs.
- (i) Seeking ease rather than maintaining a spirit of sacrifice.
- (j) Inconsistent Christians.
- (k) Lack of sociability among Christians and a consequent seeking for worldly associates by the weaker ones.
- (l) Neglect of engaging in active Christian work; by exercising we gain strength.

- Re-ruled: (a) Offer up lives a living sacrifice.
- (b) Read the Word and obey its teachings.
- (c) Be instant in prayer.
- (d) Be present at religious services whenever possible.
- (e) Associate with God's people.
- (f) In general, remove the causes.
7. Is it consistent that our members patronize fairs, by exhibiting stock, farm produce, etc.?

Resolved: That we believe it to be inconsistent for Christian professors to attend or in any way patronize fairs or to support any institution that is known to resort to questionable means to draw crowds.

When grievances arise between members and they make no effort to right matters, what is the duty of the bishop or ministers in charge of such cases?

When members have grievances against each other and make no effort to right matters between them, as soon as the knowledge of the same becomes public, it is the duty of the deacon to endeavor to effect a reconciliation. When such efforts fail, it becomes a matter for the consideration of the church. The duty of the bishop or minister in charge is to see that these regulations are carried out. When one member has a grievance against another, it is his duty to go to that individual direct, without publishing the same before the world. This must not be construed so as to restrict any one from seeking spiritual advice from any brother or sister in whose judgment he may have confidence.

9. What evils most seriously threaten the spiritual life of the church?

Among these evils we mention the following: Irreverence, Indifference and Ease, Hypocrisy, Selfishness, Faithlessness, Worldliness, Modern Idolatry, Evil Literature, False Teachers and contamination with erroneous doctrines and practices, Pride, Formality and Formlessness, Evil Associates and in particular Satan disguised as an Angel of Light.

On motion a committee was appointed to draw up a paper of rules and discipline for the governing and control of our conference district. After the committee had reported, the Rules and Discipline were adopted as read. It was then moved and seconded that the same be printed in pamphlet form.

SOME HELPFUL THOUGHTS.

1. We are to be spotless Christians—the church member that is full of black spots cannot shine well.
2. The doctrine of Non-resistance obeyed, is applying the love of God to practical uses.
3. One can usually tell a foreigner. We are strangers and foreigners upon the earth. Are we recognized as such?
4. We are not to be unequally yoked together with unbelievers. In secret organizations all classes are yoked together from "Praise ye the Lord" ministers to the world rogues.
5. The Lord cannot work well with a rusty tool.
6. The Christian like the moon shines by reflected light.
7. The Lord uses human instrumentality to carry on His work; so does Satan.
8. The spirit of love is the spirit of Christ.

9. "Man looketh at the outward appearance," therefore it is necessary that we are right outwardly.

10. Babylon expresses the natural condition of the heart. It is the privilege of every true Christian to exclaim, "Babylon is fallen, is fallen."

Under "miscellaneous business" the following business was transacted:

1. Bro. Danl. Kauffman was elected to arrange questions for consideration at the General Conference.
2. On motion it was decided that each church organization elect a brother as a member of the Local Evangelizing Board.

3. The brethren Joe C. Driver, I. B. King and J. B. Smith were elected as delegates to the General Conference.
- 4. Said delegates were empowered to appoint substitutes in case they themselves could not attend.
- 5. It was decided that a question urging our conviction of the need of a new church song book be presented at the General Conference.

6. The visiting members offered a vote of thanks for the kindness and hospitality that was manifested towards them by the brotherhood of the Bethel church.

On motion it was decided that the next annual conference be held in Shelby County, Mo.

Bro. Danl. Kauffman then gave a brief impressive closing talk. After the singing of a hymn and prayer the conference adjourned.

THE SECRETARIES.

REPORT OF IOWA SUNDAY SCHOOL CONFERENCE.

The second Sunday school conference for the State of Iowa was held at the Sugar Creek M. H., near Wayland, Ia., Oct. 1st, 1898. Bro. C. Z. Yoder, of Weirsville, Ohio, was elected Moderator, and Bro. D. J. Johns, of Goheen, Ind., was elected Assistant Moderator.

A committee on queries was also chosen which included the following brethren: Daniel Graber, Noble, Ia., and Jacob Gerig, Smithville, O.

The first subject discussed was, "Why am I a Sunday school worker?" by Bro. J. C. Koebel, Wayland, Ia.

1. Not, why is my brother and sister, but, why am I?

2. We should work on all occasions, and not just when the "wind is favorable." The motive is more than the act.

3. The mission of Christ was to win souls; we are His brothers; shall we shrink? If children learn about Jesus, they will not learn about some other things.

I am a Sunday school worker to lead my children to God.

Work in the Sunday school because it is following Christ.

2. "How to be a Sunday school worker and in what spirit to work." An essay, by Sister Katie Nebel, Wayland, Iowa.

Other thoughts were, Jeremiah could not stop preaching on account of the spirit; we ought to have the same spirit.

Pray, come, and take part in the work. Prepare the lesson and be filled with the Spirit. Simeon found the Lord in the temple, He is still there.

Tarry at Jerusalem for power. Be consecrated. Practice what you preach.

3. "What are the qualifications of a Sunday school worker?" by Bro. George Sommer, Metamora, Ill.

- (1) Love one another.
 - (2) Be in earnest even if the fruit is long in coming.
 - (3) Grace.
 - (4) Get the Lord's power.
- A Christian life is one qualification. Acknowledge our mistakes and do better. Be sociable. Teachers must study human nature so that the teaching will not be too high. The teacher must sacrifice, for "sacrifice is gold in heaven."

4. "How to make the Sunday school a success." An essay, by Sister Barbara Kleher, Noble, Ia.

Superintendent and scholars should work with each other. Parents should go with the children. Get the old brethren out from under the shade trees.

Prayer by Bro. D. J. Johns.

The afternoon meeting began at 12:30 with a children's meeting, lasting one hour. Singing and religious instruction were the features of the hour's work.

Bro. C. Z. Yoder, Jacob Gerig, William Ropp, David Stutzman, and Henry Richter earnestly taught the little ones.

5. "What can you and I do to interest others in Sunday school work?" An essay, by Sister Salome Yoder, Kalona, Iowa.

Be interesting yourself. Be an example.

Pray for one another.

6. "The Christian's duty in Sunday school work," by Bro. Andrew Eash, Ames, Ia.

- (1) The superintendent must work.
- (2) Talk cheerfully to all present.
- (3) Invite them back.
- (4) Give them a song book and a lesson help.

Encourage the work by your presence and admonition. Pray for the work.

7. "Is it the duty of the minister to open the Sunday school?" by Bro. Jonas Litwiler, Ill.

This is the work of the Sunday school superintendent.

The young brethren should open the school.

The superintendent should lead or he has no example.

The minister should open occasionally and thus encourage.

8. "Heart Power in Sunday school work." An essay, by Sister Lovins Gerig, Wayland, Ia.

9. "Alone, or with the majority," by Bro. J. W. Zerbe, Wayland, Ia.

If other want to deprecate the Lord's way we should rather be alone than to observe it. Like Luther, say, "I stand on God's truth."

Pray in company before you retire, even if there be scoffers.

"One and God make a majority." Those who are alone have a hard path way here, but blessedness hereafter.

The best Christian experiences are bought with the price of aching hearts and tears.

We need men with courage enough to stay by the everlasting truth.

Jesus is with us in all that is right; then we are not alone.

We need boys and girls that will stand on the Rock of Ages.

Prayer by Bro. Joseph Schlegel.

The evening session was opened with singing by various leaders.

10. "The relation of the day school to the Sunday school," by Bro. S. F. Gingerich, Wayland, Ia.

The results are of paramount importance.

Both are to shape souls for higher living. Reading is taught in order to give one the ability to digest God's word. Geography informs us of conditions in other places where we may help. History acquaints us with nations that have fallen, and thus warns us to shun the same and imitate the good. Physiology teaches one to have a sound body and thus enables one to do more work.

Knowledge is power, but it must be used aright.

Men without education have accomplished wonders, but we are glad that we have a Mennonite Simon.

11. "Hindrances to Sunday school work," by Bro. Christopher Orendorf.

Disorder; not enough of the Spirit and the life; speaking of things out of order with the work.

Idleness, mud, cold and heat are hindrances in some sections.

Speaking to the children about neighbors, and thus producing hard feelings. God sometimes sanctifies the hindrances to our good.

In some places the language is a hindrance to the most successful work. Language is worth less than the soul. Self is another hindrance that all should endeavor to remove by the power of God.

Closing prayer by Bro. D. J. Johns.

The following resolutions were adopted.

Resolved: That we as brothers and sisters of the Sugar Creek church extend our heart felt thanks for the kind assistance during this conference, and render to God praise for the benefits derived.

Resolved: That we, as visiting brothers and sisters, express our gratitude to the Sugar Creek brotherhood for the expression of good feeling and kindness during our stay with them.

Resolved: That the good methods in Sunday school work here advanced be made part of our Sunday schools.

J. C. KOEBEL, Secretaries.
J. W. ZERBE.

MARRIAGES.

PLANK—METZLER.—On October 9th, 1898, at East Lawnton, Mahoning Co., O., by Bishop John Burkholder, Bro. S. K. Plank of Orrville, Ohio, and Sister Mary Metzler of East Lawnton, O. We wish our brother and sister God's richest blessings.

YODER—BURKHOLDER.—On October 13, 1898, near Lima, Ohio, by Bro. D. C. Amstutz, Daniel H. Yoder of the Kate L. Burkholder of the Crownhill Mennonite congregation, Wayne Co., Ohio. May God ever bless them in their new life.

"O Jesus guide them safe this desert through,
Mid all the cares of life and love;
At length with joy Thy face to view
In fairer, better worlds above."
D. C. AMSTUTZ.

DEATHS.

HOCSTETLER.—Elizabeth Miller was born in Holmes Co., Ohio, April 24th, 1828, died in Marshall Co., Ind., May 19, 1898, aged 70 years and 24 days. United in matrimony with Samuel Hochstetler, May 1850, and lived a wedded life 25 years; her husband preceded her to the spirit world in the year 1875. Until this union were born eleven children, seven sons and four daughters. The surviving relatives are seven grandchildren. She lived an exemplary Christian life. As a Mennonite church sister she was highly respected.

"Dearest mother, thou hast left us,
Here thy loss we sorely feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Funeral services were held on Sunday, at the residence where she lived, in respect to the late Mrs. Hochstetler, in the vicinity of the old pioneer settlers in the vicinity. Text by D. J. Johns in German, Jan. 21, 1828, and by Jas. H. McGowan in English from Rev. 14:13.

HESS.—On the 5th of August, 1898, at Pearce, Whiteside Co., Ill., of heart trouble, Mrs. Michael Hess, aged 77 years, 3 months and 10 days. Mary Magdalena Eschman was born in Manor Twp., Lancaster Co., Pa., Oct. 23, 1821. Here she resided until her marriage to Michael Hess, which took place on April 17, 1849. Twelve children resulted from this union, two of whom have preceded the mother to the spirit world, Benjamin dying on his fortieth birthday in Safe Harbor, Lancaster Co., Pa., in 1851, and Michael in Alaska, in 1891. Seven sons and three daughters are left to mourn the mother's departure. In 1883, Mr. and Mrs. Hess removed to the West, locating in Jordan Twp., Whiteside Co., Ill., where they have since resided.

Mr. Hess was a soldier, being in the army for twenty years, and in fair health. Mrs. Hess had been an invalid for nearly eighteen years, during which time she suffered a great deal from a complication of diseases. She was a true Christian woman, always alive to the duties before her and strictly conscientious in their performance. She lived a noble, unselfish life, and her children all honored her for the kind assistance during this conference, and render to God praise for the benefits derived.

Resolved: That we, as visiting brothers and sisters, express our gratitude to the Sugar Creek brotherhood for the expression of good feeling and kindness during our stay with them.

Resolved: That the good methods in Sunday school work here advanced be made part of our Sunday schools.

J. C. KOEBEL, Secretaries.
J. W. ZERBE.

"Dearest mother, how we miss thee,
Since thy face we sorely miss;
Yet we hope ere long to greet thee
On the fair, celestial shore."
H. K. M.

TRÖYER.—Orpha Troyer, daughter of Bro. John and Sister Sophia Troyer, near Emma, Lagrange Co., Ind., died Sept. 11, 1898. Funeral was held on the 12th at the shore M. H., where a large congregation of friends and neighbors paid their last respects. Funeral services were held by Bro. Chris. Eng. at the shore M. H., latter clause of 21st verse and Y. C. Miller in German, from Jeremiah 31:13-17.

All night long we watched the ebbing life
As if its light to stay,
Till as the dawn was drawing near
Our last hour passed away.

She was the music of our home,
A day that knew no night;
The fragrance of our garden bower,
A thing all smiles and light.

Above the couch we bent and prayed,
In the half-lighted room;
As the bright hues of infant life
Sank slowly into gloom.
Y. C. M.

RENNER.—On the 30th of Sept., near Schrock, LaGrange Co., Ind., Catherine, wife of Jacob Renner, aged 40 years, 8 months and 14 days. She was a faithful member of the A. M. Church and had the pleasure of seeing her two oldest daughters coming out on the Lord's side shortly before her death. Funeral at the Pleasant Valley M. H., on the 27th of Oct. D. Miller in English and B. J. Johns in German from Job. 11:23.

SHROCK.—On the 8th of October, 1898, near Plevna, Howard Co., Ind., Rebecca Shrock, of cholera infantum, aged 1 year, 1 month and 2 days. She died at the shore M. H. Her mother, Mrs. J. S. Horner in English and E. A. Mast in German from Ps. 16:6. Funeral was attended by a large concourse of people.

"The child is not lost,
But gone before,
To meet her friends
On Canaan's shore."

MOYER.—Catherine Honsberger Moyer, wife of Aaron Moyer, was born in South Cayuga, Ont., May 21, 1828, and died at Camden, Ont., Sept. 17, 1898, aged 55 years, 3 months and 21 days. Sister Moyer was afflicted for a number of months but through all she was fortified with faith in the Savior. Christ. Her Moyer could not attend the funeral services at the meeting house (near Camden) on account of ill health. May God comfort her departed two sons who survive our dear sister. Funeral services by J. F. Rittenhouse and S. F. Coffman. Text, Gal. 6:7. "He not deceived."

FELLMAN.—Sarah Moyer, wife of Wm. Fellman, passed away suddenly Sept. 21, 1898. She was seemingly in good health and her sudden death was a great shock to the community. She also was a solemn warning. She leaves a sorrowing companion, her daughter, to mourn her departure. Her age was 15 years, 7 months and 5 days. Funeral service conducted by J. F. Rittenhouse and S. F. Coffman at the Mennonite meeting house near Camden. The text was Ps. 90:12. May God comfort the bereaved ones.

HORVET.—In Markham Twp., York Co., Ont., on the 14th of July, Elizabeth, wife of Daniel Horveth, in her 78th year, died at the shore M. H. She was buried on the 16th at the shore M. H. by Bro. Samuel Widenman and Peter Baker, from John 11:25. Sister Horveth was long a consistent member of the Mennonite Church and we have reason to believe that she has gone to rest with all those who love which the appearing of our Lord.

M. R. FRETZ.

THOMAS.—On the 23d of Sept., in Cambria Co., Pa., of only a short illness,

Bro. Levi Thomas, aged 65 years, 9 months and 23 days. He was buried on the 24th at the shore M. H. by Bro. John Saml Gindesberger. Text, 2 Tim. 4:7, 8.

SMITH.—On the 1st of October, at Holsoppe, Pa., of only one hour's sickness, Harry, son of James Smith, aged 3 weeks and 6 days. Buried on the 2d in the Custer cemetery. Services by S. G. Shetter. Text, 2 Sam. 12:19, "Is the child dead?"

ROYER.—Sept. 29th, 1898, in Mahoning Co., O., of cancer, Barbara, wife of Melchor Royer, aged 54 years and 11 months. Funeral at the Oberholzer church where services were conducted by Bro. Burkholder and David Lehman.

YODER.—Near McVeytown, Pa., Oct. 4, 1898, Phoebe Yoder, widow of Daniel Yoder, aged 83 years, 9 months and 9 days. In her youth, Sister Yoder turned to the Lord and was received into the Amish Mennonite Church of which she remained a faithful member through life. She saw how to be firm in the faith and loyal to the church of her choice without being intolerant and uncharitable toward those who did not see things as she did. The funeral services were conducted by John K. Yoder, Joseph H. Byler and John S. Yoder.

YODER.—On the 9th of October, 1898, near Bedford, Nebraska, Albert Yoder, aged 56 years, 4 months and 2 days. He was a member of the Old Amish Church from his youth and was much loved and respected. He was diligent in all his religious duties, and in obediencing the ordinances of the church. He had a stroke which left him speechless for about forty-eight hours. He was buried on the 9th of October. It was a sad occurrence to the family, it being the first experience of this kind that the sons had to pass through. God's ways are not our ways. They are beyond our understanding. He leaves a husband and four sons to mourn their loss, and their mother, a Christian life. She was a member of the Amish Mennonite Church since youth. It was a sad occurrence to the family, it being the first experience of this kind that the sons had to pass through. God's ways are not our ways. They are beyond our understanding. 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will have me. I want to live nearer to my Savior every day and be more like Him. I not only want to be a faithful follower of Christ, but also a faithful worker in His vineyard. I ask to be remembered in your prayers that I may be led and guided aright."

We must say that for some time we have not heard such a ring of the true metal as the above words from our devoted sister indicate. God grant that many who have begun the Christian life, may from sincere hearts breathe forth similar sentiments and devote themselves to the faithful service of God as she has. We would say to every brother and sister, "Go and do thou likewise."

"Follow the path of Jesus,
Walk where His footsteps lead,
Keep in His beaming presence,
Every countenance
Watch while the hours are flying
Ready some good to do;
Quick, while His voice is calling,
Yield obedience true."

The Mennonite Evangelizing and Benevolent Board. For some time little has been said about the work of the M. E. & B. B., and with the work of the Home and Foreign Relief Commission, Old People's Home, Orphans' Home, etc., the Evangelizing Fund has been left, to some extent, to fall into the back ground. We have even heard complaints that this institution, which should without question be one of the most prominent ones of all our church institutions, had been neglected. So now that the Old People's Home is assured, and that the Orphans' Home, already doing good with a score of little ones to take care of and provide for, has also been prominently brought before the minds of our people, let us not forget the Mennonite Evangelizing and Benevolent Board.

The winter is at hand and brethren from various quarters are going out to the work. "This always requires means. We have also two brethren that are soon going to the foreign field, and possibly three may go, and it will require some means to send these brethren and establish the Home in India, therefore we make an appeal to our people who have a love for the cause and are willing and desirous to help the cause, to contribute as the Lord has prospered them, so that the work may not fall for want of means.

The Evangelizing work so far has been well supported, and we believe the people will continue to uphold it, when they are informed that means are needed. Send all contributions to the Mennonite Evangelizing and Benevolent Board, Elkhart, Ind.

Foreign Mission Work.—For several years past much has been said and written about missionary work in the

foreign field by our people, and many are deeply interested in it, and have been for many years; a number have been interested to such an extent that they have contributed considerable amounts for the cause, yet with all this we were not able to find the workers, men and women who were able and willing to go.

But this important work has gained a new impetus during our late General Conference week.

A missionary meeting was held on Thursday evening (the 3d inst.) in the Elkhart meeting house and another on Friday afternoon (the 4th) and in answer to the earnest talks and prayers of those present four brethren declared themselves willing to take up the work, if the Lord should open the way for them. After the evening service a counsel of sixteen ministers, all except two of them being bishops, was called and an examination of those who were willing to go instituted. We have the best evidence that the Spirit directed the work, and that the Orphans' Home, already doing good with a score of little ones to take care of and provide for, has also been prominently brought before the minds of our people, let us not forget the Mennonite Evangelizing and Benevolent Board.

We have only time to give this brief sketch of what was done in this issue and we feel sure that all our people, interested in mission work, will rejoice that there is a prospect now that we will soon have laborers actually at work in the foreign field.

A Good Declaration.—The pledge held up by the "Epworth League" is indeed an excellent one, and while we do not favor that form of association in the church of Christ, believing that the church covenant should be broad and strong enough to hold all the members in all their places, we must after all give due credit to the sentiments contained in their pledge: "I will earnestly seek for myself, and do all that I can to help others to attain the highest New Testament standard of experience and life. I will abstain from all those forms of worldly amusement forbidden by the Discipline of the M. E. Church, and I will attend, so far as possible, the religious meetings of the chapter and the church, and take an active part."

This pledge suggests to us three things, and these three things make up the devoted Christian life.

First, To seek after the highest standard of Christian life.

Second, To abstain from all forms of sin and unrighteousness, and deny oneself of all carnal desires and inclinations.

Third, To have and manifest a profound respect for the church as the representative of the kingdom of Christ on earth.

Churchism, or a special devotion to one's church, has become one of the contemptible things of this age; while worldliness, worldly conformity, the lust of the flesh, the lust of the eye, and the pride of life are the highly esteemed things even among many so-called Christians.

Even among many of our so-called Mennonite people we find a coldness, a disregard and a disrespect for the church that is lamentable.

The M. E. Church shows in her work a wonderfully strong adherence to her principles, her teachings, and her forms of worship, and she requires of her members and her converts an acknowledgment of these things, and the Epworth League, which is an institution of that church, seconds this purpose, and even in the publishing and circulating of her literature she is very careful not to lose sight of this object, and this is, no doubt, one of the chief elements of her success and her prosperity. When the Methodist Church reaches out and pushes her work it is, after all, if not primarily, at least secondarily, to build up and establish Methodism, because representative Methodists believe that their form of belief and worship are identical with the Gospel and the teachings of the word of God.

Now what can we Mennonites learn from this? We can learn to do the same thing for the Mennonite Church that Methodists do for the Methodist Church. Stand by your church, attend her services regularly, live out and defend her doctrines, maintain the ordinances and rules of order of your church, and strictly and faithfully obey and observe the discipline and whatever you do, do first for Christ and secondly for the church, and your own church will be blessed and will prosper and become a power for good to its present members and the world at large.

Queer Religious Sect.—People in this age of the world do "queer things," as well as believe "queer things," and we wonder whether the *New York Press*, from which the following article is quoted, has not done just about as "queer" a thing in publishing it as the people who believe and do what the article ascribes to them, or whether the writer of the article did not do a much "queerer thing," than the people he writes about. We call the article in question, because we live in Indiana, and are fairly well acquainted with the religious sect of the State, as well as those of Ohio and Michigan, and we do not know anything about such a sect, though it is possible there is such a sect, and that we do not know anything about them. But the fact that the article gives the sect no definite location, is an evidence that it is, at least, in a large degree, a "made up newspaper article." If we are mistaken we shall be

glad to retract. If any one knows of such a sect and can give us an account of them, as to who and what they are, and their tenets, we shall be glad to publish it. They are charged with some peculiarities that are right and scriptural; some of these things are peculiar to the Mennonite people, and this is the reason we are anxious to know who they are. There are many things that the word of God requires Christian people to do that, to the world, are "queer," but that makes them no less gospel teachings. Who can give us the desired information?

THEIR NAME IS "EVENING LIGHT," AND THEY KEEP TO THEMSELVES.

There is a sect known as the "Evening Light" scattered throughout Indiana, Ohio and Michigan. The families are not isolated, but form communities. No one is really leader, but in each community there always is a man who is looked up to. Although nearly all are well-to-do, no attempt at display is ever made. The homes are in one story houses, built about a house where the sect meet on Sundays. Where they have no meeting house they meet in the homes of the families, each in turn. They have no ministers. Each member of the sect says and does what he considers best for the community. When they meet at one of the homes, the host always has ready a good meal.

This sect wear peculiar clothing. The women make all the men's clothes. When the baby boy's dresses are taken from him, he is clothed in the garb he is to wear for life. They wear trousers reaching to the ankles and boots to the knees. A waistcoat and a hat complete the outfit, except in cold weather, when an overcoat is added. Only heavy brown or black material is used in making the clothes of the men.

The young women dress in either black or bright blue and use no trimmings. Their aprons are always brown. Cashmere is the cloth used for dresses. The bonnet is after the sunbonnet style and has a skirt in the rear. Brown and black satin is used to make them. To keep out the cold of winter the women wear black cashmere shawls.

There are no barbers in the community. The hair is allowed to grow. These people never take part in politics, never go to court and don't have photographs taken. They never insure their property, and if one should lose his the others start him anew. The parents match the children as soon as they are born, and they are brought up in each other's company and are never under the same roof as to marry and always live together after they leave their homes. Children stay with their parents until they marry. The marriage ceremony consists of the bridegroom putting a ring on the bride's finger and then both drinking holy water. A big dinner is served, and in the course of it the young couple leave it and go to their home, which they find all ready. Where this sect originated is not known. The men are very fond of horses.—*New York Press.*

A LETTER OF THANKS.

[The following letter tells what a good paper or other good literature may do. We trust the earnest tone of the

letter as well as the contents in general will stir up some hearts to more earnest efforts in the cause of Christ.—Editor.] SUMMERVILLE, MISSOURI, OCT. 18, 1898. Dear Readers—I have just received a nice new "Herald of Truth" full of good religious reading. It is through the kindness of some dear one, unknown to me, that I am now getting the "Herald." I have gained so much information from it, have been encouraged and revived by reading it, and have spent so many happy hours with dear people who have put in their dollar or their mile for the purpose of sending the "Herald of Truth" to people that are not able to subscribe for it. It is the only paper that we get and words cannot express my thanks to you for it. God bless you all.

I wonder why so many dollars are spent for worldly, foolish and useless things when they could be spent for religious purposes and bring comfort and encouragement to many a heart and home.

I live where I cannot attend Sunday school, devotional meeting or Young People's meeting, but I am going to try to organize some kind of religious service if I can get as many as six to help. If I succeed, many good pieces from the "Herald" will be read. I want every Christian who reads this to pray for me that I may be successful in all my undertakings to work for the cause of Christ.

From a Young Sister in Christ,
NINA IRWIN.

For the Herald of Truth.

PKIDE.

BY J. H. BAIR.

There are more earnest exhortations against pride, in the Bible, than against almost any other sin. Man seems so susceptible to it that he is continually cautioned against its evils. Moralists, socialists, and even the heathen philosophers have realized what an undesirable quality it is. They like who look at it through Christian spectacles, regard it as a degrading and degenerating quality, having its course downward. Pride had her beginning among the angels that fell, her continuance in earth, her end in hell. Pride is the perpetual tormentor of virtue. It is the messenger of Satan to buffet men. It signifies such an exalted idea of ourselves as leads to self-esteem, and to contempt of others. The ways of pride are always grievous. Solomon says that there is more hope for a fool than for a man wise in his own conceit.

Why should a man puff himself up who before his birth was nothing, for life a great sinner, in all his excellencies a mere debtor to God, his parents, the earth and all its creatures. Upon these or like meditations, if we dwell, and frequently retire to them, we shall see nothing more reasonable than to be humble, and nothing more foolish than to be proud. "God resisteth the proud, but giveth grace to the humble." "He that exalteth himself shall be abased." "Wherefore let him that thinketh he standeth take heed lest he fall." Let us not be lifted up by pride that we fall into the condemnation of the devil.

"Let us not be desirous of vain glory." "Humble yourself in the sight of God

and he shall lift you high." "Before honor is humility." "The Lord lifteth up the meek." "He will beautify the meek with his salvation." "Honor shall uphold the humble in spirit." "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Take my yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." "Whoever therefore shall humble himself as a little child the same is greatest in the kingdom of heaven." "Whoever will be chief among you, let him be your servant." "I have given you an example, that ye should do as I have done unto you." "The servant is not greater than his lord." "With all lowliness and meekness, with long-suffering, forbearing one another in love." "Charity vaunteth not itself, is not puffed up."

Let no man esteem himself above these divine precepts. God forbid that anyone should glory save in the cross of our Lord Jesus Christ.

For the Herald of Truth.

A LESSON FROM THE LIFE OF JOHN HALL.

BY J. HORSCH.

Dr. John Hall, pastor of the Fifth Avenue Presbyterian church in New York and one of the leaders of the Conservatives in that denomination, recently died in Ireland where he had gone on account of delicate health. A certain writer in *Harper's Weekly* gives the following testimony which is well worth consideration.

"He was faithful to a certain conception of the preaching office. That conception may be described as ambassadorial. He looked upon himself as an ambassador of Christ charged with a message. It was the steadfast labor of his life to deliver the message. He appears to have thought far less of himself and of the rhetorical modes of delivery, than of the message committed unto him. He believed that message without mental reservation, and, with a single-hearted earnestness which appealed equally to men of widely different faiths, he spoke what he believed to be the truth, the whole truth and nothing but the truth. Dr. Hall had never gained fame as a rhetorician. His manner of speech had been singularly moderate, grave, plain, close to the facts of life and of the sort that common people can understand."

The editor of the *New York Independent*, remarked in a recent number that although John Hall was a Conservative and was known to preach only scriptural sermons, yet he had gathered a large and wealthy congregation, among whom he was much beloved. And another paper stated that one would not have been surprised to hear the same sort of discourses as might be expected to be delivered in some small country church.

An ambassador of Christ—this is what every Christian minister ought to be and what every true minister indeed is. There are, however, many ministers who have a different conception of the preaching office. It is in many instances difficult to decide what this conception may be. So much may, at any rate, be said: that it is compara-

tively seldom to hear from a pulpit a claim or opinion which is positively and directly harmful. This is, no doubt, the case when a minister is an extreme liberal. There are, on the other hand, many ministers whose discourses are indeed entertaining and often highly instructive, but their preaching is, nevertheless, not as of an ambassador of Christ. No one may take direct harm from hearing their discourses, for what is presented may be good as far as it may go and as far as the subjects presented are concerned; yet it is not evangelical preaching and is, in an indirect way, causing a great deal of harm. There is entirely too much of this sort of preaching. It is a significant fact that a minister who, like John Hall, conceives of his office as ambassadorial is looked upon as a peculiar man. As far as the popular churches in the cities are concerned, ambassadorial preaching has indeed become rather scarce.

Now to be an ambassador of Christ means to preach with a definite end in view: the salvation and piety of the hearers; it means to preach of sin and repentance, faith and righteousness, sanctification and keeping the commandments; it means to preach the Gospel which Jesus and the apostles preached. A minister who manifests a dislike for these truths has himself never experienced what these things really mean. Some would preach more about the Gospel truths, were they not afraid that the same might not prove attractive enough for their audiences. Now, such men as John Hall, Moody and many others have unmistakably established the fact that the story of the cross is as attractive for men to-day as it ever was. There is a consciousness of sin and a longing for salvation and an idea of the immense importance of these matters on every soul. So it follows that the Gospel is the most interesting and most attractive thing man has ever known. A minister who preaches something else than the Gospel of Christ is a wolf in sheep's clothing; he is discourses ever so entertaining, and even good so far as they go.

There is, after all, a hunger for the Word of God in the land, yes in every individual soul. There is a great work too for the ambassadors of Christ, be they ministers or laymen. May we be faithful in the charge entrusted to us.

Mailson, Wis.

For the Herald of Truth.

INTERTEMPERANCE.

Among all the human vices, perhaps, intemperance is the most conspicuous and disagreeable, besides being the most sinful, and bringing the most loss and sorrow to mankind. It leads to so many kindred vices of degeneration that he who permits it to get its grip on him will surely be a wretched victim, not to it alone, but also to those other depraved habits which are akin to it. Vice, when once it gets its hold on you, will fasten you with a grip, stronger than iron bands, which it is almost impossible to shake off.

Whoever has been drunken or addicted to the cup has set upon himself a mark of infamy which he can never entirely cover over by virtue. "Sin always leaves a mark." It may not be

apparent to us now, but it will crop out on posterity. That old principle of staving, "The iniquities of the fathers are visited upon the children," etc., should be sufficient caution to turn us from the destructive vices and follow in the paths of virtue.

O, that any man should desire the temple of God! We find in 1 Cor. that, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

I do not think the present generation, though we are opposed to inebriety, is earnest enough in trying to exterminate this evil, which has its stronghold in every city and hamlet of this great nation. Yes, it is protected as one of the institutions of this glorious country, under the banner of Stars and Stripes. All shame to us that we have one authorized element in our government, which must be the peril of our people. The saloon is the root of immorality. It tips the strong germs of youthful manhood, as it were, in the bud. Posterity will impute it to us that, "The fathers have eaten sour grapes, and now the children's teeth are on edge."

Let us, who strive under the banner of the Lord, never cease in the fray until we have wiped out the existence of every saloon and drinking hole into which innocent feet are so prone to fall.

And we who are teachers and parents, and all we who have the welfare of the children at heart, let us fortify them while young with strong characters and sentiments of virtue, that they may be able ever to withstand the wiles and allurements of the Devil in that evil day.

Let the mother beware when her son leaves home for the first time to take the responsibilities of life upon himself. Vice will entice him to seek pleasure on every side. Let her weep and pray for him that is thus beset by sin.

The evil of intemperance can never be driven from the world by force of arms, but by pure hearts which inculcate into posterity an odium for all that debases. It was through woman that sin was brought into the world; it is through her instrumentality that it must be driven out. Let her realize this fact, and sow her potent seed for the final banishment of our greatest foe, Intemperance.

REPORT OF THE MISSOURI ANNUAL SUNDAY SCHOOL CONFERENCE.

The Annual Sunday School Conference for the state of Missouri was held at the Bethel meeting house, Cass Co., on the 26th and 27th of September, 1898.

The conference first joined in a song service after which Bro. D. F. Britter read as an opening lesson, Ps. 78:1-7, and followed by appropriate remarks and prayer. Bro. L. B. King then gave the welcome address, to which Bro. Andrew Sherk responded.

Next was the election of officers which resulted as follows: Bro. Danl Kauffman, Moderator; Bro. J. S. Shoemaker and Bro. J. B. Smith, Secretaries.

The first on the program was the reception of the reports of the different Sunday schools represented. These were encouraging throughout. We were especially glad to hear that in several of our church organizations every member

was actively engaged in Sunday school work.

The rest of the forenoon was devoted to an open conference on the theme, Christian Fellowship and Consecration Service. This proved an especially interesting and helpful part of the conference. The need of getting right with God was particularly dwelt upon.

The following are among the thoughts presented:

D. R. King: We have come together to partake of a spiritual feast. We are not here "to be seen of men," but to edify one another. We all need help—this is where we may get new methods and new ideas of successful Sunday school work.

J. B. Smith: In the first place we must get into a right condition to receive a blessing. We must get right with God. He is anxious that we receive a blessing and that His cause should prosper through us. Let us thus at this time consecrate ourselves soul and body to Him so that He can have His way at this conference. Let us expect great things from God—according to our faith it shall be given unto us. Above all we need the Spirit.

To receive Him in His fullness, we must be together with one accord and wait for Him. It is then and only then that He will come with pentecostal power. May the burden of our hearts be, "Speak, Lord, for Thy servant heareth."

Andrew Shenk: "The fellowship of kindred minds is like that above." When this fellowship is become real as we have fellowship with God, "let this mind be in you which was also in Christ Jesus." The fellowship we here have does not cease with this conference, but will last through all eternity. Let us consecrate our minds and our talents to Him at this conference, so that He may use us all to His glory. **J. M. Kreider:** A consecrated person is one that is separated from the world. We are to present our bodies a living sacrifice, not only wholly but holy. Let us remember that we are the temples of the Holy Ghost.

L. J. Johnson: As in worldly institutions so in spiritual it takes unity of purpose and action to give power. "In union there is strength."

D. F. Hooley: By one Spirit are we all baptized into one body. We will then have no fellowship with the unfruitful works of darkness. Let the seed of this conference body consecrate itself fully to the Lord. The faithful members are often the most practical. Let us use our lips to speak for Jesus, our hands to work for Jesus and our feet to run for Jesus.

Gid. Yoder: If we walk in the light as He is in the light we have fellowship with one another. A godly life will walk.

J. S. Shoemaker: We are not here to glory self but God. It is easier to talk and make good resolutions in a place like this than it is to carry them out in our daily lives. Let us make these things practical. Let us consecrate our hearts, our talents, our hearts and our bodies, all belonging to the Lord. If we have made an entire consecration we will have fellowship with one another. Let us wait on the Lord by tarrying at Jerusalem and then let us say like Isaiah, "Here am I, send me." We as a body may be compared to a great building. Some stones in a building

are not as conspicuous as others. A building needs a foundation, so some stones need to be placed out of sight, others are used to walk over. Let us be willing to be placed anywhere in this building. Let us be willing to bear the burdens of others or even be walked over.

D. F. Driver: Foolish jesting and other unconsistencies hinder God's blessings. We cannot raise others higher than we are ourselves. Christ is the standard. Let us uplift that standard. We learn a great lesson of consecration from Moses. When he demanded that Pharaoh let his people go, Pharaoh consented if he would leave the flocks and herds with him. Moses said No; we will take all, that everything may be consecrated to the Lord. "The earth is the Lord's and the fullness thereof."

A. D. Driver: Slowness of speech does not prove lack of consecration, neither does it follow that those who can talk most fluently are the most consecrated. It is those that are fully given up.

C. S. Hauser: We sometimes fail to understand what consecration means. Paul is an example for us. Are we willing to suffer for Christ's sake as he did? Suffering is a sure test of the genuineness of consecration.

Jessie Weaver: When we are in fellowship with Christians we are in fellowship with Christ. We are here to reason with one another. There is a great responsibility resting upon us as we are in fellowship with Him. We are in need of help. Let us go all the good we can at this conference, so that we may become so full that we cannot contain all when we get back to our places of duty. May the love of Christ constrain us to do better work for Him.

G. K. Hosteler: If we are truly consecrated we are down upon bed rock. We must first have fellowship with Christ and the Father before we can have true fellowship with each other. We cannot have fellowship with Christ and the world at the same time. Christ said, I would not that ye have fellowship with devils. We must be separate from the world, so let us not marvel if the world hate us.

L. J. Miller: Christians fellowship in the light, the world in darkness. Do we let our lights shine when with the world? Our conduct when with the world shows whether we are really consecrated to God. To be fully consecrated we must be rid of self.

After singing "Christian walk carefully," Bro. Hooley led in prayer and the forenoon session was closed.

AFTERNOON SESSION.

Bro. L. J. Johnson read as an opening lesson Acts 17: 16-31 and led in prayer. The first on the program was "The Successful Sunday School." This subject was sub divided into (1) The Superintendent, (2) The Teacher, (3) The Pupil, (4) Infant Class Work.

Bro. J. C. Driver spoke first on "The Superintendent." The following thoughts were presented: The Superintendent should be in his place, i. e. he should be punctual and should be present at every meeting pertaining to the welfare of the school. He should see to it that such meetings are properly conducted. He should try to get every body to work. He should be a light to the school. He should see to it that strangers are accommodated. He should

study his Bible and pray much for the welfare of the Sunday school.

"The Sunday School Teacher" was next described by Bro. Jessie Weaver. He said in part: The teacher should be punctual, faithful in his duties, should study the Word that he may know how rightly to divide it. He should have his work at heart and teach from the heart. He should be filled with the Spirit. We cannot lead others to Christ if we are not ourselves led by Christ. Teach not for honor, be careful that your conduct does not betray you; lose no opportunity in trying to win the unsaved ones in the class to the Master. "Thy Kingdom come" should be the Sunday school teacher's theme.

Slater Addie Yoder next spoke on the Successful Sunday school pupil. Need of preparing the lesson was especially enforced. Begin studying your lesson before Saturday evening or Sunday morning. The pupil can do much to increase interest and attendance by personal efforts. Many have been brought to Christ through earnest pupils.

Sister Loma Dettweiler then read a paper on "Infant Class Work." What we learn in infancy goes with us to the grave, hence the importance of the subject. Tell the little ones about Jesus, they all like to hear that dear name, probably because He so tenderly loves them and invites them to come to Him. Parents and other ones should be careful not to contradict in word or act what the children learn on Sunday.

The S. S. is pre-eminently an institution for the children; here they are influenced more than at the regular services. "Feed my lambs" is a divine injunction. Children find time to be of service to children. In Ps. 34: 11 he says, "Come ye children, hearken unto me, and I will teach you the fear of the Lord." What we teach our children will decide largely what our church will be in the next generation.

A general discussion followed during which many other good thoughts were presented. We will briefly state a few: The superintendent should be in touch with God and with the teachers. Teachers' meetings help teachers to teach the same things. The successful Sunday school is a mission Sunday school. Teach the child by example as well as by precept. Bring babies to Sunday school. Best teacher should be given the Infant Class. Do not trifle with the lives of the little ones by giving them a poor teacher.

Sister Ora Parsons next read a paper on "The Sunday School Teacher's Duty other than Teaching." A great part of the teacher's work is outside of the class work. (1) The teacher should lead an exemplary Christian life. "A lion speak louder than words." (2) The teacher must prepare his lesson thoroughly. (3) He should visit his pupils and especially those needing special care. (4) He should do personal work for the unconvinced ones. (5) He should look after the absent ones, ascertain the cause of absence and remove it if possible.

Bro. A. D. Driver spoke on the same subject as follows: Invite to Sunday school any that are not attending any place. Pray to God that His blessing may rest on your labors. Co-operate with fellow teachers and the superintendent. Have the soul's salvation of every pupil at heart.

In the general discussion the following thoughts were presented: Live what you teach. "How can I hear what you say if what you are is in my ears." Don't be partial, don't stimulate pride in pupils. Be sociable and kind to pupils through the week. Importance of personal work was insisted upon. Moody was won to Christ through the personal effort of his Sunday school teacher. "Cast thy bread upon the waters and thou shalt find it alter many days."

"How Parents may help or hinder Sunday School Work" was the next subject discussed. The first speaker was Bro. Gid. Yoder and he was followed by Sister Nancy Hershey on the same subject.

Parents should live consistent Christian lives and thus be an example for good to the young. They hinder the work by disinterestedness, by doing nothing, by idle talk, by coming, leaving officers and teachers and by not attending themselves.

Parents should try to prevent their children from attending Sunday school. They should say "Come, not Go." They should pray during the week with their children for the success of the Sunday school and its workers. They should help the children get their lessons. They should be models rather than critics. Staying at home to "rest" is a poor excuse. The success of the Sunday school is largely dependent on the co-operation of parents. The afternoon session closed with prayer by Bro. Peter Zimmerman, of Illinois.

EVENING SESSION.

The opening exercises were conducted by Bro. J. C. Driver. He read Ps. 27 and led in prayer. The first subject on the program was "Hindrances and Dangers." This was subdivided under five heads.

Bro. Gus Hosteler first spoke on "Evil Associates." We become largely like those with whom we associate. A child's life is molded to a great extent by its first associates. These are its parents. They often influence their children in a wrong way and thus the tree is bent in a wrong way and will likely grow that way. The child's next associates are the neighbors' children. Care should be taken by the parents that their children are not ruined in this way. Town is a good place to raise a family. The next place, and one in which the character of the child is molded perhaps more than in any other, is the school. Many children are ruined for life by the evil they have learned from their schoolmates.

Bro. J. C. Driver spoke on "Evil Associates." We become largely like those with whom we associate. A child's life is molded to a great extent by its first associates. These are its parents. They often influence their children in a wrong way and thus the tree is bent in a wrong way and will likely grow that way. The child's next associates are the neighbors' children. Care should be taken by the parents that their children are not ruined in this way. Town is a good place to raise a family. The next place, and one in which the character of the child is molded perhaps more than in any other, is the school. Many children are ruined for life by the evil they have learned from their schoolmates.

Sister Nancy Hartzler next read an essay on "Sunday Desertion." The Sabbath was not given merely as a day of rest, but also to be glorified. We should keep the day with prayer. By raising late we rob ourselves and God of holy time. Assembling at the house of God must not be neglected. Some member of the family staying at home to prepare a sumptuous dinner is wrong. Let us be Marys rather than Marthas. Inclement weather is generally a poor excuse. Pleasure-seekers seldom stay at home on account of bad weather, much less should blessing-seekers. Some reverently attend the house of

God in the forenoon and in the afternoon you hear them talk about their secular affairs or other things even less justifiable. The afternoon is as sacred as the forenoon and should be spent in a holy conversation and in trying to build one another up in the most holy faith.

Bro. D. Y. Hooley next spoke on Festivals, Picnics, Ice Cream Socials, etc. The Word of God is against these things, so they must not be looked to for support. Only free will offerings are acceptable to God—"freely ye have received, freely give." "The Lord loveth a cheerful giver." "The sacrifices of the wicked are an abomination to the Lord." An infidel once said, "Your Lord must be badly in need of money that you resort to such schemes for raising it. What would we think if Paul had made an ice cream festival to raise money for the poor churches! Never lower standard of Christianity in order to induce the world to attend services. The spirit manifested at such places is not the spirit of Christ."

"Worldly Amusements vs. Christian Amusement" was next discussed by Bro. Andrew Shenk. By worldly amusement we mean any gratification that leads us away from the true principles of Christ. Pleasure trips on the Lord's Day are worldly amusements, and no true Christian will indulge in them. Our conversation should be such as becomes Christians. Slaying at home to "rest" is a poor excuse. The success of the Sunday school is largely dependent on the co-operation of parents. The afternoon session closed with prayer by Bro. Peter Zimmerman, of Illinois.

The next subject on the program was, "The Young Soldier and His Sword." The brethren B. B. King and B. E. Hostler brought out the following thoughts: All may enlist under the banner of Christ and become soldiers of the cross. The Christian soldier needs to put on the whole armor of Christ. His uniform is the robe of righteousness. The Word is his sword. To be a Christian soldier is necessary. Carrying at Jerusalem is the great requisite. As the soldier must know how to use the sword, so the Christian soldier must know how to use the word. His food should be the bread of life. The soldier should be able to give a reason for the hope that is within him. Keep his sword free from rust by frequently using it. The sword is needed to ward off the enemy. Christ used the word effectively when tempted. "It is written" defeated Satan every time. The natural man does not receive the things of the Spirit. We must be spiritually minded to understand it.

After singing "A Soldier of the Cross," Bro. C. K. Hosteler offered the closing prayer.

Bro. J. S. Shoemaker spoke on "Tobacco." Some arguments given for its use refuted.

(1) All things were created for our good. Gen. 1: 12. Ans. So they were, but smoking and chewing is not for our good. It must have been created for some other purpose.

(2) The Bible does not specially condemn it. Ans. Neither does dancing, horse racing and card playing.

(3) Father and grandfather used it and they were good men. Ans. They were human and made mistakes. Let us imitate their good qualities, but not their mistakes. Christ would not smoke, follow Him.

(4) Use it as a medicine. Ans. Has a physician recommended it? If so, has it cured you? If it has, why continue using it? If not, the medicine must not be good. The great physician can cure you.

(5) It is nobody's business if I do use it. Ans. It is somebody's business. With the money you are thus spending you might help some one else into the kingdom.

(6) I can't break off. Ans. You can do all things through Christ a strengthening. Even break off using tobacco. Further reasons why you should not use it.

(7) It is useless. It gives no nourishment to the body or mind, but weakens them. It is filthy and we are to cleanse ourselves from all filthiness.

(8) It is setting a bad example. How can you advise your sons not to use it if you yourself are using it?

(9) It is spending the Lord's money for that which is not bread.

(10) The motives prompting its use are not right. Using tobacco nearly always begun in youth, usually to "show off." This spirit is of the devil.

(11) It is a violation of the golden rule. Husbands, would you wish your wives to use it? Young sisters, do not allow any young men to win your affections if they use tobacco.

(12) It is not thankfully received. Did you ever offer thanks before taking a chew?

(13) We are to greet one another with a holy kiss. It is a question with me whether a kiss stained with tobacco can be a holy kiss.

The next subject on the program was, "The Young Soldier and His Sword." The brethren B. B. King and B. E. Hostler brought out the following thoughts: All may enlist under the banner of Christ and become soldiers of the cross. The Christian soldier needs to put on the whole armor of Christ. His uniform is the robe of righteousness. The Word is his sword. To be a Christian soldier is necessary. Carrying at Jerusalem is the great requisite. As the soldier must know how to use the sword, so the Christian soldier must know how to use the word. His food should be the bread of life. The soldier should be able to give a reason for the hope that is within him. Keep his sword free from rust by frequently using it. The sword is needed to ward off the enemy. Christ used the word effectively when tempted. "It is written" defeated Satan every time. The natural man does not receive the things of the Spirit. We must be spiritually minded to understand it.

After singing "A Soldier of the Cross," Bro. C. K. Hosteler offered the closing prayer.

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TUESDAY FORENOON SESSION.

The devotional exercises were conducted by Bro. C. S. Hauser. The first to be on the program was "Fifteen minute talks on 'Helpful Factors.'" Bro. Jerry Weaver first spoke on "Singing." Singing is an important part of divine worship, but it must be with the spirit and understanding. The heart must be in the singing to make it effectual. Sing and make melody in your heart to the Lord. Paul and Silas through song and prayer converted the keeper of the prison. So singing often reaches a soul that preaching will not reach. Good singing adds much to the interest of the Sunday school. Have your mind on the work—sing and do not sing.

Sister Emma Shepp next read a paper on "Sociability." A true Christian should possess a cheerful disposition. He should be no respecter of persons. He should continually seek to be an opportunity to show kindness to some

one needing sympathy. Christ is a model for us to follow in this respect. He went about doing good. When strangers came to church or Sunday school they should not look at them in a shy manner, but should greet them with a warm handshake and a "God bless you." Sociability should be a principle of the heart and not merely an outward form. Much good might often be done and many souls won to Christ if Christians were more sociable.

Sister Mollie Shank followed with an essay on "Punctuality." God has a time for everything and He is always prompt in carrying out His purposes. Solomon says, "To everything there is a time and a season to every purpose in heaven." Every duty should be performed as soon as it presents itself, otherwise some duty will be left undone. The Sunday school teacher or superintendent that is interested in the welfare of the school will be there on time, coming late disturbs the school and hurts the one coming late. Parents must be punctual if they wish their children to be punctual.

Bro. J. M. Yoder spoke as follows on "Lesson Helps." The record of the Sunday schools using Lesson Helps is an evidence that they are beneficial. Most of us like the Ethiopian need some one to unfold the scriptures to us. This is the design of the Lesson Helps. They are prepared by competent men. These men have access to the best commentaries. They give more time to the study of each lesson than could be given by the teacher. They are men of good judgment. The Lesson Helps encourage (not discourage) Bible research. They should be used as helps and not as props. Have helps to suit all grades of pupils.

Bro. Danl Kauffman then spoke on the Library question. For every school there should be a library. Not all the children of the typical libraries. They must contain the right kind of literature and then they cannot help but prove helpful if read. The mind grows upon what it feeds—trashy literature will make trashy boys, so-called literature will make good boys. Parents do a positive injustice to children if they do not give them good literature to read at leisure hours. We recommend the following: (1) The Bible. (2) Church papers. (3) Good religious books—these should be suited to the age of the reader. Most families are of limited means, hence the advantage of having public libraries. We advocate a library for every Sunday school. The books should be sound in doctrine and every book that enters the library should be first examined by a committee of competent judges. Not all books need be bought. If you have some good books at home that you have read through, donate them to the library, but don't donate anything if you yourself don't like it. Good religious books are a powerful factor in indoctrinating the principles of the Bible.

A general discussion followed these talks at which time many more good thoughts were presented.

The next subject was, "In what way can we best edify Church Members in Sunday School Work?" Bro. J. M. Kreider spoke on this subject. The following thoughts were presented: Such a topic should not be needed on a program. Every parent should feel it a duty to be at Sunday school. If they do not come, visit them and remind them of their duty, tell them they are responsible for what they might know; they miss something by not attending. Tell them that by coming they can at least preach by example. Make the Sunday school so interesting that they want to come back.

Bro. John Shenk then offered the closing prayer and the conference adjourned till 1:30 P. M.

AFTERNOON SESSION.

The devotional exercises were conducted by Bro. D. F. Driver. The first on the program was "Five-minute Talks or Essays by Young Workers" (to choose their own subjects). This was an interesting part of the conference. Only a few thoughts can be given here from each one.

1. Bro. Geo. Hissy, subject: "Hindrances to Sunday School Work." (a) Discouragement on the part of the leaders. (b) Lack of interest. (c) Neglect to study lesson. (d) Lack of prayer for work.

2. Bro. Benjamin Unruh, subject: "What are we doing?" Many of the inconsistencies of Christian professors were marked out. Worldly conformity was especially dwelt upon, and many reasons given why it mars the effectiveness of our work. Do not say you can afford extravagance as long as there are so many in the world that are half clad and that have never heard of Christ.

3. Sister Ida Hissy, subject: "Help of the Sunday School." Every good teacher will take advantage of the opportunity to do something for his Master every Sunday. An active Sunday school will study the Word diligently. This will not return void, but will have its effect upon the community. It gives every one an opportunity to study the Word.

4. Sister Bessie Kenagy, subject: "What are we living for?" We do not live to gratify self, but to glorify God. Life is what we make it. Disobedience to God always ends in failure; obedience, in victory. "Life was lent for noble deeds." Christ gave His life for humanity, so should we. Rom. 12: 1. We should lay up treasures in heaven and not upon earth.

5. Sister Mary Autenlieth, subject: "Influence." Our influence will be what our life is. It will not stop with our lives, but will affect coming generations to the end of time. Associates have a great influence in molding one another's lives, therefore they should be wisely chosen. The influence of the parent will largely determine the life of the child.

6. Bro. Jno. Shaub, subject: "Little things." It is the little acts of our every day lives that determine our character and our destiny. Be willing to do the little things that come up as duties. Christ's work was perfect because He did not fail in one jot or tittle. Whoso offend in one point, he is guilty of all. Jas 2: 10. If we let the little foxes feed they will grow and become large. "Out of the mouth of babes and sucklings hath thou uttered strength." Ps 8: 2.

7. Sister Rhoda Shenk, subject: "Helpfulness." Every true follower of Christ is a helper in His service. Obedience to those over us is one way of helping. "Only a word for Jesus, only a whispered prayer," may lead some one into the kingdom. Kind acts and cheer-

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ON DUTY.—A Christian is always "on duty"—never "off duty." He must always let the uniform of holiness appeal. He is set apart for the service of his Master unremittently. Into his life there has entered a something, which reminds him that he must always be on his best behavior, and must always be seeking to live, not to himself, but to Him whose he is and whom he serves.

His actions are ever a matter of concern to his Lord, and he takes pleasure in noting that the life is one of complete surrender in little things, and in those of greater consequence.—*Set. L. M. J.*

SUNDAY SCHOOL LESSONS.

LESSON VIII.—NOVEMBER 20.
 MANASSEH'S SIN AND REPENTANCE.—2 Chron. 33:9-16.

[Read 2 Chron. 33. Memory Verses 12, 13.]

GOLDEN TEXT.—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1:9.

INTRODUCTION.

TIME.—B. C. 697 to 642 was the fifty-five years of Manasseh's reign.

PLACE.—Jerusalem and the kingdom of Judah.

KINGS.—Manasseh was king of Judah; Esar-haddon was king of Assyria, succeeded by his son Ashurbanipal.

PROPHETS.—Micah's later prophecies belong to the first part of Manasseh's reign; those of Nahum to his later years; and Jeremiah and Zephaniah were born during his reign.

MANASSEH.—He was the fourteenth ruler of Judah, and was the son of the good Hezekiah and Hezibiah. He began to reign at 12 years of age, and hence most of his early training was in the home, so that he was not prepared to resist the influence of the idolatrous companions and leaders around him. He was one of the worst of kings in the first part of his reign, suffered captivity under Esar-haddon of Assyria, repented, and tried to undo the evil he had done. He reigned 55 years, which was longer than that of any other of the house of David.

GRIEF OF GODLY JEWS.—We can imagine the bitter grief and burning indignation of those who loved the God of Israel. In 2 Kings 21:10-15 we see unnamed prophets denouncing the apostasy and threatening judgment in most striking language. Doubtless Jeremiah refused to Manasseh's wickedness when he says (2:20), "Your own sword hath devoured your prophets like a destroying lion." In his persecution of the prophets Isaiah was slain asunder (Heb. 11:37). No wonder it is said of these very murders (2 Kings 24:3, 4) "which the Lord would not pardon."

DAILY READINGS.

M. (Nov. 14.) A wicked son. 2 Chron. 33:1-8

T. God's judgment. 2 Kings 21:10-17

W. Manasseh's Sin and Repentance. 2 Chron. 33:9-16

T. Angel with sin. Jer. 15:1-17

F. Promise of mercy. Deut. 30:1-10

S. A penitent's prayer. Psa. 51

S. Repentance and return. Luke 15:11-24

LESSON IX.—NOVEMBER 27.

THE TWO PATHS.—Prov. 4:10-19.

TEMPERANCE LESSON.
 [Read the chapter. Memory Verses 14, 15.]

GOLDEN TEXT.—My son, if sinners entice thee, consent thou not.—Prov. 1:10.

INTRODUCTION.

TIME.—B. C. 1,000 is the date generally given to the writing and collecting of Solomon's proverbs. Another collection was made by Hezekiah, B. C. 700. Others were added later, perhaps as late as the exile.

PLACE.—Jerusalem.

THE BOOK OF PROVERBS.—The Hebrew title of this book might be translated "Parables." Certain ascriptions (Prov. 1:1; 19:1; 25:1) attribute to Solomon the authorship of the portion of the book to which they are affixed, and doubtless by this wise king the most of the Proverbs were uttered or collected. But the compilation comes from many sources. One considerable section of the book consists of Proverbs that were arranged and written out under King Hezekiah. Agur, the son of Jakeh, and King Lemuel are named as the authors of the last two chapters.

THE WISE KING.—God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore; and his wisdom excelled the wisdom of all the children of Egypt; he spake three thousand proverbs; and his songs were one thousand and five. In the brief passage which has been wisely selected for this lesson, he urges the youth of his nation and of all times to cling to the instruction of the good and avoid the evil. Although neither the liquor business nor habits of intoxication are mentioned in the lesson, it is, in statement of general principles, one of the directest temperance lessons that can be taught.

WORD PICTURES.—The picture of the Two Ways that lie before each young person should be presented as clearly and impressively as possible. An accomplished teacher must have the power of painting word pictures. It is not a difficult art.

DAILY READINGS.

M. (Nov. 21.) The Two Paths. Prov. 4:10-19

T. Companionship. Prov. 13:5-20

W. The Mocker. Prov. 20:1-7

T. The way of sinners. Prov. 1:7-19

F. A path of woe. Isa. 5:11-23

S. Flad and good fruit. Gal. 5:16-26

S. The two ways. Psa. 1

LESSON X.—DECEMBER 4.

THE BOOK OF THE LAW FOUND.—2 Kings 22:8-20.

[Read 2 Chron. 34. Memory Verse 19.]

GOLDEN TEXT.—Blessed are they that keep his testimonies, and that seek him with the whole heart.—Psa. 119:2.

INTRODUCTION.

TIME.—B. C. 639 to 608 was the time of Josiah's reign. The finding of the book of the law was in his eighteenth year.—B. C. 621.

PLACE.—Jerusalem.

PROPHETS.—Jeremiah, the son of Hilkiah, probably the one who found the book of the law, Zephaniah, and Huldah the prophetess.

RULERS.—Josiah, sixteenth king of Judah; Assur-bani-pal, king of Assyria; Necho II., king of Egypt; Ancus Martius, fourth king of Rome; Draco, legislator in Athens.

JOSEPH.—Josiah was the son of Amon, and grandson of Manasseh. He began to reign when he was eight years old, and reigned thirty-one years. He was killed in battle while opposing the Egyptians' march through his realm, before he was forty years old. "Josiah left the brightest name for pious and religious zeal among all David's successors."

FINDING THE BOOK.—While the carpenters and masons were at work upon the long-neglected building there was found among the rubbish an ancient roll. The high priest at once recognized it as the "Book of the Law," perhaps the book of Deuteronomy, or a still larger portion of the Pentateuch. The discovery was at once communicated to the king.

DAILY READINGS.

M. (Nov. 28.) A good king. 2 Kings 22:1-7

T. The Book of the Law Found. 2 Kings 22:8-20

W. Effect of the book. 2 Kings 23:1-8

F. The law in the heart. Deut. 6:1-13

S. Hear, learn, and fear. Deut. 31:7-13

S. The perfect law. Psa. 19:7-14

CHRISTIAN COURTESY.

"Love beareth not itself unseemly." Nothing is more beautiful in Christian character than this grace of courtesy which comes with the supreme gift—love. Alas, too often it is missed, and then nothing can take its place. Many Christians think there is a special merit in being frank, plain and outspoken. They aim above everything else at saying just what they think, regardless of feelings. To be sure, honesty and sincerity are virtues, but they may become so harsh and blunt that they cease to ornament the life, and are thorns instead of flowers. How many of us have been pierced to the quick by some one's cold frankness, when we really would have set us right. One sees in committee work and in little religious gatherings so much of this unlovely frankness; one hears so many unkind remarks which are perhaps "true," but not gentle, that it seems evident that we Christians need a new crusade in behalf of courtesy and love. Our work is marked by blunt and unfeeling criticism, our religious meetings are often made unweet by the presence of the bitter waters of "honest opinions," which ought not to have been spoken, and our faithful and patient laborers are all the time being plagued and stung by these harmless looking gnats. Frank and loveless words, frank and loveless letters, may tell the truth, they may accomplish some purpose, but they are inexcusable in a mature Christian. Love and gentleness and courtesy will always accomplish more than a thrust of the sharp thorn of frankness can. What is Christianity for if it cannot take out the harshness, the bluntness, the sting, and produce the grace of courtesy and that love which beareth not itself unseemly?—*American Friend.*

THE GOD OF ALL COMFORT.
 I look to Thee in every need, and never look vain;
 I feel Thy strong and tender love, and all is well again;
 The thought of Thee is mightier far
 Than sin and pain and sorrow are.
 Discouraged in the work of life, disheartened by its load,
 Shamed by its failures or its fears, I sink beneath the load;
 But let me only think of Thee,
 And then new heart-prizes up in me.
 Thy calmness bends serene above, my restless soul to still;
 Around me flows Thy quickening life, to nerve my feeble will;
 Thy presence thins my solitude,
 Thy providence turns all to good.
 —Unknown.

CORRESPONDENCE.

BLOOMING GLEN, BRUCE CO., PA., OCT. 28, 1898.—Sunday the 23d inst. five persons were received into church fellowship here by baptism. Two others who had been baptized before were also received. The commodious meeting house was filled, and Bish. Andrew Mack of Bally, Berks Co., preached a very impressive sermon in the German language from Acts 2:38, in which he showed the true design and significance of water baptism. Bish. H. B. Rosenberger followed in the English language, dwelling on the baptism of suffering (Rom. 6:3-6) and the baptism of the Holy Ghost. May all the believers present, in witnessing the solemn rites which followed, have been reminded anew of the vow which they made on bended knees before God and many witnesses that they would renounce the world and all the works of darkness and cleave unto Christ and His word.

The brethren H. B. Rosenberger and Peter Lux of Dublin, and D. Gehman of Doylestown expect to leave (D. V.) on the 24th of November for a two weeks' visit with the church in York Co., Pa. May God richly bless their labors.

LANCASTER CO., PA.—On the 29th of Oct., Bish. Isaac Ely came to the Byerland meeting house where a large congregation gathered in the afternoon when eleven precious souls were received into the church by baptism and two were reclaimed. We were made to feel glad to see so many join in with us to serve the Lord and most of all because ten of the Sunday school pupils have united with us since last fall. May they and all of us be blessed with the crown as the Lord described in the little song, "You in your corner, and I in mine."

BALDWIN, MD., OCT. 25, 1898.—Bro. Martin Whisler visited us and preached two impressive sermons on Sept. 22 and 23. The last one was a baptismal sermon upon which occasion he added unto the church one by baptism. Let us pray that she may hold out faithful, because the crown is not in the beginning, but that he endureth to the end shall be saved.

JOS. HERTZLER.
 WAYLAND, IA., OCT. 24, 1898.—On Sunday, Oct. 23, 1898, there were twenty-seven young souls taken into the church through baptism at the sugar Creek M. H. May the Lord ever strengthen and encourage these young pilgrims during their Christian journey. Pray for us.

TUB, PA.—Communion services were observed by the folk congregation, Sunday Oct. 9th, 1898, and nearly all the brethren and sisters participated in the service. Bro. Jacob Kinsinger was ordained to the office of deacon the same day. May the Lord bless the same. His servant in the vineyard of the Lord. On Saturday previous, baptismal services were held and three young souls were united with God's people.

Let us labor together and press hand-in-hand towards the mark of the prize of the high calling of God.

COR.

SUNDAY SCHOOL ITEM.

WEST LIBERTY, KANS.—The total attendance of pupils at the West Liberty Sunday school for the year ending Oct. 2, 1898, was 4113; total attendance of teachers, 328; total attendance of officers, 251; total number of visitors 284; average attendance including officers, teachers, visitors and pupils, 97; number of days school was in session, 51. There were \$24.54 paid out for "Helps" and children's lesson cards; \$16.00 for "Words of Cheer"; and \$17.55 collected and paid to Home Mission of Chicago for the year.

SHELLY MILLER, Sec'y.

FINANCIAL REPORT OF THE MEMNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE YEAR ENDING OCT. 1, 1898.

Evangelizing.
RECEIPTS.
 Cash on hand Oct. 1, 1897, \$ 7.15
 Ca. h. received during the year, 923.50
Total \$ 930.65
DISBURSEMENTS.
 To ministers for traveling expenses, \$ 702.99
 To M. P. Co. for office supplies, 16.31
 To secretary, salary for one year, 200.00
 Postage, 16.00
Total 935.30
 Balance on hand Oct. 1, '98, \$ 5.35

Chicago Mission.
RECEIPTS.
 Cash on hand Oct. 1, 1897, \$ 138.33
 Cash received during the year, 910.70
Total \$ 1049.03
DISBURSEMENTS.
 Rent, \$ 349.25
 Living expenses, 183.21
 Fuel, 51.10
 Postage and stationery, 8.89
 Drayage and express, 8.04
 Car fare, 21.95
 Domestic, 60.50
 Dispersary, 62.60
 Furnishing, 6.65
 Sunday School and Mission, 24.02
 Sundries, 24.02
Total \$ 789.01

Balance on hand Oct. 1, '98, \$ 250.02
Orphans' Home.
RECEIPTS.
 Cash on hand Oct. 1, '97, \$ 3.25
 Cash received during the year, 110.20
Total \$ 113.45
DISBURSEMENTS.
 Paid to David Garber, \$ 50.00
Total \$ 63.45
 Balance on hand Oct. 1, '98, \$ 63.45

Armenian Orphans.
RECEIPTS.
 Cash on hand Oct. 1, 1897, \$ 19.50
 Cash received during the year, 6.09
Total \$ 25.59
DISBURSEMENTS.
 Sent to Brown Bros. & Co., New York, \$ 23.50
 Balance on hand Oct. 1, '98, \$ 2.00

Foreign Missions.
RECEIPTS.
 Cash on hand Oct. 1, 1897, \$ 153.05
 Cash received, general fund, 129.30
 Cash received, India, 132.31
 Cash received, China, 10.00
Total \$ 424.56
DISBURSEMENTS.
 Sarah Troyer, China, \$ 10.00
 Balance on hand Oct. 1, '98, \$ 414.56
Church Building Fund.
 Cash on hand Oct. 1, 1897, \$ 20.76
 Cash received during the year, 30.00
Total \$ 40.76
DISBURSEMENTS.
 To church in Tennessee, \$ 20.76
 To church in Southern Mo., 20.00
Total \$ 40.76

TOTAL RECEIPTS.
 Evangelizing, \$ 940.65
 Chicago Mission, 1049.03
 Orphans' Home, 113.45
 Armenian Orphans, 25.59
 Foreign Missions, 424.56
 Church Building Fund, 40.76
Total \$2593.05
BALANCES.
 Evangelizing, \$ 5.35
 Chicago Mission, 250.02
 Orphans' Home, 63.45
 Armenian Orphans, 2.00
 Foreign Missions, 414.56
Total cash balance Oct. 1, '98, \$ 715.38
TOTAL DISBURSEMENTS.
 Evangelizing, \$ 935.30
 Chicago Mission, 789.01
 Orphans' Home, 50.00
 Armenian Orphans, 23.50
 Foreign Missions, 10.00
 Church Building, 40.76
Total \$1888.57
RESOURCES.
 One note given by M. P. Co., \$ 100.00
 104 shares of M. P. Co. stock, 255.00
Total \$ 355.00
 Respectfully submitted,
 C. K. HOSTETLER.

THE OUTLOOK FOR INDIA.

C. K. HOSTETLER.
 It will be noticed that the fund for Foreign Missions has been steadily increasing, and that the amount of hands at the end of the last year was over \$400. Possibly this has been considered as an unwise investment, to hold money for foreign work when we had no missionary in the field. The Lord has ordered it otherwise, however, and it now appears that it was all for the best that some donors have been moved to provide a fund for the foreign work.

As will be noticed in the editorial columns of THE HERALD, our brethren, J. A. Ressler and Dr. William B. Page have made arrangements to start for India soon. At a mission meeting held at Elkhart on the evening of November 3d, and again on the afternoon and evening of November 4th the Spirit of God worked wonders. These two brethren were led to fully consent to be used in the work in India as missionaries.

It now remains for the brethren and sisters everywhere to rise up to the demands of the occasion, and show by liberal donations and contributions that our sympathies are with this work.

The grain and money distributed among the starving people of India have opened the way for foreign mission work in a way that makes the outlook most auspicious. It remains now for the brethren who go to India to bring the Bread of Life to those who are starving spiritually.

Let us all pray earnestly to God that He may bless the efforts of the church in this direction. God has heard the prayers of the church by sending men who are willing to go. He will also hear those still offered for the success of this work, especially if we show with our means that our prayers are sincere.

How could the Mennonite Church, as a body, more fittingly celebrate Thanksgiving or Christmas Day than by taking up an offering for the Foreign Mission Work? Let us remember this suggestion when we assemble to worship God on these special holidays, and, instead of celebrating with luxurious feasting and self-indulgence, let us sacrifice something to help this work of soul saving. May God help us to this end.

We have been asked whether the Chicago Mission will suffer if so much money is turned into other channels. We answer, no. God will not let His work suffer anywhere. During the last two years, when over \$100,000 were raised for India, God still remembered the Chicago Mission, and to-day there is a balance in the treasury for that work that assures its support.

What God will do in direct work in India remains to be seen. We have no reason to fear that He will not provide for it. There never has been work proposed among the Mennonite people that has been so universally approved as that of foreign missions. Let us show our approval by our works, and let us pray God that all who help may be kept close to the feet of the Master, so that His approval may go with it and His blessing rest upon it.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF OCTOBER, 1908.

RECEIPTS.

Evangelizing.	
D. B. King,	\$ 50
Southwestern Pa. S. S. Conf.,	2.25
Scottsdale, Pa., Cong.,	10.70
A Brother, North Lima, O.,	1.00
Elkhart, Ind., Cong.,	22.00
Total	\$ 285.85
Chicago Mission.	
Kansas and Neb. S. S. Conf.,	\$ 5.97
Edwin Yoder,	.50
Neshanook Falls S. S.,	1.60
West Liberty, Kans., S. S.,	6.30
Mrs. Anna Blough,	11.21
Mrs. Maggie Shetler,	.50
Southwestern Pa. S. S. Conf.,	1.20
"Friends," Elkhart,	2.65
Scottsdale, Pa., Cong.,	13.10
Elkhart, Ind., S. S.,	8.00
Indiana S. S. Conf.,	6.45
Eureka S. S., Larned, Kans.,	14.54
Mrs. D. Messinger,	9.07
Mahoning and Columbiana Co., O., S. S.,	1.00
Total	13.75

A Brother, North Lima, Ohio,	1.00
A Brother, Martinsburg, Pa.,	5.00
S. E. Allger,	2.00
Altoona, Pa., Bible Class,	8.75
Mt Zion S. S., Morgan Co., Mo.,	2.72
Young People's Meeting, Freeport, Ill.,	11.89
Mrs. North,	.33
Sister Rittenhouse, Ont.,	1.00
Bro. Yoder, Ind.,	.50
Y. P. M., Holden, Mo.,	1.50
Harry Roth,	3.00
A Friend,	.25
Erb's S. S., Lititz, Pa.,	4.25
Ida Kaufman, Lancaster Co., Pa.,	2.00
Roseland, Neb., Y. P. M.,	4.25
Total	\$147.28

For Workers' Personal.

Oak Grove Y. P. Meeting,	
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Wayne Co., O.,

For Charity.

Holdeman S. S. Ind.,	\$ 10.00
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Orphan's Home.

Kans. and Neb. S. S. Conf.,	\$ 5.97
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Mrs. J. K. Miller, Garden City,

Missouri,

Scottsdale, Pa., Cong.,

Wm. Troyer, Middlebury, Ind.,

Total

\$ 21.67

Foreign Mission.

Goodland, Ind., Cong.,	\$ 1.90
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Oak Grove Y. P. Meeting,

Champaign County, Ohio,

Scottsdale, Pa., Cong.,

Cora Schrock, Waukomis, Okla.,

Total

\$ 25.65

DISBURSEMENTS.

Evangelizing.

Postage,	\$ 7.00
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Noah Metzler, trip to Branch

County, Michigan,

L. J. Hleatolew, trip to Mo.,

Andrew Shenk, trip to Mich.,

Total

\$ 58.30

Chicago Mission.

Rent,	\$ 28.00
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Living expenses,

Domestic,

Car fare,

Cook stove,

Miscellaneous,

Total

\$ 86.12

Gratefully acknowledged,

G. L. BENDER, Treasurer.

NOTICE.—Please make all money orders, drafts, and express money orders payable to G. L. Bender, Treasurer. To explain more fully, it is necessary to state that at the annual meeting of the Evangelizing Board, held near Waukomis, Ind., November 1, 1898, Bro. Bender was elected Treasurer, Bro. C. K. Hoateler being elected Secretary.

We kindly ask all who contribute to remember the above, as it is a matter of great convenience to have all contributions sent to the treasurer, and all orders made payable to him. By order of

EXECUTIVE COMMITTEE.

INDIANA AND MICHIGAN CONFERENCE.

(Held at Nappanee, Oct. 13th and 14th, 1898.)

According to previous announcement conference met in the Mennonite meeting-house, in Nappanee, on Thursday morning and was opened with devotional exercises. Bro. Samuel Yoder led in prayer.

John F. Funk was chosen moderator, J. S. Coffman, secretary, and J. S. Hartzler, assistant secretary. The conference sermon was delivered by John F. Funk. He read as an opening lesson, Eph. 4:1-12.

We have met to hold our regular Fall Conference. The object of our meeting is, as the word indicates, to confer with one another in regard to the doctrines we teach, the church order we maintain, and also our manner of life.

The followers of the Lord Jesus Christ need to be encouraged in the work, that they may grow strong in the faith and in the important duties devolving upon them, and that through their good example and their earnest efforts, sinners may be awakened and converted.

We should be consecrated and interested in our work. To this end we must realize the importance of the work which God has given us to do. We need to consider the value of the soul, the value of one single soul. The word of God teaches us that one soul is worth more than the whole world. A minister once said: "When I wish to bring myself into a proper condition to preach the Gospel I look over the congregation and think that these souls all need salvation, and that they are in danger of being lost. With this thought before me, I am led to preach to them with all my power, and to preach to them with the purpose of making an impression upon them that will lead them to consider their lost condition, turn unto the Lord, and accept Christ."

When we thus see the importance of our work we are prepared to preach Christ, and able to present the truth in such a way that sinners will be convicted and led to accept the great salvation which the Lord Jesus brought us from heaven.

When the appointed time for preaching services comes, we feel that we must preach, and we often get up and preach when we have no real object in view, and in this aimless manner of preaching very little good is accomplished. We should always be sure that we have something profitable to say. A five minute talk with a purpose of bringing souls to Christ is worth more than a long talk without a definite object before us.

Many ministers have a special desire continually to tell the people something new. They select some peculiar text, or some other way seek to make a marked impression upon their audience. Others dwell continually on the mysteries of the Scriptures, the prophecies, for instance, etc. These things are all good and proper in their places, but we can make too much of them, and thereby lose the purpose of the gospel of our preaching. The Scriptures are all profitable and edifying, but many who follow this course are not able to make practical and instructive sermons on these Scriptures, and many people neither understand nor appreciate them.

The better method under all circumstances is to do as Paul says: "Preach Christ and Him crucified." The first and foremost object should always be, The salvation of souls. Preach the simple and easily understood truths of the Gospel.

In respect to doctrines, every minister should guard the doctrine he preaches; he should at all times give heed to the

doctrine, and see that it is in accordance with faith.

Repentance and faith in Jesus Christ are fundamental doctrines, and should be held up prominently in all our preaching. We must be careful not to teach the people to trust in outward forms, as baptism, Lord's Supper, church membership, etc., etc. Some may be inclined to put too much in the ordinances. We must teach the people to repent, be converted, believe in and accept Christ, reform their lives and become willing and obedient followers of Jesus Christ.

Our manner of living: There is in all our churches a strong tendency to worldly conformity. I saw this during my recent visit in the East; I see it in the West; I see it everywhere; but I wish to speak of it as it concerns us Indiana and Michigan. We need to use our best efforts to keep from worldly conformity in every way. I was much pleased to see our brethren in the Eastern District Conference of Pennsylvania put forth an effort to bring the churches into fuller conformity to the church and the word of God. This will strengthen both them and us. Read Rom. 12:1, 2, and 1 Tim. 2:9, 10.

The brotherly address, Matt. 18:15-18, etc. This is a subject that is much talked about, often referred to in conferences and counsel meetings and also in private conversation, and there to practice this command of our Savior, and see that it is practiced in the churches, so that gossiping and talking about one another may be stopped? This is indeed one of the most abused subjects of our teaching.

We are set as watchmen on the walls of Zion, to warn the people when we see danger approaching. We are to watch over the doctrine, that no corrupt doctrine may be taught. We are to teach non-resistance, non-swearing of oaths, the observance of the ordinances, etc. We are to declare the whole counsel of God, and as ambassadors for Christ, we should do it so as to convince the people and lead them in the better way. God has chosen us to the work, and we can work with good grace because it is God's work, and for the welfare of man and the salvation of souls. God's word will show us what to teach and His Spirit will aid us in teaching these great and blessed truths of His ever blessed gospel.

There is also a growing tendency to overlook the law of discipline and treat it as a dead letter in the book; use it so that it will not touch or affect any one. The Scriptures however as well as experience show that there is need of discipline and that it should be observed. Speaking of gross sins, the apostle commands: "Put away from among you that wicked person." 1 Cor. 5:13. Concerning persistent disobedience and insubmission and refusing to be reconciled to the brother and give heed to the decisions of the church, the Savior teaches: "Let him be to thee as a heathen man and a publican." Matt. 18:17-18.

Let us beware of two divisions of the apostles shall be marked and avoided. Rom. 16:17, and 2 Thes. 3:6, the apostle says very decidedly, "Now we command you brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after

the tradition which he received of us." Every society must deal with its transgressors; so likewise the church. The church should also take action with regard to members who so live that it is hard to tell whether they are in the church or out of it.

Remarks by Bro. Peter Y. Lehman. God is a God of order, and it is necessary that we be in order ourselves and preserve order in the house of God. Why is it that the word of God is read? It seems that the majority read the word of God for others and not for themselves. God will punish us as surely as He did Israel when they neglected His word, and made promises which they did not keep. We go to conference and make promises, and go away and fail to fulfill them. Many churches are jealous and work for numbers but not so much for the salvation of souls. "Jealousy is the rage of man." God scattered the people at Babel, and He will scatter our Mennonite people if we do not stand by His word and use proper discipline. We may be sure that our sins will find us out. We live in a time when people will no longer hear the whole truth, and because of this, ministers do not preach the whole truth. If God has not called a preacher he is a false teacher, and will not preach God's word in its purity and fullness.

Jonathan Kurtz.—I am glad to be with you, and praise the Lord for the earnest admonitions that were given us. I wish to live and teach this form of doctrine. I believe if we would take more heed to the 18th chapter of Matthew we would have more peace and prosperity in the church. Notice also Matt. 5:23-25. This Scripture shows another phase of the subject, "When thou bringest thy gift to the altar," etc. Ministers get out of order as well as members. We must guard ourselves against this; we need the grace and power of God; we need the prayers of the congregation, like Aaron and Hur, who held up the hands of Moses. Let us pray for one another. Will not the members help us to keep in order by telling us our faults?

Remarks by Jonathan P. Smucker.—I am in harmony with the teachings and instructions of our conference. Conflicting views are held for the purpose of this way we are enabled to labor together to build up the cause of Christ. I ask the prayers of God's people.

David Burkholder.—This is the first conference held in the house of our Lord since the time of the Communion and refusing to vote at the polls for persons who encourage the liquor traffic.

Question 5.—What can we do to promote the cause of missions? The following were some of the thoughts presented:

Begin a live mission work at home. Admonish the church to pray earnestly for the salvation of souls. Let the ministers who have little work at home scatter out and labor in the places where the true teachings of the gospel are little known, or where people have no or few opportunities to hear the word of God.

God can do no more for the salvation of the heathen than we allow Him, or give Him opportunity to do.

The following answer was adopted: Ans. We may promote the cause of missions. First, by seeing and doing

the work in the home church. He that is not able and willing to do the work at home will not accomplish much abroad.

Secondly, By awakening the church to the sin of worldliness, the awfulness of heathenism, and to the value of lost souls.

Thirdly, By a revival of earnest devoted prayer, a spirit of true sacrifice, so that we are willing to go wherever the Lord calls us. Matt. 28:18; 16:24; 1 Pet. 3:1; Luke 15:4-10; Rom. 10:14, 15.

In connection with this the following resolution was also adopted: Resolved, That each minister should preach a sermon on the first Sunday in January of each year, on missions, missionary work, and the necessity of missionaries going into the foreign fields; and that at the same time the members of the congregation pray the Lord of the harvest to send laborers into His vineyard.

Conference closed for noon.

AFTERNOON SESSION.

Conference for the afternoon session was opened with devotional exercises by Bro. D. J. Johns.

Question 6.—Is it right for ministers to have their photographs taken in family groups?

Ans.—The taking of photographs of persons should be faithfully testified against by ministers, both by example and teaching.

Question 7.—Is it becoming for brethren to wear a full beard (except the mustache) in the winter and in summer shave smooth?

Ans.—Changes in the wearing of the beard, as well as changes in the forms of dress and of wearing the hair, have a tendency to worldly conformity, and are not becoming.

Question 8.—What can we as ministers and teachers in the church do to preserve our membership more closely in the order of the church and prevent them from drifting into worldliness?

Ans.—Ministers and teachers should first be examples themselves in the family, in business and in public worship, and then so preach and teach that the church may see that the order of the church is founded on the principles of the Bible, and not on the traditions of men. Rom. 12:1, 2; 1 Pet. 3:3-5; 1 Cor. 9:25-27.

Question 9.—What are the scriptural evidences of conversion, and what should be required of our converts to be received into church fellowship?

Ans.—The scriptural evidences of conversion are a godly sorrow for sin, true repentance, followed by an experimental knowledge of pardon, and acceptance with God. There must be a new creature which will be manifested by amendment of life.

The convert, to be received into church fellowship should be found to have experienced peace with God, and have peace with his Savior and the people of God. They should also show a perfect willingness to make restitution for all wrongs, and show that they are willing to conform their lives to the teachings of Christ and His apostles. Rom. 6:16; Gal. 5:6; 2 Cor. 5:17; 1 Pet. 3:3-5; Gal. 2:15.

Conference granted privilege to the congregation at Nappanee to ordain a minister. Also the same privilege to the congregation at Salem, and to the

congregation in Dekalb Co., to ordain a deacon.

Those were present at the conference five bishops, eighteen ministers and five deacons. The conference had a full two days' session, was well attended, and the discussions were interesting and profitable to a very high degree.

Harmony and good feeling prevailed, and it was a source of much pleasure to the members of the conference to see the active interest which was taken by all present.

Conference adjourned at four o'clock to meet again on the Thursday preceding the second Friday in Oct. 1898, in the Yellow Creek meeting-house in Elkhart Co.

REPORT OF SUNDAY SCHOOL CONFERENCE AT MARINUSBURG, PA.

Conference opened Wednesday evening, Bro. Snyder conducted the devotional exercises.

The officers were then elected, as follows: Moderator, A. D. Wenger; Assistant Moderator, L. A. Blough; Secretaries, S. G. Shetler and L. Zook; Treasurer, Abram Metzler; Query manager, G. D. Miller.

Bro. Metzler then gave an address of welcome, giving a hearty welcome to those from a distance, to which Bro. Blough responded.

"Our personal influence," was then discussed by Bro. Miller and Wenger. A few thoughts from the talks might be given, but as space is limited, we give those condensed as "Gems."

Keep children away from evil influences; little minds are so easily impressed, we need to be very careful.

Several very helpful short talks followed this discussion. Among the speakers were Bros. Bender, Bender, Hollman, Loucks and Metzler.

The session was closed with prayer by Bro. Loucks.

THURSDAY FORENOON SESSION.

Thursday morning the sun came out clear and bright, making the natural conditions for the conference as nearly ideal as possible. The scenery around was bright and beautiful, and conference met bright and early.

Bro. Layman conducted the opening exercises, reading Psalm 31. Different phases of the Sunday school were then discussed.

"The spirit," by Bro. Brackbill. If we wish to teach a child, we must enter into the spirit of the child.

The Christ like spirit is child like, lowly, teachable, mild. If the germ of the Christ like spirit is planted in a child it will surely grow.

Bro. F. M. Byer then discussed the relation of the Sunday school to the church. We need to learn God's will before we can do it; Sunday school teaches this will to the young minds.

The failure of so much of Sunday school work has been caused by lack of co-operation in the churches. The church must be interested and take up the work if she would prosper and grow.

"Objects of Sunday school," by E. S. Hallman. Bring children to the Savior. Prepare men and women for work in the Master's vineyard. Strive to teach more than language; there is something of more importance.

"The power of prayer," by Bro. Hess and Sister Anna Kaufman.

"Discouragements and encouragements in Sunday school work" was next discussed by Bro. Jacob Snyder, followed by an essay by L. Zook.

Bro. Snyder gave most of his thoughts from the standpoint of a superintendent. Let home influence be such as will help the school, not hinder.

This was followed by an address by the brethren, Levi Blanch, J. K. Hartzler, H. M. Gneiss, Abr. Metzler, J. F. Kolb and A. D. Wenger.

Reports of Sunday schools were then given by different ones.

Seventeen schools were reported with an attendance of 1799 pupils, and 151 teachers; collection of \$33.61, expenditure of \$307.22.

Number of verses reported as committed, 16,701.

Devotional exercises by Bro. Snyder, after which conference adjourned for no recess.

THURSDAY AFTERNOON SESSION.

After dinner devotional exercises by Bro. Gindlerperger, then a Query box conducted by Bro. G. D. Miller.

"Divinely ordained methods of winning souls," Bro. Brillhart. The word divine suggests unfathomable love. God in His love has made salvation possible, and He will direct methods if we only trust Him and look for guidance. Bro. Bender followed with some thoughts. Home training was emphasized, also the work with individuals. When alone with God pray for the lost ones.

Social science was next discussed by Sister Mollie Snyder, followed by Bro. S. G. Shetler. The estimate of social science may bring about. Eternity alone can reveal what of good or evil this work may bring forth. Simply meeting each other may do us good, and may save a soul.

An essay on the subject of Home written by Bro. M. E. Hershberger was then read by Sister Mary Dendlger, followed by a song, after which one of the Chicago workers gave a short talk on the work of the.

Open conference followed, during which many good thoughts were brought out by the brethren Houch, Hessler, Metzler, Wenger, etc., after which the session closed with the benediction.

THURSDAY EVENING SESSION.

Early in the evening the house was crowded to its utmost capacity. Several inspiring songs were sung. Queries were discussed by the brethren, Shetler, Brillhart, Durr, Weaver, Bender and Hartzler and Sister Deulinger.

Devotional exercises were conducted by Bro. Bluch, then the subject "The Neglected" was ably discussed under three heads:

"In rural districts," by Bro. J. A. Resler.

There are people located far from our churches. Such as are kept away by sickness or poverty.

Those who are indifferent. In many places our own children are neglected because they are not taught the way of life.

What shall we do for them? We cannot preach to all of them, they need to be labored with in their homes. Good literature needs to be scattered among them to get them to reading and thinking.

This was followed by the division "In the cities" by Bro. J. K. Hartzler.

This was in the form of a paper (which appears on another page of this issue.—Ed.) These pictures of life in the slums are so real and true we urge you all to study it.

Bro. Aaron Loucks then gave a very good talk on the division, "The neglected in the foreign field," which will also appear in print.

The song "I gave my life for thee," seemed very appropriate in this connection. These pictures on one so real, and we do so little while Christ gave all for us.

After several more short talks by different ones the committee on resolutions reported. A number of resolutions were adopted, a collection of \$3.03 was taken, and a very pleasant session of being together in the Master's very close.

May the Master help us all to be faithful in the service.

Secretar es: S. G. SHETLER, J. L. ZOOK.

RESOLUTIONS ADOPTED BY THE MARTINSBURG SUNDAY SCHOOL CONFERENCE OCT. 20, 1898.

Resolved, That this Sunday school Conference tender their sincere thanks to the people in general for their attendance, and for the hospitality shown during the sessions, and express the hope that the members of the different denominations in the vicinity of Martinsburg will accept special thanks for assistance given in the entertainment of visitors.

Resolved, That we tender our thanks to the P. R. H. Co., for granting us special rates.

Resolved, That a collection be taken to defray the necessary expenses of the conference, and that what remains above this amount be distributed to the workers of the Chicago Mission.

J. K. HARTZLER, J. A. RESLER, C. M. BRACKBILL.

SECRET PRAYER.

Public prayer is an important feature of religious worship and an essential element of church life. But all cannot offer public prayer, nor is it available at all times and in all places. There are special advantages in secret prayer.

Special promises relating to secret prayer are found in the Bible. "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Our Lord does not forbid public prayer, but insists on secret prayer, and enforces His precept with one of the most gracious promises found in Holy Scripture.

Secret prayer is free from certain temptations which beset those who offer prayer in public. The temptation to make a show of words is always present with us when we pray in public, and the thought of the hearers who are present. It is right to consider them, not only for the purpose of leading their minds out in suitable supplications, but also that we may clothe our prayers in suitable words. To offer public prayer in slovenly language is unbecomingly presumptuous.

In our solitude. In our solitude about the form of words we may slide unconsciously into dead formality. In

the time of our Lord this temptation had prevailed so generally that, as a rule, those who prayed in public made long prayers "for a pretense." No one can escape this fault without grace and vigilance.

But in secret prayer there is no such danger. The devout soul who speaks to God in silence need not consider the form of words in which his prayer is clothed. The heavenly Father sees the heart, reads the thoughts, and knows the desires of the worshiper. It is indeed well to use words in secret prayer, but the words need not be chosen with reference to their effect on men. When dealing with God alone there is freedom. In secret prayer there is freedom from distraction. Many things are a public congregation to disturb and divide the mind of the leader of the devotions. He cannot forget the critical spirit of unbelievers and of many professors of religion. Frequently his thoughts are intensely fixed on the discourse he is about to deliver. The human mind is so easily diverted and rendered incompetent by distracting circumstances, that many Christian people consider it unwise to attempt extempore prayer in the presence of a public congregation.

But when we go apart from the crowd to commune with God in secret, distracting circumstances are excluded. The door is shut. Curious and critical ears are far away. Only the ear of the Father, whose heart is full of sympathy, can hear. These conditions are most favorable to effectual prayer and spiritual culture.

Secret prayer is a great help to public prayer. If one prays only in public, his prayer will not be long before his prayers would cease to be effectual. Private prayer is needed to keep the heart in tune for public worship. The man who goes from his secret devotions to the place of public worship will easily resist the temptations and overcome the distracting influences of the place and the hour. His mind is fortified by communion with the Holy One; his heart, throbbing with heavenly impulses, inspired by close contact with the Almighty, needs not to wait to catch the spirit of prayer. It is already upon him. There is little danger that his soul will grovel in the dust and devotion die upon his lips.

In private prayer particular mention can be made of certain important cases which could not be paraded in public. One may pray for his enemies in a general way in the presence of a promiscuous congregation, but he cannot with propriety mention their names and dwell on important particulars. It is sure to bring a great spiritual blessing when sincere prayer is offered for an enemy. He may be a very wicked and unjust person, his ways may be exceedingly disagreeable to us, but when we mention his name to the Lord in the great favor, and receive a rich increase of love and peace in our own hearts. "It is easier to pray for far-away saints than for near-at-hand, provoking sinners." It requires grace to love those who have deeply wronged us; but prayer can pray for our enemies definitely and in sincerity can we win them to a better mind or lead them to God. This is a work for the closet, and not for the public eye and ear.—*The Christian Advocate.*

THE BLESSEDNESS OF MOURNING.

The house of sorrow is a strange place to look for joy. Mourners are the last people the world would call blessed or happy. Men in their quest for happiness would not think of looking for it in the shadows of grief. Yet Jesus said, "Blessed are they that mourn."

There are many who mourn. Few are the homes in which there is not some grief. Not all sorrows hang crisp on the door or wear a badge of grief. There are secret troubles, and tears are shed where no eyes see them fall.

Does Jesus mean that all who mourn are blessed? No; there are sorrows which yield no possible fruits of righteousness. There are those who suffer and are not blessed. He means that the state of mourning is one in which the divine blessing may be received rather than in a state of fearlessness. The deepest happiness is not that which is never suffered, but that which has passed through the experience of sorrow and has been comforted.

There is a story of a German baron who made a great Eolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was the calm of summer, and in the still air the wires hung silent. Autumn came with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castle, and now the harp answered in majestic music.

Such a harp is the human heart. It does not yield its noblest music in the sunny days of joy but in the winter trial. The sweetest songs on earth have been sung in sorrow. The richest things in character have been reached through pain. Even of Jesus we read that He was made perfect through suffering. This does not mean that He was expelled by the heat of trial, that there was drops in the gold of His being which only the fire could remove.

The meaning is that there were elements, even in His sinless humanity, which could be brought to full ripeness only through pain.—*J. R. Miller, in Record of Christian Work.*

THE PHILISTINES ARE UPON THEE.

It used to be a wonder to me, when a little child, that Sampson should lose his strength, and that his hair was cut. I knew that such an effect does not follow such a cause, usually. But when I learned that Sampson was a child of promise, and peculiarly consecrated to God as a Nazirite; that God covenanted with him, and one of the signs of that covenant was that no razor should ever come upon his head, I could see, behind the simple act of hair cutting, a reason why the strength and power of God should depart from him.

Broken vows! As long as he kept the vows his power made to God for him, so long no power of earth could touch him; so long he triumphed over the enemies of the Lord.

"What shall we do to thee? They bound him with two strong cords, and did not feel like it; neither will they play *faucet*. Though you can scarcely blow to please them, keep your

came as flax that was burnt with fire, and his hands loosed from off his hands. And he found a new jaw bone of an ass, and put forth his hand and took it, and slew a thousand men therewith."

One shall chase a thousand, and two shall put ten thousand to flight.

"What shall we do to thee? They bound him with seven green withes that were never dried, and then the alarm was given, "The Philistines are upon thee!"

No alarm to him. The strength of the Almighty is his. He breaks the withes as a thread of tow is broken when it touches the fire.

What shall we do to thee? A nation stands arrayed against one man, and yet they have no power to touch him, yet he enters him; that, and so his strength is that of that, and so his love is strong as death. They will try the strength of that, and so his influence for awhile, then yields. So thousands have yielded to the soft persuasions, and fearful entreaties of love, whom whole battalions of armies could never have touched. So thousands who would have harnessed at the stake rather than lose the strength and love of God, for love to one ungodly person, have lost all, and become as other men.

Love lulls the strong man to sleep. Love causes the razor to pass over his head, and the vows so carefully kept by his mother, and by him until this time, are broken. Love affects him; (surely there must be something lacking in that love), and love rings out the alarm, "The Philistines are upon thee!"

He awakes from sleep. His strength is gone, but he does not know it. He goes out and shakes himself as at other times; but, oh! God is not with him. The enemies of the Lord take him; put out his eyes; they triumph over him. They praise their god, Dagon. The wicked watch the righteous, and seek to lay him. *They do.* The Bible says so. You may think your eyes are good, so gentle, so attractive, but there are foes in our midst, and whether you know it or not, their eyes are upon you. Walk carefully. Keep your integrity to God.—They cannot harm you. They may say all manner of evil against you secretly in a pavilion from the strife of tongues.—*1sa. 54: 20.* They may bind you with green withes, and bands of iron. The hands of iron are broken, and the enemies of God fall before a weak and despisable instrument as a jaw bone of an ass. Weak, powerless, despised instruments as we are, *we use to, oh, God!*

The Philistines are upon thee, Christian! They watch thy words, they watch thy deal, they watch thy bearing, they watch thy eating and thy drinking, and they watch thy dress. They are bound to speak evil of you in your ways, that the world cannot but love you; but there are foes in our midst, and whether you know it or not, their eyes are upon you. Walk carefully. Keep your integrity to God.—They cannot harm you. They may say all manner of evil against you secretly in a pavilion from the strife of tongues.—*1sa. 54: 20.* They may bind you with green withes, and bands of iron. The hands of iron are broken, and the enemies of God fall before a weak and despisable instrument as a jaw bone of an ass. Weak, powerless, despised instruments as we are, *we use to, oh, God!*

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YODER.—On October 6, 1898, in Bertrams, Neb., of paralysis, Abner Yoder, aged 96 years, 2 months and 1 day. He was born in Juniata Co., Pa. He leaves behind three brothers and one sister to mourn his death. He was a devoted, faithful member of the Amish Mennonite Church, and an interested reader of the *HERALD OF TRUTH*. Funeral services were held on the 10th of October. The burial party went to Canada.

JACOB N. BRUBACHER.—On the 29th of October, 1898, in East Vincent Twp., Chester Co., Pa., at the residence of John F. Kolb, the bride's father, Francis Bechtel and Sarah Kolb were united in the holy bonds of matrimony by Christ B. Hunsberger. May God in His love bless them with many years of health and happiness.

J. B. HUNTSBERGER.

DEATHS.

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Hess.—On the 13th of October, 1898, in Ilarion Twp., Elkhart county, Ind., Jacob Hess, aged 75 years, 1 month and 21 days, died. He was a devoted, faithful member of the Amish Mennonite Church, and an interested reader of the *HERALD OF TRUTH*. Funeral services were held on the 15th of October. The burial party went to Canada.

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J. B. HUNTSBERGER.

which he was held was manifested by the large number of people who gathered to follow his remains to their last resting place. He was a native of Lancaster Co., Pa. May God comfort the sorrowing ones. Peace to his ashes.

ZIMMERMAN.—Sister Elizabeth Zimmerman, daughter of Martin and Magdalena Marzoff, was born in Weisenburg, France. They moved to New York in 1837, where she was joined in marriage to Geo. Zimmerman, November 5, 1853. They lived in Kent Co., Mich. where she suffered for months with that painful disease, rheumatism. She died Oct. 7, 1898. Her remains were taken to Perrinton, Mich.; the funeral was conducted in the Beecher school house; text, 1 Cor. 15: 26, "The last enemy that shall be destroyed is death." She leaves a husband, five children, three brothers and three sisters to mourn her loss. She was a member of the Holden branch of the Mennonites for over 16 years. She died believing in a rest for her from all her suffering. Some of her last words were "Oh, how pleasant it seems," and "All is well." Let us always be ready.

TRÖYER.—Christina Tröyer was born in Holmes Co., Ohio, August 18, 1839; departed this life September 13th, 1898, aged 59 years, 1 month and 5 days. She was a faithful sister in the Amish Mennonite Church. She was buried the 16th; man and in English by a minister in the Christian Church from 2 Tim. 4: 6-8.

CHRISTIAN WERYE. Johnson Co., Iowa.

LANDIS.—Herbert Bruce, infant son of Bro. David A. and Sister Elizabeth M. Landis, died September 12th, 1898, near Thompsonstown, Juniata Co., Pa., and was buried at the Delaware M. H. after services conducted at the house and meeting house by Bro. Samuel Leyer. The lesson of comfort was taken from the 23rd psalm. This little one lived only a few weeks and the loss is deeply felt by his bereaved parents.

"This lovely bud, so young and fair, Called heaven by early dawn, Just came to show how sweet a flower In Paradise would bloom."

Ere sin could harm or sorrow fade, Death came with friendly care, The opening bud to heaven conveyed And bade it blossom there."

KEONIG.—On the 6th of October, 1898, near Palaski, Davis Co., Iowa, Magdalena Keonig, nee Rose, aged 79 years, 3 months and 11 days. She was born on the 22d of June, 1819, at Oshelm, Alaska. When but a child she emigrated with her parents to Canton, Iowa, in 1839. She was married to Jacob Keonig, and three more children were born to her. Magdalena died in Canton, Iowa, on the 25th of October, 1898. She was a devoted, faithful member of the Amish Mennonite Church, and an interested reader of the *HERALD OF TRUTH*. Funeral services were held on the 27th of October. The burial party went to Canada.

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EICHER.—Sister Catherine Eicher died of typhoid fever in Henry Co., Ohio, October 24th, 1898. Her age was 84 years, 9 months and 13 days. She leaves a sorrowing husband, ten children, four brothers and two sisters to mourn their loss. She was a member of the Mennonite Church for 32 years and died trusting in the Lord.

F. C. FRICKE.

WITMER.—On Oct. 20 the writer's brother, Joseph Witmer, quietly fell asleep, aged 96 years and 29 days. At some weeks' sickness, paralysis set in, and on Thursday, at 1:15 P. M., without manifesting any pain, he passed over, as if gently dropping into a peaceful, quiet slumber. He lived to see six of his children (five daughters and one son) grow to mature years. One daughter died in infancy. On Sunday the burial ceremonies were observed. A large concourse of relatives, friends and acquaintances were present. *(Lancaster Co., Pa., papers, please copy.)*

"Such was his end—a calm release; No clinging to this mortal coil, As if untrammelled, stood in peace Before a smiling God."

His work is done— The column is broken; Mourn ye weep, For ye cherished life is worth; Let every tear-drop be sympathy's token—

Lost to the family—lost to earth! ELIAS WITMER.

KLOPFENSTEIN.—On the 30th of August, 1898, near Holden, Mo., Elmer Klopfenstein, only son of Christian and Emma Klopfenstein, aged 4 1/2 months. Burial on the 31st at the M. H., where funeral services were held, conducted by Bro. Henry Richter from the 23rd psalm. The lines are fallen unto me in pleasant places; yes, I have a goodly heritage.

BRENNEMAN.—[A partial notice of this death appeared in the last issue of the Herald.]—On the 25th of October, 1898, near Mt. Joy, Lancaster Co., Pa., of affliction of the heart, the wife of Bro. Chas. G. Brenne-man, wife of Bro. Chas. G. Brenne-man and daughter of Jacob N. and Barbara L. Brubacher, aged 28 years, 9 months and 27 days. She left two children, the smallest 23 days old; also a husband, parents, one brother and a large circle of relatives and friends to mourn her departure. Funeral services were held on Tuesday, October 26th, at the residence of the deceased, and in sympathy with the bereft. Peace to her ashes!

October 23d, 1898, near Mt. Joy, Lancaster Co., Pa., Barbara Anna Brenne-man, infant of Bro. and Sister Chas. G. and Magdalena S. Brenne-man, aged 1 month and 8 days. Funeral on October 25th. Buried close to the mother's grave. Text, 1 Pet. 1: 21, 23.

MEZLER.—October 20th, 1898, in Mahoning Co., Ohio, after a lingering illness, Samuel Metzler, aged 70 years, 10 months and 11 days. Interment at the M. H. where services were conducted by Allen Rickett and John Burkholder. He united with the Mennonite Church in his early life and remained a consistent member until his death.

SCHROCK.—On the 29th of September, 1898, at the home of her parents, Andrew and Catherine Schrock, seven miles north of Bertrams, Neb., Elizabeth Schrock, at the tender age of 13 years, 4 months and 1 day. It seemed hard to give dear little Elizabeth her funeral. She had made known her desire to unite with God's people on earth with the blessed assurance that she was going to meet her Savior. Father and mother, three brothers, glad to go to a large congregation. She said repeatedly that she did not wish a praise sermon, for she did not wish to leave a large congregation. She was a good, faithful mother. She leaves three children, a son and two daughters, and five great grandchildren.

CHRISTIAN B. SWARTZENDRUBER.

CHRISTIAN B. SWARTZENDRUBER.

No Parallel Offer

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WAS EVER MADE

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Over One Million International Bibles now in use

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Mennonite Publishing Company, Elkhart, Indiana.

N. B.—Subscribers must pay all arrears before they are entitled to any of these premiums.

HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

ELKHART, IND., DECEMBER 1, 1898.

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ABRAHAM B. KOLB, Editor.

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EDITORIAL NOTES.

Truth and exaggeration never agree.

To grow up to the skies we must be planted low as the dust.

Revenge is a much more punctual paymaster than gratitude.

Withstanding Satan and standing with God go hand in hand.

He who is not pleased to do right has absolutely no right to do as he pleases.

Excuses for not accepting Christ are cradles in which Satan rocks men to sleep.

No man can avoid his own company—so he had better make it as good as possible.

None of the thousands of promises in the Bible were intended to make an idler happy.

Admit no guest into your soul, at which the faithful watch dog in your bosom barks.

You cannot succeed in living a Christian life if you are not willing to devote all your time to it.

Cash payment for everything a man purchases secures him the best credit among his fellowmen; not the smooth words which he may speak.

Some strange things happen to Christians in order that they may not be "exalted above measure."

The man who tries to build himself up at the expense of another, contracts a debt which he will some day find difficult to pay.

It is a sin for a person to harden his heart against the voice of God. "Today if ye will hear his voice, harden not your hearts." Heb. 3:15.

On contemplating your misfortunes always look beneath you; in thinking of your virtue and wisdom always look above you; thus shall you be kept from despair and pride.

The brethren H. B. Rosenberger, Peter Loux and David Gehman, all ministers in Bucks Co., Pa., made a two weeks visit to the churches in York county during the first half of the month of November.

Beware of what men call little sins, for those that are considered the smallest are large enough to destroy spiritual life. Mosquitoes are very small, yet more human blood is drawn by them than by lions and tigers.

Let us make it a point to get and keep at least one good point from every sermon we hear; and in seeking to secure the best point we generally can lay hold of more than one useful truth, which is just so much the better.

True success cannot be estimated in dollars and cents. It is something that can properly be claimed only by those who are occupying the place designed for them by an Allwise Creator, and doing the work that God wants them to do. No matter what a man may say or do, no matter how famous or wealthy he may be, his life is an utter failure unless at least the latter part of it is spent in the service of his Maker.

Steam is a powerful, useful agency; but instead of doing the world any good while suddenly escaping from the place of its confinement in the form of an explosion, it always causes a greater or less amount of damage. It is much the same with learning. "Knowledge is power," but in order that this power

may not do more harm than good it is necessary that it be guided and controlled by the "wisdom which cometh from above."

Bro. J. A. Ressler, who has recently been chosen to go as a missionary to India, will during the month of December visit some of the churches in the state of Ohio. Our brethren there and especially those interested in the Mission cause will have an opportunity to become acquainted with Bro. Ressler, and we trust that his visit may prove mutually beneficial in promoting the Mission cause. Bro. Ressler may visit some of the churches in other states also before sailing for India. May God bless the work.

It is a foolish thing for the son of a good and kind father to run away from home and waste his substance without riotous living, but it would be more foolish for that son to run away the second time, after the father had once graciously welcomed him back. To depart from God is just as much more foolish a thing as God is greater than man. How extremely foolish must it be then for a person to forsake God after he has once been reinstated into favor with Him? Yet this is just what the backslider does.

It would be hard to find words to express the deep disgust that sensible people have for the giggling and whispering sometimes engaged in by some people during public worship. Such conduct would not be noticed so much if only very small children or half-witted people would engage in it, but when those who are supposed to be accountable for what they do are guilty of it, it is disgusting in the extreme, and, what is worse, it is certainly not honoring God. No matter how awkward or unlearned a minister may be, he may be an ambassador in Christ's stead, and making light of his way of presenting the word of the living God is surely too far from reverencing our heavenly Father to be engaged in by any of His children.

A Bequest.—The following is taken from the Mt. Joy, (Pa.) Herald: "The will of Miss Bertha Martin, of Neffsville, Manheim township, Lancaster Co., Pa., has been admitted to probate. She makes a bequest of \$12,000 to the Young Men's Christian Association of Lancaster city. Bequests \$500 to the trustees of the United Brethren church of Neffsville to be used as they may deem fit and proper for the benefit of the church, and \$500 to the Mennonite Evangelizing and Benevolent Board of Elkhart, Indiana.

"Miss Martin was the only child of the late Samuel and Anna Martin. She died on October 6th, in her 23rd year, after a lingering illness, from consumption. Her estate is valued at \$30,000."

We are truly thankful for this kind expression of interest in the Mennonite Church by our dear friend, and we hope others whom God has blessed with means may remember, in like manner, the good work of the Mennonite Evangelizing and Benevolent Board.

Our thoughts, words, and actions.—Each of these need very close watching. The better we guard the first, the less trouble we will have with the second and third. But sometimes it seems impossible to prevent bad thoughts from entering the mind. When this is the case let us out of the mind way to crowd them out of the mind is to think about things that are pure, honest, lovely, and of good report. "As a man thinketh in his heart, so is he." Prov. 23:7.

If our thoughts are pure, our words will likewise be pure. "The tongue can no man tame," says the apostle James, but God can so change the heart that even this unruly member will be made to praise its Maker, "for out of the abundance of the heart the mouth speaketh." Matt. 12:34. We should avoid using grievous words, for they will stir up anger; while a "soit answer turneth away wrath." To be able to say the right word at the right time is a very desirable accomplishment, and one that every one should try to acquire. Some people's words alone, to say nothing of their deeds, are sufficient to condemn them.

But now we come to those things which sometimes speak louder than words—viz., our actions. Deeds are the fruit of which thoughts are only the buds and blossoms. A good thought may do the world but very little good

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If it does not lead to action; and it is about as reasonable to expect that cherry blossoms will develop into apples as to hope that good deeds will result from bad thoughts. If then we should chance to have any evil thoughts, let us not permit them to develop into fruit; let us allow only the good to reach maturity.

Whether therefore we speak or think or act, let us seek to honor and glorify God.

For the Herald of Truth.

"COME UNTO ME."

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28.

It is a precious thought to realize how willing Jesus is to give us rest. Some want wealth; some are seeking after pleasure, and others again are seeking with all their strength after the honors of this present evil world, and in the pursuit of these things they are never satisfied and consequently have no rest, no peace of mind. When we go to Christ for rest we obtain that which satisfies the soul.

If we have that rest, we care little for the things of this world; we are much more concerned for the heavenly treasures, which moth and rust cannot corrupt and which thieves cannot steal, and when this life is over, we shall have that full and perfect rest which Jesus went to prepare and from which He will return and receive us to Himself, that where He is there we may be also—there "where the weary cease from troubling and the weary are at rest." Let us therefore trust in the promises of God, and as faithful, devoted and consecrated followers of Jesus let us hold out unto the end.

For the Herald of Truth.

"LORD, WHAT WILT THOU HAVE ME TO DO?"

BY A YOUNG SISTER.

In speaking to our fellow travelers about the necessity of active work, in the service of our Master, we very often hear the expression, "I can't do any thing," or "I am too weak," or "I have not the talents like this or that brother or sister." While we always like to see that people know how weak and frail they are of themselves, yet we do not like to hear such expressions like the above and similar ones, from the lips of those who profess to have given themselves to God. We are glad that God's word does not say, Be strong in yourselves; but "Be strong in the Lord, and in the power of His might." God desires that we live in this world for a purpose. He has gifted and qualified each one for his or her work of life, leaving them our hands of course to cultivate, exercise or neglect that gift; this being a fact that no one disputes, are we then ready to sincerely and honestly ask with Saul of Tarsus, "Lord, what wilt thou have me to do?" and to yield ourselves to God, like he did, to be used as the Lord may desire to use us, even though it may be just contrary to our own will? I say are we ready to follow where He may lead? saying, "Lord not my will but thine be done." If we are thus willing, soon the answer to our question will be, "Go with me to-day in my vineyard."

But presently another question arises "What can I do?" There is a work that no one can do but you. Oh! think of the talents of the talents, those that exercised their talents, whether few or many, received more, and above all they met with approval of their Lord; but he that had only one, "too weak," did not use his; what of course he thought it was of no use; what did he, poor fellow, have to be? "Take it from him and cast the unprofitable servant out into outer darkness; there shall be weeping and gnashing of teeth." Why? Simply because he did nothing, he was one of those many drones in Christian work. God forbid that we should be found among that class, to hear that dreadful and awful word, "Cast him out." Ah! my dear readers, whether you are a professor or not, the easiest way for us to be lost or cast out is, just simply do nothing, and drift right along with the current, and soon, to our sorrow, we may find ourself in the jaws of the jaws of eternal destruction. Lost, lost, eternally lost! Lord make us just what Thou wouldst have us to be! Our question now is "What can I do?" This I do not know until I try. What am I willing to do? This I may soon find out.

Let me just ask you a few questions which may at the same time answer as suggestions to what you might do. Do you go to meeting at the house of God regularly? Is that house always as full as it might be? Can you not watch for opportunities to welcome such who are a little timid, thereby making them feel at home in your presence? Can you not look for young people, and notice them, when no one else does, and try to find out from them whether they feel the need of a Saviour? Can you not follow up the minister's loving appeals by a word in private? Oh! if only God's professed children are alive to the importance of such work, much good may be done when it is done for Jesus. Can you not influence one to attend the meetings? Did you ever try? If you could influence but one, that one might influence others, and in this way our houses of worship could be filled.

Have you a Sunday school in your church? If not, why not? If you have, can you do any thing there? Can you teach a class? If not, can you not use your influence to increase the attendance? Can you not go around in the neighborhood and invite others to come, that others may teach them? Do you expect your superintendent to do all the work? Or are you willing to show to him and to all, by your presence in Sunday school, that you are interested in the work? Did you ever speak a word of encouragement to him or any other Christian worker? Or are you afraid it may make him "puffed up?"

What can you do for your minister? Do you pray for him often? Do you communicate to him in all good things? Do you stay away from meetings when it is too cold, or too hot, or rainy, or because of a Sunday headache? Did you ever stay away because someone was unkind enough towards you to do you the injustice to visit you at a time when you both ought to have been in church? Do you expect the minister to be here of course? Or if you do go, do you become so deeply interested in the welfare of Zion that you do all in your power to make the

meeting profitable? Or do you think that when he preaches is a good time to take a nap?

How about the sick? Do you visit them? Jesus says, "I was sick and ye visited me." "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." How often do I see sick, longing for some brother or sister to visit them and speak words of consolation, read a part of God's word, offer a prayer of faith—how many fears may be banished, how many sad hearts may be made glad, how many sufferers may be cheered, how many temptations and doubts may be removed, if God's professed children would, instead of indulging in idleness, or being engaged in things to no profit, visit the sick, and speak to them about Jesus. Can you not do that?

Jesus says, "The poor ye have with you always, and if you will, you may do them the least of these." Will you relieve them? especially God's believing children, and the many hungry and poorly clad little ones of our large cities. Jesus takes whatever we do for them or do not do, as being done to Himself, or left undone, Matt. 25:31-46. Read also Matthew 10:42. You see by that if you relieve the least saint, with the smallest thing, if you are not able to do more, and if you do it for Jesus, He says you shall have your reward. Now try your religion once by James 1:27. *How much pure religion have you?* When did you make some poor widow's heart glad by a loaf of bread or something else which may have been needed? When did you help to relieve the orphans of which there are 25,000 in India and many in our own country, not by waiting for them to come to you, but by sending or going to them? Will you do something for Jesus in this life?

There are your unconverted companions, you may speak to them, you may pray with them and for them, and try to bring them to Jesus. "They that turn many to righteousness shall shine as the stars forever and ever." "He that winneth souls is wise." The secret of soul winning is love in our hearts, and we will become winning. Did you ever try to win anyone to Christ?

Again "Lift up your eyes and behold, the fields are white to harvest." Thousands of heathen never heard the name of Jesus. 5,000,000 people in the United States have no Bible, and it can be bought for 20 cents. By the way, how do you spend your money? Please read 1 Cor. 16:2. Do you do that? If so, have you not found it truly "more blessed to give than to receive"? What or how much you spend is not the question, but let us be wise, thinking that is all that is required of them. Nay, but that is only the beginning.

When we believe on Jesus Christ with a living faith, become united to Him and then saved from wrath through Him, we are then passed from death unto life, and let us then show the life that is in us, by our actions. Let us my dear young brethren and sisters, stand firmly upon the solid rock Jesus Christ, ever upholding the pure and simple teachings of His holy word. May our life show that we have been with Jesus, and that we are a separate people from the world. Oh! what vast amount of good could be done if the money that is being spent for fashionable dress or costly

furniture or anything else of display, would be placed where it belongs into God's treasury, and used for spreading the Gospel.

In conclusion I would say, let us be bright and shining lights that men may see our good works and glorify (not us) but our Father in heaven. May God bless those lines to honor and glorify His holy name. May we all do more for Him who died for us, than we have done before. I might drift out on many other things, but simply wish to add, let us take the motto as ours which Moody suggests to his workers:

"Do all the good you can

To all the people you can

By all the means you can

In all the places you can

As long as ever you can."

Lichty's S. S., Lancaster Co., Pa.

For the Herald of Truth.

LIVING FOR GOD.

BY J. M.

To live for God should be the aim and object of each and every individual. In order to receive the reward God has promised, saints should be very careful not to let opportunities to work for Him be lost. We are not to be converted pass unimproved, and sinners should not spurn the mercies of God. For this reason God has given us this merciful and timely warning by sending His Son Jesus into the world to redeem us; for He so wills that we should be with Him in heaven—where we need no more be in bondage to the fire is not ever will be quenched. Is not eternal destruction an awful thing to think of? And those of you who are not living for God are going as fast as time can carry you along to that place of destruction and torment.

If we Christians are doing our duty in trying to persuade people to live for God? Or are we, by our actions, conduct, conversation or business transactions, driving them farther away from Him? If we are children of God this cannot be said of us. But so often, when speaking to the unconverted about their souls' salvation, they say that they are as good as this or that professor, and often what they say is true. But, dear unconverted soul, whoever you may be, this will not help you in the day of judgment, for unless you turn, you, together with all hypocrites, will be set on the left hand of the Son of man in that day. God no doubt wants you to be a light to that person; but satanic powers seem at times to be prevailing.

My prayer is that each member of Christ perform what is his duty. He should let us all look carefully about ourselves and rid ourselves of anything that might keep us from the Master's grace. Can it be said of any of Christ's followers that they are only lukewarm? There is great danger of being lulled to sleep in this busy world of sin, and we cannot speak too much of this. It is a fact that there is great danger of the professors' being carried off with the world, for there are so many things that look right, but are not right.

We are told to divide the word of truth aright; but how are we to do this? If we truly want to live for God we will take His word and His Spirit, and they will agree. They will be a sure guide. We ought never to trust to man only, for then surely we cannot divide the word of truth aright. Persons

left to themselves will be drawn away. Especially do we see this in the young who think there is no particular harm in indulging in the giddy fashions of the day and worldly amusements.

We are taught to put on the new man, Christ; then we will be entirely new creatures. Our bodies must be kept under. Oh, that each and every one would live for God and for the good of each other. But to please self seems to be the prevailing desire with many, and will be until they learn the lesson of the cross.

Dear young brother and sister, be careful as to the example you set before the world, for they take notice of it. They read you more than they do their Bibles. Then do you not think we ought to be sure that we set no bad example and that we keep ourselves unspotted from the world (Jas. 1:27) so no one can have any evil thing to say of us?

You who are supposed to be followers of the Lord Jesus, glorify God in your body, and in your spirit, which are God's (1 Cor. 6:20). "For ye are bought with a price," and ye are no more your own, and have no right to follow the dictates of a carnal mind. Remember, time is too short to trifle away. If you are not true to your profession, what effect will your words have on a sinner if you speak for Christ? Your words will have no weight.

We all need the Holy Ghost, and if we do not receive Him what assurance of heaven have we? Oh, how I wish I could with these words persuade some soul to seek Jesus, or be the means of creating a desire in some careless person to live closer to God.

DISCOURAGEMENTS AND ENCOURAGEMENTS IN SUNDAY SCHOOL WORK.

[Read at Sunday school conference held at Martinsburg, Pa.]

BY L. Z.

"I have blotted the word discouragement from my vocabulary," once said a noble Christian worker, "because I found that discouragement is one of Satan's most successful methods of hindering the Lord's work. Just let a Christian worker hang his hat upon the willows and half of his power for good is gone." All work is at times brighter and more encouraging than at other times. It is so natural for these poor human natures of ours to depend so much upon our surroundings for our happiness.

There are times when the Sunday school gathers in the house of the pupils' parents, and some of the teachers absent, and a general lack of life and interest manifest through the entire school, while the superintendent and a few of the workers feel as though the entire burden rested upon them.

Again there are times when fault is found with the officers, the teachers and the school in general.

The whole machinery sometimes grates heavily and cruelly on the too sensitive nerves of the entire force of workers.

Unfortunately, too, these workers too often come to the school without the strength and courage obtainable only at the Throne of Grace, from Him who is so willing to help in every time of need.

Scarcely less of a discouragement to the worker than the careless pupils are the parents who think all the work of

the Sunday school should rest on a few willing workers, while they simply look on and perhaps even criticize the workers and their plans.

Such parents may mean well, but they forget their responsibility and do not realize how much they might help if they were so minded.

Again a source of much deep discouragement to many a worker is the fact that no one ever tells him that his work is appreciated.

Many a faithful superintendent or teacher has toiled on for years, weary and down-hearted, because no one ever told him that his work was appreciated or well done; and when he died there were enough eulogies spoken over the still form, which if they had been given sooner would have sweetened many a task and made him stronger and better able to do well the task given him.

There is so much of withholding the cheering cup of cold water.

We might enumerate many more things on the darker side of our subject, but we always did dislike to dwell on the shady side of life, so we hasten to find a little brightness.

In the first place, the only safe and sure place to receive real encouragement is in any Christian work is with the instigator and founder of the work, Christ Himself.

Then we might notice some of the little helps that we can give to encourage other workers as we are about them.

The interest and loving sympathy of parents is one of the prime factors to encourage the Sunday school work.

The constant, regular attendance and faithful work of each teacher means a great deal; the loving word of thanks and appreciation mean so much to those engaged in work, especially where much sacrifice is called for.

If our superintendent is doing good work, let him that you appreciate his efforts and that his work is a help to you.

If your teachers come regularly and do their best, tell them that you value their work.

If the pupils are bright and earnest, let them know that you love them, and that your best efforts are for their good.

Too many of our best words of help,fulness and appreciation are left unused until those for whom they are intended is cold and still in death.

Such words of appreciation have many times served one for harder work. Why not, then, speak them while the ears can hear them, the eyes light up with new eagerness, the heart bound with new determination for nobler, better work?

Scatter your kind words, dear friends; God will notice, help and bless you for them.

Discouragements or encouragements, dear hearers, however, are of little consequence to God's children; they look higher than earth for their help. Their impetus for work comes from a different source than what man can give; their encouragement comes from a higher source than all the storms of earth can ever reach. Trials come without. God rules within, and for this reason the work can go on although all environments may not be the brightest.

Resting on the everlasting arms of Christ, and the strength of the ever-supplied and the trusting heart goes on.

Discouragements drive us to the Throne, and there we are always better equipped for the battle.

When Columbus with his crew had been sailing for many days in search of land, the sailors became very much discouraged and wanted to turn back to seek again the home-land and the dear ones there.

The captain, not knowing what to do, came to ask Columbus what he should do. Columbus only said: "Sail on, and on, and on."

Later he came again, saying that his men were becoming angry and would work no longer.

"Sail on, and on, and on, and on!" Again he came; the men were becoming mutinous, and in their desperation, would take no more orders from him.

"Brave admiral, what shall I say?" Columbus only calmly replied: "Why say, 'Sail on, and on, and on.'" Finally the shore was reached.

Is it not so with our work for our Master?

There are trials and storms, and the days are long and dark, while the work seems hard.

We go to our Captain and ask Him what to do. He does not get us and say you may turn back, but "He that putteth his hand to the plow and turneth back is not fit for the kingdom of God."

We come again and tell Him no one appreciates our efforts and that our work is in vain. Gently and sadly He points to His lonely, unappreciated life on earth and says, "Work on."

We come again and plead that it will do no good and that our lives are vain. See the divine love and the inexpressible tenderness as He says, "Lo, I am with you always, even unto the end of the world."

Sail on, my friend, though the sea be rough, Work on, though the feet be weary, the hands weak and the heart faint. The aim is worthy of our best efforts.

The Guide knows the way. The end, ah, friends, the end will be heaven, not only for ourselves, but for many of those who have been so surely entrusted to our care and whose feet are thus started on the heavenward journey.

Lovingly, tenderly, earnestly go on, and the work will be accomplished in His strength.

No help? No, "His soul so, Tho' human help be far, thy God is nigh, Who feeds the ravens, hears the children's cry, He's near thee, whosoever's thy footsteps rain, And He will guide thee, light thee, help thee home."

For the Herald of Truth.

OUR SINS, AND HOW TO GET RID OF THEM.

BY KATIE SMUCKER.

Sin is to do something that is wrong, or to neglect something that is right, or which we know to be a duty.

To steal and tell lies are sins. Our neighbors, and all similar things are sins. When we neglect to tell the truth when others suffer by our silence we are committing sin. Judas sinned a great sin when he betrayed his Master.

The man who hid his talent in the earth, when he should have traded with it, committed a sin. All sin is displeasing to God. Therefore, says the apostle (1 Jno. 3:8), "He that committeth sin is of the devil, for the devil sinneth from the beginning." For this purpose Jesus, the Son of God, came into the world that He might take our sins upon

himself, overcome the devil, and thus destroy his work.

Now, the sinner must come to Christ to be made free from sin. The Christian must not sin, but if, through weakness of the flesh, or by not being as watchful as he should be, he be overtaken in a fault, he must repent and ask the Father, for Jesus' sake, to forgive him, and God has promised upon this that He will remember them against us no more.

When any one denies his sins and turns away from God, he may be sure that sometime his sins will find him out. They will always be in his path and before his face. When we repent and forsake our sins, God's mercy covers up and hides away the hateful memory of them as spring flowers cover the dark earth. Then we can go on and do good and leave our sins behind us.

Sin sin, in whatever form it may come and by whomsoever committed, and he who sins must repent, and by faith, trust and obedience consecrate himself anew to God, and God will, for Jesus' sake, forgive and accept him. God loves an humble heart, and an humble and contrite heart He will not despise.

Orreille, Ohio.

MINUTES OF THE ANNUAL MEETING OF THE M. E. AND B. B.

The Sixteenth Annual Meeting of the Mennonite Evangelizing and Benevolent Board was held in the Holdenman meeting house near Wakarusa, Ind., on the 1st of Nov. 1898.

Meeting was called to order at 9:30 A. M. by the secretary. Devotional exercises were conducted by Bish. Geo. R. Brunk of Canton, Kansas.

Both president and vice president being absent Bish. Daniel Kauffman was elected temporary chairman.

To the roll call the following members responded:

1. J. G. Wenger, Harper, Kans.

2. Amos Iles, Leiston, Kans.

3. Daniel Kauffman, Versailles, Mo. (Substitute for J. C. Driver).

4. W. T. Lineweaver, South English, Ia.

5. A. R. Zook, Topeka, Ind.

6. C. K. Hostetter, Elkhart, Ind.

7. G. L. Bender, Elkhart, Pa.

8. Aaron Loucks, Scottsdale, Pa. (Substitute for Jos. Loucks).

9. S. S. Herner, Mannheim, Ont.

Minutes of last year's meeting were read and approved.

In the absence of both president and vice president it was decided on motion that the Board of Directors (there being a quorum present) decide whether we go on as a regular annual meeting or not.

The directors immediately met and decided that we go on in regular annual meeting work, with Daniel Kauffman as chairman. The treasurer's report was read and accepted. The secretary's report showed the work of the Board to be in a prosperous condition. On motion Geo. R. Brunk was chosen assistant secretary.

The district members and evangelists present then gave reports:

J. G. Wenger: Work in a prosperous condition; direct work done at about all places; Oklahoma better supplied now than heretofore. Church has increased in all parts of our district; new fields have been opened.

may yet be brought from darkness to the marvelous light.

Peter Zehr.—We shall be witnesses for the Lord in all the earth, in word and deed.

Thus all the bishops, ministers and deacons responded with many encouraging words for the followers of the meek and lowly Jesus. All apparently possessed the spirit of love and forbearance, expressing a desire to adhere to the faith as taught by Christ and His apostles and by our early Christian fathers for many centuries.

The lay members also manifested their willingness to continue in the faith as presented by the ministry.

The following are the questions and answers as they were discussed in conference.

Question 1. What can be done that scattered members in the Western District Conference may be more frequently visited by the ministers?

Answer. We should manifest greater love and put forth more earnest efforts for the salvation of the souls of men, and likewise contribute means in the congregations according to 1 Cor. 16:1, 2, to meet these expenses of visiting and to supply them with spiritual food.

Question 2. Is it edifying for us to make appointments in our congregations for persons to preach who are not chosen to that work by any church?

Answer. In accordance with Matt. 7:15; 16; Rom. 10:14, 15, and Tit. 1:5 it is not edifying.

Question 3. Is it edifying that a minister should be chosen to the office of Sunday school superintendent?

Answer. Generally speaking, if there are brethren in the congregation who have the ability and qualifications to conduct a Sunday school, we believe it to be more edifying to choose brethren who are not ministers to this office. Rom. 12:6, 7.

Question 4. Is it edifying for a congregation to call a minister in the work after he has tried to preach for a long time and does not possess the gift or the abilities?

Answer. We have no evidence in the word of God that a minister can be relieved from the office to which he has been called; yet we believe that such a minister should not be required to preach, but should serve with the gift that God has given him. 1 Cor. 12:17.

Question 5. What is the mind of this conference with regard to the case where a member needs medical attendance and has not the means to pay for it; is the congregation under obligations to pay this debt, when they have not first been counseled in the matter?

Answer. It is the mind of this conference that the congregation is not under obligations to pay a debt, but that out of love to our church and our neighbor we should pay it.

Question 6. Is it in accordance with the gospel of Christ, and the teachings of the apostles, that our members belong to secret societies?

Answer. Jesus Christ came into the world and founded a church separate from the world, that should not be unequally yoked with unbelievers, neither have fellowship with the unfruitful works of darkness; on the contrary, however, we shall walk in the light for Jesus Christ, whom we are to follow; in our hope, and the true light; is it not in accordance with the teaching of

the doctrine of salvation. John 3:20, 21; 2 Cor. 6:14; Eph. 5:11, 12, 13.

Question 7. Does this conference consider the simplicity of apparel, and the sisters' prayer head covering, as they were observed and maintained in the churches in earlier times, as in accordance with the teachings of the Gospel, and are we as watchmen and ministers willing to maintain this rule or requirement?

Answer. Inasmuch as the Scriptures teach us not to seek after high things and not to be conformed to this world, neither adorn ourselves with costly apparel, and the woman not to pray or to prophesy with her head uncovered, therefore we are still agreed in this with our fellow-believers of all ages, and we as elders and ministers have the mind to teach and continue in the same. Ex. 33:1-5; 2 Cor. 6:17, 18; 1 Pet. 3:1-3; 1 Tim. 2:8, 9; 1 Cor. 11:3-16.

After the above questions had been discussed in the spirit of Christian love and forbearance and to the edification of the many who attended the conference, the General Conference question was discussed and five delegates were appointed to attend the same.

It was then decided that the next annual conference of the Western District should be held at Pekin, Ill. There were present the following:

BISHOPS.
Joseph Schlegel, Milford, Neb.
D. J. Johns, Gothen, Ind.
Peter Zehr, Fisher, Ill.
John Hartzler, Garden City, Mo.
John Berkey, Hopewell, Ill.
Andrew Schrock, Metamora, Ill.

MINISTERS.
Samuel Gerber, Groveland, Ill.
Christian Gerig, Merrimac, Iowa.
Daniel Graber, Noble, Iowa.
John P. Smith, Gridley, Ill.
Joseph Gascho, Seward, Neb.
Paul Henschberger, Seward, Neb.
Daniel Zehr, Lilly, Ill.
Daniel Orendorf, Hannagan, Ill.
Christian Resnor, Eureka, Ill.
Christian Beller, Sigly, Neb.
Joseph Litwiler, Tremont, Ill.
Christian Koenig, Deer Creek, Ill.
Henry Kiehn, Holden, Mo.
Peter Sommer, Washington, Ill.
Amos Stoltzfus, Larned, Kan.
Jacob Gerig, Smithville, Ohio.
Peter Gerber, Low Point, Ill.
Peter D. Shertz, Metamora, Ill.
Joseph Rediger, Milford, Neb.
Samuel Eder, Greenacres, Iowa.
Benjamin Kiehn, East Lanes, Mo.
Jacob Stauffer, Milford, Neb.
Jacob Berkey, Wianer, Neb.

DEACONS.
Henry Albrecht, Tiahtiva, Ill.
Jacob Yoder, Cologne, Iowa.
Christian Schrock, Sheldon, Kan.
Nicholas Roth, Milford, Neb.
C. Z. Yoder, Wellersville, Ohio.

IN CHRIST.
This is a remarkable expression; and the most remarkable Christian who ever lived was fond of using it. Let us see what rich blessings will come to any of us if we are actually in Christ. The first one is that we are delivered from the curse which sin entails; for there is no condemnation to them that are in Christ Jesus. Don't let us imagine that

the follower of Christ never does anything that ought to be condemned either by himself or by his neighbors. Paul meant that the sentence of spiritual and endless death is removed from every one who accepts Jesus as an atoning Saviour, and His commandments as the rule of life. He is no longer under the law to be punished, but is a forgiven man. "All bridges break down," said Bunson, "but this one"; and this carries us over from where the lightning strikes to where the sunshine sweetly falls.

As long as we were out of Christ we were dead; but the great apostle addressed his brethren at Rome as "alive unto God in Christ Jesus." Not that we live of ourselves, but Christ liveth in us. If the owner of an orchard inserts the graft of a Spitzenberg into an apple tree, the graft might say that the whole tree liveth in me, because the trunk itself and the roots furnish me the sustaining sap. The reason why so many church members are such poor, stunted, barren creatures, is that they are out of vital connection with Christ. To be tied on the Church is one thing; it is quite another to be grafted into Jesus, and to draw His divine force into the soul. "If a man abide not in me, he is cast forth as a branch and is withered."

This life thus imparted is a new creation. The dwelling in which I reside was built out of materials at the architect's hands; but the Almighty makes materials out of nothing. "If any man be in Christ, he is a new creature." The Divine Spirit has made him over again, so that the old things have passed away and all things have become new. This word "new" signifies what is fresh and unworldly, like a bright garment from its maker's hands. How important to keep the new garment clean and unspotted by the world. A Christian is "created" unto good works; and that religion is a solemn sham that does not sweeten the home life and peace the truth and lend a hand to the overburdened, and pay one hundred cents to the dollars.

Peace is the fourth blessing in the believer's jewel casket. The peace of God which passeth all understanding shall guard our hearts and thoughts in Christ Jesus. Jesus enters the soul that receives Him, saying, "My peace give I unto you"; and He speaks this to every faculty and affection. Therefore the soul's desire is to desire nothing, His will is to wish nothing, His love is to love nothing, and His anxiety is to care for nothing outside of Christ. That is the ideal of the thoroughly renewed Christian, and whoever comes up nearest to it has the most serene and calmly-poised life. It is not peace with sin or peace in sin, but peace of conscience, and the quiet willingness to let God have His own way. This is Christ's cure for worries.

The next blessing is fullness of spiritual supply. The apostle tells his Colossian brethren, "Ye are complete in Him." This does not signify an entirely finished up Christian, with nothing to learn, and no more grace to strive after. It means completeness of provision for all our soul's necessities. Dean Alford got the idea exactly when he translated this verse, "Ye are filled full in Christ." It is only while we continue in Him that we are kept full. We cannot carry empty buckets to Him on Sunday, and then go off into money grasping and worldly follies through the week.

As long as the soul hungers for grace and thirsts for holiness the supply is inexhaustible.

As we look over these precious blessings, we too may boast, "Thanks be unto God who causeth us to triumph in Christ!" Our battle cry is, "I can do all things through Christ"; and our eye is on the Captain of our salvation. Every vanquished temptation, every good deed wrought, every stroke struck for the right, every crushing out of self and sinful appetites, and every cross carried bravely, is a new laurel in our glorious Leader's crown. Every defeat I suffer is my defeat; every spiritual victory I win belongs to my conquering Saviour. To be in Christ is, after all, the only solid assurance that I shall yet find in the mansions of glory.—*Theodore L. Fayler.*

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HERALD OF TRUTH.

December 1, 1898.

SUBSCRIPTION PRICE.
THE HERALD OF TRUTH, one dollar per year.
The Herald of Truth, one dollar per year.
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The HERALD OF TRUTH is the Organ of the following Mennonite churches:

1. Lancaster, Pa.
2. Western District (Franklin).
3. Franklin Co., Pa. & Washington Co., Md.
4. "Mifflin District, Pa.
5. "Virginia.
6. "Ohio.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. "Western District.
13. Missouri.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesota District.
17. (Amish Mennonite.)

Monthly Calendar for December, 1898.

Sun.	Mon.	Tue.	Wed.	Thurs.	Fri.	Sat.
					1	2
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

€ 6; 13; 19; 27.

BUSINESS NOTICES.

Have you bought an Almanac for 1899? Has your neighbor one?

For Gift Booklets, S. S. Rewards, etc., see our new, illustrated Holiday Catalogue. Send for one.

SUBSCRIBE for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. Your church paper will interest you.

"Journeys of Jesus" is worthy of a place in every home. Three editions are already exhausted and the third is having a good sale.

Those who are in arrears on their HERALD will never regret it if they pay up now and take advantage of our premium offer on the last page.

Every reader of the HERALD should assist in increasing the sale of the Family Almanac. Our terms are very liberal to those who order in quantities.

The Family Almanac for 1899 is the best for the Mennonite and Amish people, because it contains a list of the ministers, with their addresses, and also the meeting calendar for 1899.

Any one renewing his subscription for the HERALD, who will pay one year in advance can have the choice of any one of the Colportage Books listed elsewhere.

HERALD OF TRUTH.

December 1,

Our new Primary Sunday School Quarterly has thus far proved a complete success. Samples sent free to any address.

Bibles and Testaments, as well as many other good religious books, are listed at reduced prices in our new German Catalogue. Send for one.

Have you an almanac for 1899? Has your neighbor one? If not, send for a dozen or more. You will have no trouble to sell them. Price is only 6 cents each or 45 cents per dozen.

Our new Holiday Catalogue is completed. Every Sunday school worker should have one. It contains a superb line of Art Booklets, Turn-over and Drop Calendars, Gift Books, etc.

Wanted.—A copy of the book entitled "Dialogue of Devils." Any one having the book, and being willing to part with it, please send it to Mennonite Publishing Co., Elkhart, Ind., stating price.

Our ministering brethren should not forget that in case they need Bibles or Bible reference books for themselves or worthy poor, they can get them here at cost, plus 3 per cent. for packing and handling, they paying postage or express.

Hundreds of HERALD subscribers who already have one of our premium Bibles, can testify that it is certainly worth while to take advantage of our liberal offer. Do you want one? Now is the time to get it.

Our new German catalogue containing 128 pages is now ready. It contains an excellent line of religious books and will be sent free of charge to any address. If you wish to purchase German books, do not fail to get a copy of this fine catalogue.

Scores of orders for the Premium Bible, which we offer with the HERALD, have already been filled. It is a beautiful book in every particular, and any one who will take advantage of our exceedingly liberal offer will never regret having done so.

It pays to send in your arrearages on the HERALD and take advantage of our great premium offer on the last page. Read it over carefully and see what you can get for a small sum of money. Show your friends and neighbors this superb offer. They may want a Bible too. In that way you can help to get more people to read the HERALD.

Moody's Anecdotes.—A new edition, and one of the latest in the Colportage Library Series, No. 66, the only authorized edition of "Moody's Anecdotes." It is a book that will be read with intense interest by young and old; paper cover, price 15 cents per copy. This book will be read with profit by every one. Send for a copy to the Mennonite Publishing Co., Elkhart, Ind.

Addresses by Henry Drummond is another of the same series, Colportage Library, No. 67, and will likewise be read with profit and interest by every body. Send for a copy to Mennonite Publishing Co., Elkhart, Ind. Remember the price is 15 cents per copy.

The large number of our premium Bibles which have already been sold is evidence that they are giving satisfaction. If you wish to have a good Teacher's Bible at a very moderate price, now is your time to get it. You will never regret having made the outlay.

Agents should not neglect the excellent opportunities which the Holiday season affords for selling books. Now is the time when people are looking around to see what to buy. Every agent should send for a copy of our new German catalogue of 128 pages, which contains many attractions.

Sunday school workers who expect to order rewards for their classes or for the entire school, will please prepare their orders early and send them in as soon as possible. The way they can be given more prompt attention than if they are all sent in at one time later on. We have a large variety and know we can give satisfaction. See our Illustrated Holiday Catalogue for description and prices.

No reader of the HERALD can afford to neglect our liberal premium offer on the last page. If you are in arrears, it will pay you to pay up your arrearage and take advantage of our liberal offer. Tell your friends about it and show them our offer. They may want a good Teacher's Bible also. By doing this you can help to get the HERALD into more families.

We would urge all our agents to take advantage of the Holiday season. Now advantage of the time when people are looking around for something to present to some one. Our large variety of books affords an excellent opportunity to make a good selection. For special books, particularly adapted for the purpose above mentioned, see our new Illustrated Holiday Catalogue, which will be sent free to any address for the asking.

NEW AND TIMELY TRACTS

Every earnest Christian worker likes to use good, non-stirring tracts. We have just issued a new line, which will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secretism.
- No. 6. The House of Darkness.
- (Against secret societies.)
- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "I. S." or "S. S."
- No. 13. The Sculptor's Pilexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
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+BUT A+

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BY W. A. MACKAY.

This is one of the ablest treatises on this subject that has ever been compiled. Every one who reads it will be interested in the convincing proofs which are clearly presented, and a copy of same should be in every Mennonite home. Bound in paper cover, 55 pages, 15 cents.

Address all orders to
MENNONITE PUBLISHING CO.,
Elkhart, Ind.

GREAT MEN never make a bad use of their superiority; they see it, they feel it and are not less modest. The more they have the more they know their own deficiencies.—*Sen.*

It is to be regretted that in this day the country is flooded with cheap, trashy fiction, the general tendency of which is not educating, but is positively destructive.

IN WAYS THAT WE KNOW NOT.

1. Sometimes think God lets our sorrows pass. Till joy is hidden by pain's heavy cloud. That in the darkness we may find "Our Father."

We need Him so when heart and head are bowed.

1. Sometimes think He lets friends fall and fail.

To show us earthly props are insecure; The broken hearts we lay upon His altar, Of healing and of solace may be sure.

1. Sometimes think He stirs our path with roses.

And when we find that each one hides a thorn He takes us by the hand and gently shows us—That not to live for self has man been born.

1. Sometimes think, when He seems all un-brooding.

Turning deaf ears unto our wild request, In silent pity His great heart is bowed; Because to grant us it were not the best.

1. Always think, in His divine compassion, Not one will perish from His loving hands; Knowing our weakness, and the strength of passion.

He pities us—because He understands.—*M. Hederick Brown, in Good Words.*

1898.

SUNDAY SCHOOL LESSONS.

LESSON XI.—DECEMBER 11.

TRYING TO DESTROY GOD'S WORD.—Jer. 36:20—32.

[Read Chapter 36. Memory Verse 32.]
GOLDEN TEXT.—The word of God shall stand forever.—Isa. 40:8.

INTRODUCTION.
TIME.—December, B. C. 605, about the fourth year of Jehoiakim.

PLACE.—Jerusalem, the palace of Jehoiakim.
KINGS.—Jehoiakim was king of Judah, Nebuchadnezzar of Babylon, Pharaoh-Necho of Egypt.

Jehoiakim.—This perverse son of good King Josiah, now reigned over Judah as "tributary to Babylon." After Shallum's deposition he had been placed by the Egyptian monarch, Pharaoh-Necho, on the throne of Judah as a vassal king, and compelled to collect a great annual tribute. Later Nebuchadnezzar captured Jerusalem, "bound him in fetters to carry him to Babylon," but apparently changing his mind, restored him to his throne; so Jehoiakim became a vassal to the Babylonian king. After three years he withheld the tribute, rebelled against Nebuchadnezzar, and came to a violent end.—*Hartsh.*

THE PROPHECY JEREMIAH.—(1) His name means "exalted of the Lord." (2) His father was Hilkiah (1:1), probably the high priest who found the book of the law for Josiah (2 Kings 22:8, etc.). (3) His birth was about B. C. 647, at Anathoth, a priestly city close by Jerusalem, on the north. Josiah was born the same year. (4) His office was that of both priest and prophet. (5) He never married. (6) His public life continued from the thirteenth year of Josiah till some time after the destruction of Jerusalem, more than forty years. (7) His character. Jeremiah was naturally of shy and timid disposition, shrinking from public life, sensitive to the painful degree, and desponding. The great work he had to do was contrary to his natural disposition, but it was done better on this account. At the same time, as often occurs, he was the bravest of the brave. Timid in resolve, he was unflinching in execution; fearless when he had to face the whole world.—*Prof. Morehead.*

DAILY READINGS.
M. (Dec. 12.) The Captivity of Judah. Jer. 52:1—11.

T. Complete destruction. 2 Kings 25:8—21.

W. Sin and its punishment. 2 Chron. 36:11—21.

T. Refusing to be warned. Jer. 32:1—5.

F. Prophecy of captivity. Jer. 32:36—35.

S. Cry of the captive. Lam. 1:1—11.

S. Christ's warning. Luke 20:9—18.

INSPIRATION AND EXPERIENCE.

The Bible was written by inspired men, but it was also written largely out of the personal experience of those men. This is a very instructive fact, and it will require a little thought to see the full force of it. The Bible is in a very great degree, the record of the experiences of men under the influence of the "spirit of God," and this is one central reason why it is so profitable for doctrine, and reproof, and edification. That which unites them is the intensely interesting fact that God uses them, with all their individual peculiarities, and yet with their common spiritual needs, as His special messengers of warning and mercy to the human race.—*Selected.*

There are certain principles that make a man successful if followed, and the chief of these are sobriety, industry and integrity. If they are faithfully applied by man, he will succeed. The greatest recommendation a young man can have is that of personal character. No business house will employ a young man whose character is not good and who is not honest, sober and industrious.

LESSON XII.—DECEMBER 18.
THE CAPTIVITY OF JUDAH.—Jer. 52:1—11.

[Read 2 Kings 25 and Jer. 52. Memory Verses 9—11.]

GOLDEN TEXT.—Ye shall seek me, and find me, when ye shall seek for me with all your heart.—Jer. 29:13.

INTRODUCTION.

TIME.—B. C. 586, probably July. It was midnight on the ninth day of the fourth month of the summer of that year when Jerusalem fell.

HERALD OF TRUTH.

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CORRESPONDENCE.

LETORT, LANCASTER CO., PA.—The congregations of this district have built a new meeting house near the spot where the old one stood at Habecker's. The new building, which is a very comfortable one, was opened for the worship of God on Nov. 8. In the morning there was a short service of song. The meeting was opened by our aged brother, Benj. Lehman. Bishop Jacob N. Brubaker preached a very appropriate sermon (2 Chron. 20:10—18) which was followed by a few remarks by Bro. Theodore Forry, of York Co. In the evening Bro. Jacob Newcomer opened the meeting. Bro. John Lefever, of Landis Valley, preached from 1 Peter 2:5, telling plainly to saint and sinner what is necessary that we may become lively stones of the spiritual building of God. Bro. Stoner, of Hertzler spoke from Mark 13:34. Bro. Abram Witter followed with a few remarks setting forth our duties as members of the church, and making an appeal to sinners to come to Christ.

A new meeting house was opened on Aug. 7 at Mountville. Some friends, who are not members, having a desire to have a Mennonite Cong. at that place, kindly donated the ground. This makes three meeting houses in our district where there were only two, and we do rejoice that two precious souls have become willing to come out on the Lord's side. We have enjoyed visits from quite a number of ministers during the summer, for all of which we were very thankful. May God bless them, and give us grace to heed their kind admonitions.

IDA KAUFFMAN.

ADAMS CO., NEB.—David Garber, of Orrville, Ohio, made a short visit to the brethren in Adams Co., Neb. He arrived on Saturday, the 5th of November, and preached at the Roseland M. H. on Sat. evening, Sunday forenoon and evening; on Sunday afternoon he preached at Antioch school house; on Monday morning he left for Colorado. We were very glad for the visit and wish he could have staid longer.

NEW UNION CHURCH HOUSE.—The Gortner union church house at Gortner, Md., was opened for service on Oct. 16, 1898. The first service was conducted by D. H. Bender, of Tub. Pa., from the text: "For every house is builded by some man, but he that builds is God." Heb. 3:1. Sermons were conducted in the afternoon by the German Baptists and in the evening by the United Brethren. G. D. Miller, of Tub. Pa., had held service in a school house nearby the evening previous. All the meetings were well attended, and a lively interest manifested. Our church has no minister near this place, and so depends on visiting ministers. Gortner is four miles south of Oakland, Md., on the main line of the R. & O. R. R. Any one traveling through who can arrange to stop will write Bro. P. P. Gortner, Gortner, Md. who will be glad to meet them.

KOKOMO, IND., NOV. 14, 1898.—On the 15th of October, Bro. M. S. Steiner, of Pandera, Ohio, came to us and held a number of meetings in the meeting house of the Howard and Miami congregations. He was very earnestly presented the word of God to the people at this place. He pressed the word

home to many a one. Many deep convictions were shown, but few yielded. There were two that came out to live for Christ, and another one, that had lived somewhat cold and indifferent, has found grace again, and one that belonged to the Methodist Church has united with us. Bro. Steiner left on the 30th of October for Wakarusa, Ind., to attend the General Conference. Proposals were made to baptize these two souls on Friday, Nov. 11th. When Eli came another one was ready to forsake sin and its follies, and was baptized with the others. Many more were almost persuaded. We hope that soon some more will be brought together persuaded.

(On Sunday the 13th) communion services were held and 19 members partook of the emblems of the broken body and shed blood of Christ.

G. W. NORTH.

LUND, KAN., NOV. 5, 1898.—On the 18th of October our bishop, Joseph Schlegel, of Hartford, Kan., accompanied by Bro. F. F. Hartzler, of East Lynne, Mo., came to us and boldly proclaimed the word of truth unto us, showing us plainly our duty toward our Lord and Master and toward one another. On the 23d we held communion services and on the 24th the brethren left us again to go to Iman, Kan., to further proclaim the word of truth. May God's richest blessings rest upon the brethren and the work done here, is the prayer of the writer.

A. E. STOLTZTUS.

FROM UTAH.—We moved to Bear River City, Utah, in October. We are all well. We attended services, while we lived in Indiana, at the Clinton M. H. There is no Mennonite church here, but a Sunday school is conducted in a private house during the summer. A school house, however, has been built, in which it is contemplated to have Sunday school and preaching.

DAVID J. KAUFFMAN.

FROM KANSAS.—The communion services held at the Penna. meeting house in Harvey Co. last Sunday were very encouraging. About one hundred members were present. A number from the neighboring districts of McPherson and Marion counties were present. The bishops, Bro. A. Schiller of Roseland, Neb., and S. C. Miller of Monitor, Kan., were present. Also the deacons, Reuben Yoder, Lemmon Beck, and Jacob Erb. Bro. Bailey, living ten miles east of Wichita, was also here. He usually comes to communion services once or twice a year.

In connection with the communion services the brethren Tillman Erb and Geo. R. Brunk were chosen by lot to the office of bishop. May heavenly blessings ever rest upon them in their responsible and important calling.

To-day we are at the West Liberty church, near our home, in McPherson Co., Kas. Bro. Chas. Yoder conducted the services. Bro. Yoder (deacon), also read a selection from the epistles of Peter and spoke with deep feeling on the necessity of fathers being a worthy example to their children.

The Sunday school was interesting, and it was made especially so by an explanation given by Bro. Noah Eby, of Harvey Co., who spoke upon Ezekiel's

*No dates being given we presume these meetings were Nov. 6th.

great Passover, in commemoration of the deliverance of the children of Israel from Egyptian bondage, by which he called our attention to the feast of unleavened bread, to be eaten with sincerity and truth, in commemoration of our deliverance from sin, through our Lord and Savior Jesus Christ.

Last week Bro. J. M. R. Weaver and wife were with us and he held evening services a number of times. The attendance was good, and also a good interest was manifested by all. We were also much encouraged by the presence and good influences of Sister Weaver. Also by Bro. Abm. Hess and wife, and Sister Leah, Sister Amos Hess, of Hesston, and Sister A. Wolf of the Penna. congregation, who were with us on Saturday evening.

We were without meetings at our school house until Bro. G. R. Brunk, with the assistance of Bro. Chas. Yoder began to hold regular services. The meetings held by Bro. Weaver will be of great value to us to aid the good work, and we expect after Bro. Brunk's return from the East, a Sunday school may be organized, to help on our brethren and sisters in the work of life. We are seven miles away from our church home at West Liberty, the home of our dear bishop, S. C. Miller. We are but few in number here, but the earnestness and zeal of our brethren and sisters is manifest, and by the help of God we shall be able to stand for the cause of Christ and aid in promoting the interests of His kingdom.

Bro. John Zook and family of Cass Co. Mo., have moved into the West Liberty congregation.

Bro. S. C. Miller and wife expect soon to go south, to Louisiana to spend the winter.

May God lead and guide us all so that eventually we may join the happy throng at the right hand of Him who died to save us and bring us to His own glorious home above.

In Jesus' name.

R. J. HEATWOLE.

KEENSTOWN, VA., NOV. 20, 1898.—Communion services were observed by our congregation at this place Oct. 19th, 1898, and all the brethren and sisters participated in the services. Bro. Abraham Shank of Broadway, Va., officiated, assisted by preachers Lewis Shank and Jacob Martin. Saturday previous preparatory meeting was held at which time Bro. Christian Ebersole was ordained to the office of deacon. May the Lord bless the brother in his calling that he may be a worthy servant in this part of the Lord's vineyard. We ask the brotherhood to remember him at a throne of grace that he may be an active helper in the upbuilding of our little church at this place.

Nov. 17th the brethren Ephraim Nisley and Martin Whisler came here and the same evening held an appointment at Kauffman's school house and Friday the 18th preached the funeral sermon of our dear young Bro. Enos A. Bowers who died on the 15th. From here they went to Rockingham and Augusta counties. We expect them to fill several appointments here on their return home. We would be glad to have more of the ministering brethren stop with us.

D. J. WEAVER.

CHRIST'S "It is finished" was but the great Commencement of our living.

TREASURER'S ANNUAL REPORT FOR THE HOME AND FOREIGN RELIEF COMMISSION.

FROM NOV. 25, 1897, TO NOV. 4, 1898.	
Total receipts for General India Orphan Fund,	\$9057.17
Total receipts for specified India Orphan Fund,	1969.00
Total receipts for Dukhoborsai Sufferers,	21.25
Total receipts for Armenian Sufferers,	56.75
Total receipts for Specified Missionaries,	31.00
Grand Total,	\$8925.17
Amount forwarded to India from General Fund,	\$4502.00
Amount forwarded to India from Specified Fund,	1298.00
Amount paid for printing, stationery, postage, etc.,	379.87
Total amount paid out,	\$6179.87

Balance in treasury,	\$2745.30
Gratefully acknowledged, HOME AND FOREIGN RELIEF COMMISSION.	
A. C. KOLB, Treasurer.	

AN EXPLANATION.

Some of the readers of the HERALD may wonder why there is so much money on hand. The reason is that the Executive Committee decided to wait the decision of the Annual Meeting so that if anything special should present itself it might all be disposed of together. Since the meeting, however, a large remittance has been forwarded to India, so that it will be put to active use in a very short time. We wish to thank our many friends for the liberal spirit in which they have sent contributions, and must believe that the Lord alone can reward them for their kind deeds. May He ever give us grace to do our duty toward our fellow men in whatsoever condition they may be.

A. C. K.

FINANCIAL REPORT OF THE HOME AND FOREIGN RELIEF COMMISSION.

FROM OCT. 8, 1897, TO NOV. 4, 1898.	
Received for India Orphan's General Fund.	
Chr. J. Rohrer,	\$ 1.00
Spring Valley Cong., Kansas,	45.00
D. B. King,	.50
A. Friend, Bolton, S. Dak.,	5.00
David Goetz,	50.44
Abr. Bitsch,	4.25
S. P. Koester,	1.00
Chr. Eriamson,	12.00
Peter Funk,	10.00
Wend Peter Dick,	10.00
Menn. Cong., Mt. Lake, Minn.,	50.01
Siberfeld S. S., Lehigh, Kansas,	3.00
D. M. Z.,	1.00
Interest,	.10
F. E. Penner,	4.00
John and Susanna Pauls,	17.00
John H. Springer,	15.00
Total,	\$ 219.45

Received for Specific Purposes. Payments on agreements to support one or more orphans for five years and over.

Samuel C. Brunk,	\$ 15.00
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Received for the Suffering Armenians. Woman's Sewing Soc'y of Menn. Cong., Reno City, Okla., \$ 10.00
C. M. Stauffer, 1.00

Total, \$ 11.00

Received to Be Forwarded to Specified Persons.

For Miss Jensen, Calcutta, India, \$ 31.00

Grand Total, \$ 2745.30

Bal. Previously acknowledged, \$2518.55

Paid for sundry expenses, 50.00

Balance on Hand, \$2745.30

Gratefully acknowledged, HOME AND FOREIGN RELIEF COMMISSION.

A. C. KOLB, Treasurer.

MINUTES

Of the Annual Meeting of the Home and Foreign Relief Commission, Held at Elkhart, Ind., November 4 and 5, 1898.

Meeting called to order at 10:15 by vice-president. Lesson read by Bro. Theodor Snyder, of Canada, who also led in prayer.

Committee on resolutions appointed by chair: J. F. Funk, Dr. H. A. Mumaw, Aaron Loucks.

Reading of minutes of previous three meetings.

Report of treasurer was read and, by motion, was accepted.

Constitution was read and then considered by sections for adoption.

Afternoon session opened at 1 o'clock by devotional exercises by Daniel Kauffman, of Missouri.

Discussion of Article IV was then taken up, and explanation as to the meaning of the words "branch" and "denomination." Discussion followed. Bro. Lambert explained his position in the work. D. Goetz, M. S. Steiner, and Daniel Kauffman emphasized the point that we should show colors and take a decided stand.

By-Laws were again read. A motion was made and seconded to adopt the Constitution and By-Laws as read, but was lost. It was moved and seconded that the chair appoint a committee of five to revise the Constitution.

Committee appointed: D. Goetz, J. Kurtz, H. H. Regier, A. C. Kolb, George Lambert.

Adjourned to meet again at 8 o'clock on Saturday morning.

SATURDAY, NOVEMBER 5, 1898.

Opened at 8:30 with song and prayer. Revision of Constitution was considered.

Moved and seconded that Article IV be expunged, and Article IV and V of the revision adopted instead.

By-Laws were then considered.

By motion Article III of By-Laws was expunged and the revised Section III adopted.

By motion, Article V of By-Laws was expunged, because Article V of the Constitution already provides for it.

Article VII of the By-Laws was, by motion, expunged and the revised section adopted instead.

A new section was drawn up and adopted by motion as section VII of By-Laws.

The revised Constitution and By-Laws were read and, by motion, adopted as a whole.

Then the association proceeded to election of directors.

Moved and seconded that all brethren present from congregations which have contributed shall be considered delegates at this meeting.

Carried.

ELECTION OF BOARD OF DIRECTORS.

By motion, voting was done by ballot, eighteen being nominated, of which nine were elected.

The question relating to contributions for the Dukhoborsai was brought up. Bro. J. F. Funk gave an explanation regarding same.

Moved and seconded that the matter of Armenian needs and other charitable objects be presented by our religious papers and that money may be sent into the treasury, but that we do not make this a special feature of our work.

Carried.

Moved that the minutes and Constitution and By-Laws be published in *Rundschau, Herald, and Brudersbote*.

Bro. Lambert briefly reported from India.

Meeting adjourned at 11 o'clock.

Meeting of Directors was then held, and, by motion, the officers of the former meeting were retained for this meeting.

Moved and seconded to vote by acclamation.

Carried.

Nominations were then received. The result of the election was as follows: Bro. J. S. Lehman, President.

Bro. D. Goetz, Vice-President.

Bro. A. C. Kolb, Secretary.

Bro. C. K. Hostetter, Treasurer, with privilege of appointing assistant.

On motion, the secretary was empowered to employ an assistant when necessary.

On motion, Bro. Regier and Goetz were appointed additional members of the executive committee.

Moved and seconded that Bro. Lambert continue as representative of the Home and Foreign Relief Commission.

Carried.

Adjourned, on motion, at 12 M.

D. F. JANTZEN, Secretary.

CONSTITUTION AND BY-LAWS

Of the Home and Foreign Relief Commission, as Adopted at the Annual Meeting, Elkhart, Ind., November 4 and 5, 1898.

ARTICLE I. This association shall be known as the Home and Foreign Relief Commission of the Mennonite people of America.

ART. II. The object of this association shall be to raise and maintain funds to render relief wherever needed.

ART. III. All money paid into the Home and Foreign Relief Commission, given for specified purposes, shall be applied for no other purpose. Disposition of unspecified money shall be left to the executive committee.

ART. IV. The members of this association shall consist of delegates or representatives of congregations of the

several branches of the Mennonite denomination which have contributed to the funds of this association.

ART. V. The management of this association shall be vested in a board of nine directors elected by the delegates from the several branches of the Mennonite Church represented at each annual meeting.

BY-LAWS.

Section 1. The officers of this association shall be: President, Vice-President, Secretary, and Treasurer.

Sec. 2. Term of office shall be one year, or until the successors are duly elected and installed.

Sec. 3. The members of the executive committee shall consist of the President, Secretary, and Treasurer, and two other directors, to be elected by the Board of Directors.

Sec. 4. The place of business of the Home and Foreign Relief Commission shall be located at Elkhart, Indiana.

Sec. 5. The annual meeting of the Home and Foreign Relief Commission shall be held at the time and place designated by the officers and Board of Directors.

Sec. 6. Every Mennonite congregation which has contributed to the funds of this association shall, for every 500 members or fraction thereof, be entitled to one delegate at all annual or special meetings.

Sec. 7. Every delegate to annual or special meetings of this association shall be entitled to as many votes as he holds proxies of absent members or representatives.

Sec. 8. All items of expense shall be considered and disposed of by the executive committee.

MINUTES OF GENERAL CONFERENCE.

The General Conference was held at the Holdeman M. H., Wakarusa, Ind., Nov. 8, 1898.

Conference was opened at 9:30 A. M. The devotional exercises were conducted by Caleb Winney of Peabody, Kansas. He read I Cor. 3, and led in prayer.

The testimonies followed as follows: Daniel Kauffman of Versailles, Mo., as moderator; D. J. Johns of Goshen, Ind., assistant moderator; D. H. Bender of Tub, Pa., and J. S. Hartzler of Elkhart, Ind., as secretaries; Jacob Shenk of Elkhart, Ind., as treasurer.

Minutes of the preliminary conference held Nov. 11, 1897, at the Pike meeting house in Allen Co., Ohio, were then read. Conference sermon was delivered by J. F. Funk of Elkhart, Ind. Text, Eph. 4:1-7.

The following are a few of the many good thoughts that were given in the meeting. This is a consummation of what has been in the minds of many people for twenty-five years. It has taken all this time to bring about its first General Conference. The work of to-day is of the greatest importance, and it concerns the whole world, and it concerns the whole church.

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circumcision, Acts 15, are examples. Other difficulties present themselves to us to-day, which need to be discussed, and ways and means decided upon to overcome them.

The church has made progress in many ways, and yet there is room for improvement in the way of knowledge of God's word, and principles of the church, and growth of the mission spirit, but possibly not so much in adopting Christian piety and unity.

The momentous question of to-day is, "How shall we accomplish the latter?" The purpose of the Christian church is to maintain the higher principles and doctrines of the gospel of Christ, and to promulgate and teach them also to others.

The church is God's representative on earth, therefore let God be glorified in all things, and let that be the uppermost thought in our minds in this General Conference.

There are still places where the sentiment is against General Conference. There are places where the idea prevails that they are getting along nicely, and they want to let well enough alone. We believe that being assembled in conference, we can tell each other of the conditions in our several districts, receive new ideas and go back prepared to make our work more successful.

The question of the bringing of our people into a higher standard of Christian life are momentous questions that concern every one of us. Look back at the Waldensians, how they labored, preaching, distributing Bibles, and even facing the dangers of persecution and death.

We live in a land of plenty, a land "flowing with milk and honey," while souls around us and in foreign lands are perishing. Our fathers did not do much in this direction, but they did the best they could under their circumstances, and while we are more favored, let us not be less diligent.

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Western Conference reported by John Smith, Metamora, Ill.: 1st, favorable; 2d, did but little interest in missions; 3d, good with still more room for improvement; 4th, worldly conformity; 5th, striving to learn more of the word of God, and an awakening of the needs of the church.

Indiana (Mennonite) Conference reported by P. Y. Lantz of Goshen, Ind.: 1st, favorable; 2d, sentiment in favor of missions is growing, but it is not yet what it should be; 3d, the condition of the churches is at least fair, would probably be better if the people were properly taught; 4th, worldly conformity, and lack of true consecration among the brotherhood; 5th, prospects are brightening, more interest is manifested in the general workings of the church.

D. J. Johns, Goshen, Ind. (Amish Conference): 1st, favorable, seem to be no objections; 2d, not as alive as the work as it should be; 3d, no opposition; 4th, good unity and harmony prevailing among the different churches; 4th, ministers need to be better qualified to be enabled to teach better; 5th, the unity existing among the ministers, the interest in the welfare of the church as well as the older ones.

J. M. Shenk, Elida, Ohio, (Mennonite Conference): 1st, favorable in general and few exceptions; 2d, favorable, and the work is encouraged but needs still more encouragement; 3d, in a general way as good as it could be in many years with much room for improvement; should seek highest attainments in the Spirit life; 4th, worldly conformity; 5th, peace prevails, Sunday schools and Bible readings are constantly growing more interesting.

Fred Mast, Berlin, Ohio, (Ohio and Amish Conference): 1st, favorable, but thought it best not to send delegates; 2d, good and growing, still needs improvement; 3d, some of the churches growing in spirituality and membership, there are some exceptions; 4th, many, but do not know which are the greatest.

A. B. Wenger, Millersville, Pa., (Lancaster Co. Conference): 1st, generally speaking not very favorable among the ministers, however, sentiment in favor is growing and much may be expected if General Conference is properly conducted, should pray for this end; 2d, favorable; 3d, good, seven or eight thousand members, sixty congregations; 4th, formalities; 5th, the improvement that is shown in the progress of the church.

J. F. Funk, of Elkhart, Ind., spoke in behalf of the Eastern Pa. Conference: 1st, there is some sentiment in favor, but thought it best not to send delegates; 2d, growing, a good deal of indirect work done along this line; 3d, worldly conformity, steps taken at last conference to overcome this evil; 4th, difficulty to the church in order, the hope that last conference will be the joyful relief as well as the outward appearance of the church.

Elias Weber, Breslau, Ontario, (reported for Ontario Conference): 1st, favorable, watching to see results; 2d, interest growing; 3d, good within the last years, room for improvement; 4th, some of the surrounding churches and church interests, worldly conformity, need more of the spirit among the ministers and congregations; 5th, young people manifesting more interest.

Before we had Sunday school conference we had twenty.

D. H. Bender, Tub, Pa., reported for the Southwestern Pa. Conference: 1st, favorable; 2d, favorable; 3d, on the whole it is good; 4th, worldly conformity and need of workers; 5th, extension of the mission spirit, better knowledge of the Bible, increase of membership.

Daniel Kauffman, Versailles, Mo., (Missouri Conference): 1st, favorable; 2d, sentiment is growing, we look for better results; 3d, a mile the churches are improving, however, not all; 4th, need of an understanding of what is meant by higher spiritual life; 5th, we are having more ministers and will be able to do more work, improvement in the churches.

The secretaries ask to be relieved of a part of their work by having a committee appointed to frame resolutions in answer to questions under discussion.

Jonathan Kurtz of Ligonier, Ind., J. S. Coffman of Elkhart, Ind., and J. S. Shoemaker of Dakota, Ill., were appointed a committee.

The first question discussed was: What name shall this conference assume?

Answer, Resolved, That this conference be called "Mennonite General Conference."

After singing, conference was closed with prayer by J. M. Shenk.

THURSDAY MORNING SESSION.

Thursday, Nov. 3d, conference opened at 9 A. M.; hymns 39d and 1st were sung; Scripture readings and prayer by C. B. Breneman, Elida, Ohio.

Brother L. J. Heatwole of Dale Enterprise, Va., not being here Wednesday, was asked to report the condition of his conference district, after the same manner as other conference districts were reported: 1st

lements by the General Conference shall be final. The General Conference may also consider and direct those interests of the church which are of general concern to the whole church, and not confined to local congregations or certain districts.

The congregation sang one stanza of "In Time Home."

Question 3. Should this conference take action looking to the publication of a new "Hymn and Tune Book"?

Resolved, That this conference take action looking to the publication of a new Hymn and Tune Book suitable for use in the church services and other devotional exercises.

Resolved, That a committee of three be appointed to correspond with the various congregations and district conferences, and ascertain the sentiment of the churches concerning the publication or adoption of a new Hymn Book, and that their investigation be submitted to the next Mennonite General Conference for action.

Question 4. Should the work of the Mennonite Evangelizing and Benevolent Board be made a feature of the General Conference?

Resolved, That this conference appoint a committee of three to confer with the Mennonite Evangelizing and Benevolent Board, with the object of having said Board taken under the direction of the General Conference, and report to the next meeting of the General Conference.

After singing hymn No. 305, Bro. D. Y. Hooley of Garden City, Mo., led in prayer.

NOON.

Conference opened at 1:30 P. M., by singing Nos. 3 and 389.

Prayer by Bro. J. P. Smucker, of Goshen, Ind.

Question 5. What advice has this conference to give with reference to contending against worldliness?

Resolved, That it is the opinion of this conference that the sin of conforming to the world should be frequently held up in our teaching as being unscriptural and destructive to spiritual life. We recommend:

(1) That our ministers set the example of leading such lives that others can see that they have severed their connections with the world, and entered into that higher spiritual life which should characterize all Christians.

(2) That the sin of worldliness, whether it be made manifest in the wearing of fashionable clothing, light, frivolous talking, attending places of worldly amusements, building fashionable houses, and furnishing them fashionably, following questionable business, should be frequently pointed out and reproved from the pulpit. That the instruction in the matter of fashionable apparel be pointed enough that may be made manifest to the world as to what is meant by "modest apparel" or "worldly conformity."

(3) That the Bible be more carefully studied, and an effort made to scatter, whenever possible, literature pointing out the sin of worldly conformity.

(4) That our district conferences be urged to take such actions as in their opinion will be necessary to eradicate the encroachments of worldliness and lead our people into a better life.

Question 6. By what methods may the church be brought into a higher degree of spirituality and godliness?

(1) Get the worldliness out of the church and it will be more holy.

(2) Get more holiness into the church and worldliness will go out.

(3) The opposition to the word of God is one of the greatest hindrances to holiness in the church.

(4) What the church needs to-day to save souls and extend the border of Zion is that we have more spirituality in the church. We need the power of the Holy Ghost. Let us ask to be filled with the Spirit.

(5) What is life and fire but the baptism of the Holy Ghost. Let us learn for ourselves what this baptism is and receive it, and we will have less worldliness and less covetousness.

(6) How many of the ministers present are now willing to live according to the suggestions that have been made? There is something expected of the Mennonite Church. We need the power from on high to accomplish the work the Lord and the world expect of us.

(7) We will get it if we like Jacob, pray and then hold on, saying, "I will not let Thee go till Thou bless me." (8) We grab on too much and do not fall down enough. I have been praying God for a breaking down among us. If God finds us down and can pick us up He can do something for us.

Question 7. How should new district conferences be organized?

Answer. When a number of individual congregations desire to be organized as a district conference, the General Conference shall appoint a committee of inquiry to see whether the congregations are in harmony with our faith and doctrines. If found so they may, with the consent of the conference district from which the new conference is taken, be organized as a district conference by a bishop or bishops appointed by the General Conference for this work.

The following resolutions were then adopted:

Resolved, That this conference recognize the Old People's Home, and appoint three trustees to incorporate said Home. Trustees appointed were J. M. Shenk, Eldia M. S. Steiner, Pandora, and D. C. Amstutz, Marshallville, all of Ohio.

Resolved, That the three brethren appointed for the above be authorized to look after the Orphan's Home, located on the farm of S. K. Plank in Wayne Co., Ohio.

Resolved, That this conference appoint a committee to investigate all organizations that wish to be considered as church institutions, and report the result of their investigations to the next meeting of General Conference.

The brethren, Daniel Kauffman of Versailles, Mo., Daniel H. Bender of Tuba, Pa., and Daniel J. John of Goshen, Ind., were appointed on this committee.

Resolved, That the secretary be provided with a record in which the minutes of the General Conference be kept.

Resolved, That a collection be taken to defray the necessary expenses of this conference.

Collection, \$14.82.

Resolved, That the proceedings of the General Conference be printed in pamphlet form.

Resolved, That the visiting brethren and sisters tender a vote of thanks to the people who so kindly provided for us during this conference.

A vote of thanks was given to the brethren and sisters from abroad for

their presence and help in the success of this conference.

Resolved, That a committee of one from each conference district be appointed to arrange the work for the next General Conference.

Decided that the next General Conference be held in 1900. J. S. Coffman, Elkhart, Ind., G. R. Brunk, Canton, Kan., and John Blosser, New Stark, Ohio, were appointed a committee to select time and place. Bro. Brunk resigned on account of being on another committee. Bro. D. D. Miller of Middlebury, Ind., was appointed in his stead.

The brethren, G. R. Brunk, Jonathan Kurtz, and J. M. Shenk were appointed to confer with the Mennonite Evangelizing and Benevolent Board. The brethren, Noah Stauffer of Strasburg, Ont., M. S. Steiner and J. P. Smucker were appointed to investigate whether the churches desire a new "Hymn and Tune Book."

A letter from J. D. Mishler of Aurora, Oregon, was received desiring to be recognized by this conference. The closing remarks by L. J. Heatwole, Dale Enterprise, Va.; prayer by D. J. Johns; hymn No. 445, "Hail sweetest, dearest tie that binds." Conference adjourned, all seeming to be well pleased with the work.

D. H. BENDER, Secretaries.
J. S. HARTZLER

KEEP CLOSE TO YOUR CHILDREN.

The responsibility of training young spirits for eternity is so appalling that when our minds would compass it are we not compelled to cry out in despair: "Lord, who is worthy?" But for the changeless promise, "I will be with you," our shrinking hearts would pray that the mystery of fatherhood, of motherhood might "pass from us."

Then let us to whom young immortals have been entrusted give pause from the fretting struggle for "the bread that perisheth," and ponder, for a moment, the spiritual potentialities lodged in our hands. We love our children, say, how tenderly we love them, only our own locked hearts can disclose. Every impulse that spurs us on is inspired by a desire for their welfare; and if we strive to fill our coffers, is it not that our children may be rescued from the power of want? But in our providence for their material welfare do we not cheat them of those long leaves bound up in our loving companionship? What do we know, what do we take time to know, of that mysterious, ever-shifting panorama of soul life which goes on in ceaseless progression within the breast of the young creatures whose destiny we must make known to them? How often do we give a ready sympathy with all its vague, self-tormenting dreams? and is that sympathy supplemented by wisdom that direct the scarce-formed impulse into the paths of righteousness? More than half-strangers to our children, can we hope to enter the shekinah of their inner being?

"O!" wailed a mother whose daughter had wrecked her own young life and broken her parents' hearts by a secret marriage with a man in every way unworthy of her: "O! if she had ever told me that she loved, or even thought of this 'something' holding back, while, perchance, our children are treading the tortuous paths of worldliness and sin?"

Yes, I have heard of such things, but I have seen her true character; but I never dreamed

that she cared for him until she was his wife! Ah, mothers, beware how you let slip the golden days when your child is wholly yours, when its limpid soul lies in crystal cleanness before you, when it knows no thought it would not freely pour into mother's listening ear! Then, ah, then! its yearn to see. Then must you rivet the young life to your hooks of steel, and this you can only do by the depth of your sympathy, the tenderness of your love. If the little one learns that "mother is too busy" to heed its baby woes, or share its baby joys, instinctively it seeks sympathy elsewhere; and how perilously that sympathy is found, mothers who sit amid the ashes of dead hopes too surely and sadly attest!

Said a bright little girl of her busy, care-burdened father: "I know my papa must be a lovely man, if we could only get acquainted with him." And that father thought he loved his children with a perfect love, and would be holding from them their most precious heritage—himself. Fathers, who have not fulfilled the measure of your duty when you have given your children a costly home and supplied all their physical wants. You owe them something which your gold can never buy, something which perhaps their hearts are hungering to-day. Let the holy name "father" mean to them something nearer, deeper than one who holds the purse strings, and is solicitous for their material prosperity.

If it is essential that we keep close to our children in their earthly plans and hopes, how much more imperative is the bond of spiritual sympathy be strong and steadfast! The child should realize that the parent holds its spiritual weal as paramount to all earthly concerns; for, after all, are not spiritual things the real things? Parents who watch the health of their children's bodies with painful anxiety are often times in absolute ignorance as to the health of their souls.

"Is Clara a Christian?" I asked of a zealous class-leader in whose young daughter I was greatly interested.

"Why, y-e-s, I suppose she is. She joined the church a year or so ago, but I've never talked to her of her personal experience. I wish you would speak to her about it."

And it seemed but a natural consequence when I learned that this young "member of the Church" was then, and had been for months, in spiritual darkness, and had come to the conclusion that she had never really been a Christian!

Christian parents, who talk glibly enough of religion to the children of our friends, dare we thus abandon our high prerogative of leading into "ways of truth" our own tender lambs?

A minister, a saintly man, to whom religion was as the breath of life, once confessed to the writer: "It has long been the subject of deep pain and heart-searching to me that I cannot talk to my own children of their souls' salvation with freedom I feel with others. I long to enter closely into their religious life, but something seems ever holding me back. How many of us is this 'something' holding back, while, perchance, our children are treading the tortuous paths of worldliness and sin?"

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that she cared for him until she was his wife! Ah, mothers, beware how you let slip the golden days when your child is wholly yours, when its limpid soul lies in crystal cleanness before you, when it knows no thought it would not freely pour into mother's listening ear! Then, ah, then! its yearn to see. Then must you rivet the young life to your hooks of steel, and this you can only do by the depth of your sympathy, the tenderness of your love. If the little one learns that "mother is too busy" to heed its baby woes, or share its baby joys, instinctively it seeks sympathy elsewhere; and how perilously that sympathy is found, mothers who sit amid the ashes of dead hopes too surely and sadly attest!

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THE SECRET OF VICTORY.

"And they overcame him [that is Satan] because of the blood of the Lamb; and because of the word of their testimony; and they loved not their lives unto the death." They overcame because of the Lamb. I cannot stay to prove, and I do not need to prove, that the blood of the Lamb does not mean the mere example of Christ. "The lamb was the lamb of sacrifice, of whom John says: 'I saw a lamb as it had been slain.' The purity of the lamb was incidental; the blood of the lamb was essential. It is the crucified Savior who is here set forth as the secret of the Christian's triumph. And that for three reasons. The first of them is this: The atonement of Christ removes the greatest obstacle to success in our Christian life, namely, the guilt of our past sins. The accumulated burden of past transgression must somehow be removed, or a man will never have the heart to begin a life of righteousness. The justice of God, which conscience only reflects, must be satisfied. Repentance must be made to God Himself, or there can be no peace within."

But the blood of Christ is also the secret of victory, because it furnishes an all-powerful motive to effort. The attraction of sin is great, and the sluggishness of the soul is greater still. We have no moral earnestness by nature. Nothing runs itself in this world, unless it is going down hill. There are plenty of moral ideas in man's reason; but unless some superhuman motive is present, they are not actualized in man's will. The blood of Christ furnishes that superhuman motive. When I see the crucified Savior, and realize that it was "my sins gave sharpness to the nails and pointed every thorn," then sin loses its attraction to me, and the love of Christ constrains me to love Him and serve Him in return.

The blood of the Lamb not only removes an obstacle and furnishes a motive, it also constitutes a life. By this I mean that the crucified One does not stand without—He actually enters into us and makes us a part of Himself. We are not saved simply by an eternal atonement. We ourselves receive the spirit of atonement by receiving the Spirit of Christ. And there is no metaphor about this; it is a literal fact.

The higher impulses which we feel are His impulses within us, and, therefore, He can say: "He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." Here is a partnership that is equal to the work of delecting the great adversary. The most inveterate lover for sensual pleasure, the most consuming ambition, the most wilful and arbitrary hatred of the good are no bar to Christ's power. He can renew the affections and change the will, and turn all the forces of a man's being into an engine for resisting and trampling under foot the evil one. And as it is Christ that overcomes Satan within, so it is Christ that achieves every conquest without.—A. H. Strong.

MARRIAGES.

AMSTUTZ—BURKHOLDER.—On the 3d of November, 1898, at the home of the bride's parents, near Hittman, Wayne Co., Ohio, by Bishop D. C. Amstutz, Bro. John Y. Amstutz and Sister Ida M. Burkholder, both of Wayne Co., Ohio. May God bless this union and

ever guide them by His Spirit, and dispense to them His sustaining grace, which they may live to His glory and the glory of His church. We join the brotherhood at Crown Hill in wishing them a long and happy life.

MELLINGER—RISSE.—On the 15th of November, 1898, by Rev. John L. Landis, in East Lampert, Twp., Lancaster Co., Pa., at his residence, Bro. John C. Mellinger, of Clay Twp., both of Lancaster Co., Pa.

In purest love these souls unite, That they, with Christian care, May make domestic burdens light By taking mutual share.

DEATHS.

KING.—On the 10th of October, 1898, near Ranks, Lancaster Co., Pa., of old age, Catherine King, widow, aged 91 years, 7 months and 12 days. She leaves eight children, five sons and three daughters, of whom all married, forty-seven grandchildren, and 125 great-grandchildren. One daughter, who is also married, she had been a widow for thirty-three years. She was buried on the 22d inst. at the home of her son, conducted by King and Benjamin Fisher. Text: 2 Tim. 4: 7, 8.

METZLER.—On Oct. 19, 1898, John Metzler, aged 23 years, 11 months and 15 days. He was the youngest son of John Metzler, a minister in the Brethren Church. He was crushed to death in a wreck on the Vandalia railroad near Loganport, Ind. He left his father's home near Wakarusa, in Indiana, on the morning of Oct. 11, 1898, to go to Illinois, in company with two other young men, one of whom was killed, was riding on a heavily loaded freight train. On his way to Loganport, through some means the rear of the train became detached, and it being down grade when the first section stopped, the rear cars went into it, throwing some of the cars into the ditch. It is supposed that he was on top of a car on the rear section, and when it crashed into the first section he was thrown forward and the cars on top of him. When found he was a few hours dead. He was brought home on Thursday. Funeral services were conducted on Saturday by Amey Paterbaugh, from Isa. 1: 18, at the Olive M. H., where a large concourse of people assembled to pay their last tribute of respect to the deceased.

JACOB K. HIXLER.

YODER.—On the 6th of November, 1898, in Elkhart Co., Ind., of heart trouble, Christina Gaiger, wife of John J. Yoder, aged 55 years, 11 months and 15 days. She was born Nov. 21, 1842, married Isaac Haxman March 17, 1864. Her first husband died March 22, 1865. She married her second husband on the 10th of November, 1865, and died as above stated, leaving a bereaved husband, her aged and deeply sorrowing father and mother, one brother and four sisters to mourn her death. She was a faithful member of the Brethren Church, and we trust our loss is her eternal gain. It was the testimony of the parents that she was always a good, obedient child. Funeral services were conducted by J. F. Funk and C. J. Schuster, of the Brethren Church. May God comfort all these bereaved ones with His love and grace.

SMETZLER.—On the 7th of October, 1898, near Wakarusa, Ind., of membranous croup, David Ray, son of Aaron and Lizzie Smetzler, aged 1 year and 10 days. Funeral was held at the home of the parents on the 9th of November by John F. Funk, from Rom. 8: 2. May God comfort the sorrowing parents with the blessed thought, "Not lost, but gone before." A brighter home awaits the child's faithful Christian life in the "wilderness of woe."

BUCKWALTER.—On Oct. 23, 1898, of consumption, David M. Buckwalter, near Reunhold Station, aged 27 years, 8 months and 8 days. Buried on the 25th inst. at the Reunhold cemetery near Shenck, Pa. Funeral services by John B. Bucher.

SMETZLER.—On the 10th of September, 1898, in Cass Co., Mo., Ira Joseph, son of Joseph and Anna Yoder, aged 1 year, 8 months and 29 days. He suffered seven weeks with intestinal catarrh. Funeral services by John Hartzler at the Seymour.

That languishing head is at rest, That quiet, immovable breast Is heaved by a sigh no more. Of sin incapable now. Of sin and all trials rest. No longer in misery now. No longer such mortals as we.

MARTIN.—At Weaverland, Lancaster Co., Pa., Lizzie Martin, daughter of Isaac and Mary Martin, and Sister Fianna Martin, on Oct. 10, 1898, aged 7 months and 16 days. She was sick only a few days, and the brother and sister have the sympathy of the community. The funeral was held in the meeting house at Weaverland, on Oct. 12, 1898, at 10 o'clock. Services were conducted by Brethren John Zimmerman and Samuel Wiltmer, assisted by Bro. John Sander.

MARTIN.—Near Weaverland, Lancaster Co., Pa., on Oct. 11, 1898, Sister Mary Martin, wife of Samuel W. Martin, aged 34 years, 6 months and 2 days. She left

from Psalm 8: 4: "What is man?" followed by Bishop Ch. Kiser. He ceased leaves a young widow and one son to mourn his early demise.

FERRY.—Of cholera infantum and brain fever combined, Edwin Charles, infant son and only child of William and Emma Ferry, Edinboro, Pa., died Oct. 10 and after suffering greatly died on the 19th, aged 6 months and 13 days. Funeral was held on the 21st of October at the Mennonite M. H. near Sterling, Ill., where the child was buried. Funeral services were conducted by J. B. McCulloch, of Morrison, Ill.

SMOKER.—Levi Y. Smoker was born in Wayne Co., June 22, 1861, and when 9 years of age moved with his parents to Logan Co., Ohio, and lived the remainder of his life in Logan and Champlain counties. He united with the Amish Mennonite Church when 19 years of age, and remained a faithful Christian to the end. He was united in marriage to Selma Kauffman, Feb. 13, 1893. To this union were born two daughters, who survive him. His sufferings were intense, but he bore them patiently, being wholly resigned to the Lord's will, and he welcomed the time when he should be released. He died Nov. 2, 1898, aged 31 years, 1 month and 11 days. Funeral on the 4th; services by David Plank, K. A. K. and W. W. W. at the Oak Grove M. H. in Champlain county. His remains were laid to rest in the Holy graves.

A BROTHER.

NICE.—Oct. 22, 1898, Bro. Abraham C. N. suddenly passed away from this earth, aged 81 years, 5 months and 4 days. He leaves one son and two daughters to mourn his sudden departure from this life. But they mourn not as those who have no hope; what was their loss that he should have been with them? He leaves two brothers and a large circle of friends and relatives. Bro. N. was born in Bucks Co., Pa., in 1817. He united with the Mennonite Church 30 years ago, of which he was a faithful member, always living up to the responsibilities which an opportunity presented itself. He was laid to rest in the Mennonite burying ground near Butler, Pa. Funeral services were conducted by A. B. Lichen, walter, of the Dunkard Church, from Luke 12: 10. Peace to his ashes.

"Go to thy rest in peace, And thou shalt be thy repose; Thy toils are o'er, thy troubles cease, From earthly cares, in sweet release, Thine eyelids gently close. "Go to thy rest, and while Thy absence we deplore, One thought our sorrow shall beguile, For soon with a celestial smile We'll meet to part no more. "Go to thy rest, and while Thy absence we deplore, One thought our sorrow shall beguile, For soon with a celestial smile We'll meet to part no more. Neutral, Kan. A. KUNIS.

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MARTIN.—Near Weaverland, Lancaster Co., Pa., on Oct. 11, 1898, Sister Mary Martin, wife of Samuel W. Martin, aged 34 years, 6 months and 2 days. She left

four children, one a babe one week old, and also a step daughter, a husband, one sister and parents (who are Isaac V. and Susanna Martin). She gave a family "good-bye" by a short notice before she died and spoke of the beautiful land beyond the dark river of death. She was a member of the Mennonite Church for a number of years and died with a living hope of a glorious resurrection. Her funeral was held at the Mennonite M. H. on Saturday, Oct. 15, where many people gathered. Brethren John S. Landis and John Zimmerman conducted the services. Text, Luke 10: 12.

VON GUDEN.—On Oct. 24, 1898, at 2 A. M., near Amish, Johnson Co., Iowa, Sister Catherine, wife of John Von Gudén, at the age of 70 years, 5 months and 16 days. Her disease was heart and stomach trouble. Interment took place on the 26th at the church burying ground, on which occasion J. F. Schwarzenberger and C. J. Miller conducted the funeral services. In the presence of a large gathering, Sister Von Gudén was born in Upper Alsace, France. Her maiden name was Kuntz. She was married in 1832 her father emigrated to America with his family, where he first settled near Milwaukee, Wis. In 1840 he came to Iowa, where he went to Butler Co., Ohio, where the deceased grew up and was taken into the Amish Mennonite Church through baptism and she remained a faithful member up to her death. During the last few years she suffered a great deal of heart trouble, and heart trouble, but she bore her great pains with Christian patience and longed for her death, whom she was a great support, not only in temporal things, but also in his ministerial office. Of eleven children, she was six still living, who mourn her departure. Four of them stood by her bedside to see how their dear mother had gained the victory. Her aged brother, John P. Schmitt, and her widowed sister, Barbara Salzman, were also present. She also had twenty-seven grandchildren to mourn her death, but we do not mourn like those who have no hope. Her whole life, from childhood to old age, was an example of Christian virtue, to approve good and censure evil, and no one will regret, even now yet, following her. In the Scriptures, as well as in the Herald of Truth and in the Christian literature, she was not easily moved by empty doctrines and deceptive of the people and had a dislike for those who followed every innovation. Some time ago she showed me a large collection of choice poems and other literature, which for years she had been cutting out of periodicals and pasting into a book kept specially for that purpose. I should consider this collection a rich treasure, for it reflects her innermost heart, and it would advise her children, as well as herein, how to live, and to likewise, for worldly pleasures on which the eye likes to feast. Deceased was married to John Von Gudén on the 18th of January, 1848. The latter was born on the 10th of January, 1822, in the palace yard in the kingdom of Bavaria. J. D. G.

CLAYMER—Valentine K. Clymer departed this life Nov. 10, 1898, aged 79 years and 29 days. Buried Nov. 18 at the Mennonite M. H. near Shenck, Pa. A faithful member of the Mennonite Church. Services at the house were conducted by Rev. J. W. Wiltmer, assisted by Bro. John Sander. Text: Job 1: 21.

KEMER.—On the 22d of October, 1898, in Somerset Co., Pa., of a lingering disease which ended in death, which Bro. Isaac W. Kemmer, aged 35 years, 1 month and 23 days. She left a sorrowing husband and four children to mourn for her. They need not sorrow as those that have no hope. She was buried on the 24th at the Mennonite M. H. near Shenck, Pa. Services were conducted by Bro. John Sander, Layman and L. A. Blough.

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"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

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Semi-Monthly

ELKHART, IND., DECEMBER 15, 1898.

ABRAM B. KOLB, Editor.

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EDITORIAL NOTES

A HAPPY CHRISTMAS TO ALL

Jesus is born anew in every heart
that accepts Him.

A year's subscription for the HERALD OF TRUTH makes an excellent Christmas gift for your friend or neighbor who is not getting it now or who may feel too poor to pay for it.

Missionary Sermon.—Our ministers will hear in mind that the Mennonite Evangelizing and Benevolent Board requests every minister, on the first Sunday in January 1899 to preach an evangelizing sermon, wherever it may be his lot to preach on that day. This will also be an opportune time to take a collection for evangelizing purposes. We hope that such a service will be observed in all the churches. With so many other charitable and benevolent objects before us, we have to some extent overlooked the demands of the Evangelizing Board, and we hope that this home missionary work may again receive its deserved degree of attention and support.

Take care of the Preachers.—A Sister writes, giving suggestions as to how ministers who go out visiting the churches, and doing evangelizing work should be taken care of and provided

with the necessary comforts of life while engaged in work of this kind. These suggestions are good and timely.

Among other things she suggests warm, comfortable beds, that they may have proper and refreshing rest for the duties of the coming day. We would suggest further: Do not keep a man up talking until way after midnight, and do not keep him talking all day; give him some time for rest and meditation. Some have an idea that to entertain people you must talk with them all the time; but preachers are often better entertained when you give them an hour's rest.

At the Annual Banquet of the Lord Mayor of London, Eng., on Nov. 10. Lord Salisbury, the Premier of England, in that part of his speech relating to the recent Spanish-American war said:

"What has been impressed upon us is that the subject matter of war is terribly prevalent on all sides. We see nations decaying whose government is so bad that they can neither maintain the power of self-defence, nor retain the affection of its subjects; and when this occurs there are always neighbors impelled by some motive to contest as to who shall be heir to the falling nation; and that is the cause of war."

The apostle Paul declares that lust lies at the bottom of warlike inclinations. Lust of conquest has been the inspiration to many of the wholesale murders that blot and blacken the pages of history. "Thou shalt not covet" is a law that is most effectually lost sight of.

Our Missionaries to the Foreign Field.—Bro. Resler and Bro. Page, who have given themselves up to Foreign Missionary work, are making active preparations for their early departure to India. They are now visiting some of the congregations in Ohio and later will visit some in Pennsylvania, etc. Bro. A. D. Wenger has made arrangements to spend some time abroad, and will join them in India, and render such assistance as he is able to give, in opening the work there, though he does not purpose, at the present time, to devote himself especially to that work. Bro. Wenger expects to sail from San Francisco, Cal. on the 7th of January for Japan and China, by way

of the Pacific route. The time of sailing for Bro. Ressler and Bro. and Sister Page has not yet been definitely decided.

We hope the brethren and sisters everywhere will remember our missionary workers who go forth to bear the gospel to the benighted heathen, in their petitions to the throne of grace, and bear them up before God in earnest prayer, that their work may be successful and redound to the glory of God and the salvation of many souls.

We hope they will also remember that to carry on a work of this kind material aid will be needed to cover the expense of the journey, and the cost of living and conducting their work there.

Canada is again to become an asylum for a religious people who seek relief from the persecutions of the Russian government. The Dukhoborts of Russia are an intelligent, sober, agricultural people who, like our Mennonite brethren that settled in the North-west over a quarter of a century ago, would not

enter the army nor consent to any Russifying influence that had for its ultimate object the merging of these pious people into the State church. They have been hard pressed by the government, but arrangements have been made by which a number of them will be enabled to come to Canada, where they can worship God according to the dictates of their conscience. A nation who opens her doors to such a class as these Dukhoborts evidently are, will have no reason to regret the deed. These people, as has several times been intimated in the HERALD, are in need of financial aid, for they have been driven about in their native country until they are in destitute circumstances. Any contributions which our readers feel to give for the aid of these worthy people may be sent to the Home and Foreign Relief Commission, Elkhart, Ind., from whence the money will be forwarded to the proper place.

Christmas, or the day kept in memory of the birth of Christ, comes this year on Sunday (December 25). Many claim that this is not the proper date. Without entering into a discussion of the reasons given why It may not be the anniversary of the birth of our Savior, let us notice a few things in

connection with the keeping of the day
which may be good to consider.

The day that is kept is not so important as the way it is kept. Some spend the time in hilarity and carousing, in dancing, drinking, gambling,—all of which are wrong at any time.

The custom of giving presents at this time no doubt owes its origin to a realization on the part of some person or persons of the fact that Christ was a gift to the world from His Father—God. This custom is not a had one provided the gifts are good ones and the motives which prompt the giving are pure. While we need not wait until Christmas comes to give to the poor, yet it cannot be wrong to give alms at that time. "It is more blessed to give

that time. "It is more blessed to give than to receive" was said, however, with reference to good gifts. There is no blessedness connected with the giving of intoxicating drinks, whether on Christmas or on any other day. As Christ is the greatest gift ever given to man, so the greatest gift that man can give to Christ is himself.

With the advent of Christ into the world came innumerable blessings. He came not to condemn, but to save. He came to seek and to save the lost. He came to bring life and immortality to light. He came that we might have life, and have it more abundantly. But His being born in the manger at Bethlehem will not be of lasting benefit to those who refuse to have Him born in their hearts. Although there was no room for Him in the inn, let us not refuse Him room in our hearts.

Foreign Mission Work.—Many of our people who have manifested a marked interest in foreign missions, and who have urged this important feature of our Christian work, may never have thought seriously of the magnitude of the work they have helped to call into being. The expense of transporting one missionary to India will fall not much short of \$200,000. To send three workers, then, would at ready in the very start incur an expense of over \$600,000. The establishing of the mission there, and maintaining it, will require constant support and aid. We present these few items to bring before the minds of our people the fact that in order to make this

work successful there will be needed generous contributions to this cause.

Then with the support of our foreign missionary work, we must not forget the home evangelizing work, the "Orphans' Home," the "Old People's Home," and some other benevolent objects, that all demand our attention.

In dealing out our church charities we need to guard against undue enthusiasm in one direction while other lines of benevolence are neglected. Let us use wisdom and prudence, and give to each of these benevolent causes such a support as will enable all of them to prosper and fulfill the mission for which each is designed.

Renew Subscriptions.—With the present number of the HERALD OF TRUTH many of the subscriptions to the paper expire, and as we are anxious to have all our patrons continue with us, we here call attention to this, and hope all our dear readers, many of whom have been with us for many years, will promptly renew, and so secure for themselves and their families the benefits and advantages of a good church paper. The subscription price continues the same as heretofore, \$1.00 per year, for either English or German edition. English and German to one address \$1.50.

New Subscribers for 1899.—We are glad to see that there is a growing interest among our people in the church and the church work. There are interests developing in different directions, and through the medium of a church paper we learn what progress is being made, and how the work is carried on. A church paper is therefore of great value to all who are interested in the church work, and for this reason we ask all our readers to use their influence to induce members of the church, who do not get the paper, and some of whom may not know anything about the paper, to subscribe for it. Sample copies will be sent free to any address. Names sent to us for that purpose will have sample copies sent to them. We ask our friends to help us circulate the paper.

An old subscriber says, "I have taken the HERALD now for 35 years and have paid for it. It is one of the very best investments I have ever made. For thirty-five dollars I have been enabled to keep in close touch with our beloved church through all these years. I am now old, my physical powers are failing rapidly, but the HERALD is becoming dearer than ever for I spend many happy hours in reading its contents which are food for the soul. I could only wish that there were more correspondents for the paper, so that we could hear a word from all our congregations in every

issue; it would draw us so much closer together, and make us feel so much more interest in each other's material and spiritual welfare."

We feel grateful for these words of encouragement, and we hope the wishes of our aged brother may be realized in this that both he and many others may hear more news from our congregations. We hope our correspondents and contributors everywhere will continue to send us interesting and edifying matter for the columns of the HERALD, and that the tribe may greatly increase.

A New Book on Baptism.—Immersion proved to be "Not a Scriptural Mode of Baptism, but a Romish Invention," by Rev. W. A. Mackay, B. A., D. D. This work needs only to be read to be appreciated. It is written in a forcible, logical style, and his arguments, some of which are altogether new, undeniable and convincing. The work shows that the author, has not only studied his subject thoroughly, but that he is a scholar and possesses a wide scope of general knowledge. Scripture, history, and the Greek and Hebrew usages of the words used to signify the modes of baptism, are used to show the true significance of the word, but all the word of God remains the chief source from which his assertions are proved, and he does prove beyond a question that aspersion is the true scriptural mode of baptism. The work is published in a neat pamphlet of 84 pages and will be sent to any address for the very low price of 10 cents per copy. A reasonable discount to agents. Special rates to churches desiring to put it into the hands of their members. Address, Mennoite Publishing Co., Elkhart, Ind.

To our Ministers.—Our ministers can do much to aid in circulating our church papers and books, and we here with kindly ask all of them in their respective churches, to encourage their members to read and support their church papers. Ministers can in this way awaken in their members a warmer interest for their own congregation and also for the work of the church in general; and our best and most useful members in the church are those who take the greatest interest in the work, progress and development of the church to which they belong. Our faithful old brother, Henry Nice, who went to his rest years ago, frequently made it a point to encourage his people to support and read the HERALD. Our Bro. J. M. Brennenman, who was also a co worker with us when the paper was first established, put forth every effort to increase the circulation of the "HERALD OF TRUTH," and to-day we have many able and influential brethren in the ministry who could do a great deal to

help the circulation of the paper and aid in making it more useful by a "good word fitly spoken," and we kindly ask our ministering brethren to do this, not alone for our sakes, but for the sake of the good cause. We ask this not only of our ministering brethren; we ask the brotherhood in general to speak a good word for the paper and put forth an effort to obtain new subscribers whenever they can. We feel that a little encouragement in this way would do us good, after we have spent the strength of our years in the effort to build up Zion, against many discouragements and much opposition, both by preaching and writing.

This issue completes Volume XXXV of the HERALD. For thirty-five years the HERALD has been going forth on its mission of peace and good will. Many changes have come in all these years, God's goodness and mercy alone have remained the same, to Him be praise forever. Young men have grown old, and the older generation of thirty-five years ago has passed from earth. Within the past year many dear ones have passed away from our midst. Many bright hopes have been blasted, many homes have been made desolate, yet God has been merciful to us all beyond our comprehension. He chooses those changes which are best for us, and in His wise providences He blesses unnumbered, and oftentimes not realized by us at the time, and therefore received without any expression of gratitude from us, any perchance received with inward resentment. That God still blesses us under such circumstances is a peculiar mark of His divine love and compassion for us. May we, in days to come, be more mindful of God's "blessings in disguise," and through a realization of His love in thus sending us what is for our good, love Him more and serve Him better. May the year to come see in us all more victory over sin, more earnestness in our service to God, more cheerful submission to His will, more prayerful, more watchful, more like Jesus. And we would ask an interest in the prayers of all our readers, that God would grant unto us strength of body and mind, and spiritual grace and discernment to so labor that God may be glorified and every reader be edified, and that by the blessing of God the bond of brotherhood may through the medium of the HERALD be strengthened and that we may all become better qualified for the work whereunto the Lord calls His children.

Close of the year.—Another year has come to its close; another volume of our paper completed; another milestone on the rough roadway of life is passed and we feel to say in the language of another:

"Days and weeks and months returning,
Hear us gently down life's way;
Still their lessons we are learning,
Learn to labor and to pray.

Let us not forget their meaning,
Days like these forever wear;
One more field has had its gleaming,
One more show our arms: bold bear."

How swiftly pass our years; they are like the dew of the morning; like a dream of the night. Everything around us, everything we touch seems to heat upon it the solemn declaration, "Passing away! passing away!" It seems only a few months since we wrote "January 1868," and now we already stand on the threshold of 1899. Since that time flowers have bloomed and withered; birds have come and gone; fruits and harvest have ripened and been gathered, and snow and frosts again encircle the earth, while thousands of our fellow travelers have passed over the river of death to return no more forever, yet we are still here; we are still the spared monuments of God's mercy, and have been left to learn still more of His goodness, still more of His righteous dealings; to be come more and more refined by the fires of affliction, by the conflicts of life, by the strivings of the Spirit against the flesh, by the continual warfare of our spiritual natures against the carnal desires of the natural man, that we may thus be made good soldiers of the cross and valiant for the fight of faith, and at last obtain the crown.

Let us therefore give heed unto all these things and learn a lesson from the passing years, knowing that we too are subject to continual change and passing away. We all have lessons to learn, we have work to do, crosses to bear, a crown to win. Let us do our work manfully, bear our crosses and our burdens patiently, fight the good fight valiantly, learn the lessons well, and gather in the sheaves of the harvest of life, and surely we shall wear the crown when at last we come bearing our sheaves with us.

For the Herald of Truth.

THE MINISTER'S WIFE.

By D. H. BENDER.

Ordinarily considered, the minister's wife differs very little from any other wife. She is supposed to have charge of the domestic affairs of the family and home—cook, wash, sew and look after the children. In relation to her husband, she is expected to occupy the ordinary position of yielding a reasonable and righteous obedience to her "head," reverence and honor him, and perform the part of a "helpmeet" generally.

But when she is considered as the minister's wife, there is more significance attached to her position than is usually accorded or recognized by either the wife or the public in general. First, there is sometimes more expected of her by others than she would be able to demonstrate as a human being. She is expected to be a perfect model in dress, in conversation, in temper, in

family rearing, in fact an "angel in all things." If these conditions were possible, it would assuredly be a source of much satisfaction to her husband and others, but it should be remembered that even the minister's wife is a fallible human being; but in the face of all this, she usually succeeds in having the criticisms, wise and otherwise, of the wives of other men in the community say truly, that they that remain at home and take care of the "stuff" shall be rewarded equally with those that go out to battle. May God ever sustain and bless the minister's wife.

A minister's wife's husband.
Tub, Pa.

For the Herald of Truth.

THANKSGIVING DAY.

By A. A. LANDIS.

This morning we did not go to church, owing to the inclemency of the weather, and as we were looking from our window, we beheld the beautiful snow falling from the clouds, which exhibited a beautiful picture and led our minds to think of the greatness of God. Our thoughts also drifted back to school days when I read in one of our school readers of a Thanksgiving dinner; before that dinner the father asked every member of the family to tell what they were thankful for and they all responded. Some were thankful for worldly pleasures; but one little girl said, "I am thankful that—a neighbor's little girl's mama is not my mama." I fear that child or those children did not clearly understand what the term "Thanksgiving Day" implied, and I am confident that to-day thousands upon thousands of men, women and children are celebrating Thanksgiving Day with eating, drinking, and merry making, and never once stop to thank God to whom they owe their very existence and all the temporal blessings they enjoy. What a pity that men will observe certain holidays and never think of the purpose in view in observing these special days.

In the first place should we not feel very thankful to God that we are permitted to live in a Bible land with all the privileges, and that we are permitted to worship God according to the dictates of our conscience unmolested and unhindered, and above all that we have such a Christian government that they not only allow us such privileges, but that they urge us to render thanks to Almighty God for all the blessings both temporal and spiritual which we have received during the year that is past. How favorably we are circumstanced compared to many others who are not favored with these blessed privileges.

We are not only allowed to make this a day of special prayer and thanksgiving, but our chief magistrates expect us to do this; a proclamation relative to this is issued by our President and we should be subject to principalities and powers and obey magistrates and be ready to every good work.

Paul tells Titus to instruct the people—to "put them in mind" of these things; tell them to be ready to every good work. Now, dear reader, is not this a good work to praise God for His goodness and mercy in allowing us to live in a land where we can worship Him according to the dictates of our conscience? Paul says we shall obey and be subject to our magistrates and

saying, "Whoso loveth a wife loveth a good thing, and obtaineth favor of the Lord."

Thus she not only is a constant help and joy to her husband, but she proves a blessing to the church and the cause at large. These facts are too generally overlooked, but the Lord is not so unkind, for the good book says, and says truly, that they that remain at home and take care of the "stuff" shall be rewarded equally with those that go out to battle. May God ever sustain and bless the minister's wife.

A minister's wife's husband.
Tub, Pa.

our laws, in every good work; now this is, beyond a doubt, a good work, and we should keep this day sacred to God, and if we do not we transgress the laws of our land and thereby transgress Christ's law.

Let us meditate upon this deeply and solemnly, dear reader, and ask God to give us grace and wisdom to live more devoted to Him who has made it possible that "Whoever will may come." Let us try to understand more fully what the term "Thanksgiving Day" means.

Let us next consider how this day is kept. We will refrain from mentioning the amount of harm that is done upon this day by ungodly and worldly people; but let us for a moment look at the way it is kept by Christian people. This day is set apart as a special day of prayer, praise and thanksgiving. Prayer and thanksgiving are quite the reverse of the feasting and merry-making too often indulged in; I believe God will be sorely displeased with us if we do not keep this day to His honor and glory.

Let us next consider the "Thanksgiving dinner." Are these things necessary, and are they expedient? Read Luke 14:12-14; here Christ says, "Call the poor, the maimed, the lame, the blind," and make the feast for that purpose, for we have no reward for hiding those who are able to make a feast and bid us again. The Savior also says that we shall not ask those who are able to recompense us; are we not then transgressors if we do these things?

Now let us consider the enormous sums of money expended to make Thanksgiving dinners. Thousands of dollars are expended for this which should be cast into the treasury of the Lord and might be used in making a home for our poor brothers and sisters or homes for poor children, and some might be used in teaching the neglected in the cities that Christ also died for them, and in bringing the Gospel of Jesus Christ to thousands of benighted souls who are groping on in darkness and know nothing of a crucified Savior who is willing and able to save, and that to the uttermost.

Dear brethren and sisters, let us meditate deeply upon these things, and consider, the way for spreading the gospel is opened and needs our support; for Christ has said the least thing we do for these poor souls will not pass by unnoticed.

Let us then from this day be more concerned about these things. "Do all things, and hold fast that which is good." Let us search the Scriptures and ask God to lead us in the way of all truth.

I am glad to know that two of our brethren (A. A. Hessler and W. B. Page) have made arrangements and given themselves into the hands of God to bring the Gospel to India's heathens. Bro. Hessler is a native of this county and Bro. W. B. Page a schoolmate of mine) is a native of Juniata county; and I take these means of hiding them God speed and assure them that my prayers will accompany them to their foreign field of labor. May God crown their labor with abundant success.

Ephrata, Pa.

The good luck of their friends wishes some people more than anything else.

For the Herald of Truth.
**LET US FOLLOW THE FOOT-
STEPS OF JESUS.**

By SADIE FRIENBERGER.

As I have been reading so many blessed truths in the HERALD OF TRUTH, my mind and soul have been so refreshed that I feel myself worthy to write a few lines for it. I have often taken great pains to write for some worldly paper for the purpose of honoring my own name. This was a detriment to my soul.

But I thank God who has led me in such a way that I have lost my former interest in worldly papers.

We read in Matthew's gospel, "And he (Christ) saith, Follow me, and I will make you fishers of men." My dear brethren and sisters, are we true followers of Christ? Have we taken up the cross and do we follow Him daily? or are we still trying to carry two crosses that make life a burden for us? O! we see so many professing Christians that go to worldly amusements, then on Sunday they pretend to be followers of Christ. I tell you, my dear brother and sister, if you are loving the world more than Christ, you are not a true follower of Him. If you were a true follower, I am sure Christ would not lead you to any worldly societies.

But you are taking step after step out in the world, and your steps are going to leave a print.

There may be some one following you, whom your steps will lead in the same way that you are going. In one of H. W. Longfellow's poems are the words:

"Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us,
Footprints on the sands of time."

This is true; all departed souls have left footprints.

When Christopher Columbus thought the earth to be round, and that by sailing west he would reach the East Indies, how the people mocked and laughed at him. Now a days there are some so-called Christians who will deny a truth rather than be laughed at and mocked by the world. They do not even want the world to regard them as Christ's followers.

But let us ever follow the foot-steps of Jesus and He will bring us home to that heavenly mansion in His Father's house.

For the Herald of Truth.
**WHAT ARE YOU DOING FOR
CHRIST?**

By A. K. DICKIN.

Dear Friends and—Fellow travellers to the bar of God—Christ says, Matt. 2:16, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Christ gives us this command to show us that we are to do something, in order that when we are able to see that we believe that there is virtue in religion and that religion is worth living for.

Jesus also says: "Ye are the light of the world." If we have received the light from Christ, we will be in the world like a light in a dark night set out in the public highway, so that all can see where we stand, and we should be very careful in our walk and conduct, for our actions will prove what we really are.

We cannot take up God's Commandments and remain inactive. When we are first converted we are like a lamp that has just been cleaned and supplied with a new wick, and filled with oil, and lighted by the Spirit of God. Such a lamp will be seen like a city that is set on a hill. If such a lamp is set down and left without being cared for, trimming and refilling, it will soon burn out; the wick will become hard, the globe cloudy and dark, and the whole lamp become useless.

When a man is converted and then sits down to do nothing, he becomes like one of these lamps, as the apostle James says: (Jas. 2:25), "For as the body without the spirit is dead, so faith without works is dead also." Every man who loves the Lord Jesus Christ must wake up to the fact that he has a mission in this world of evil and sin. A man may talk and even preach while he is asleep, but there is one thing that we must remember, that is, that a man cannot work in his sleep.

It seems however that there are many professors and man ministers even that are spiritually fast asleep. In order to do anything in awakening a proper interest in the church or Sunday school, one thing is self-evident—that is, we must be awake ourselves. When God promises a reward, He first requires obedience. We read: "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?" Jas. 2:21. See, then, how faith wrought with his works, and by works was faith made perfect. In Gen. 7:5, we read, "Noah did according to all that the Lord commanded him." So we see that Noah was saved by doing his duty and doing nothing by sitting down and doing nothing. Remember, no work, no promise, no promise, no reward.

Christ tells us (Matt. 25:14), "The kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey." Here we notice that each one received all he was able to take care of at that time. We read further that he that had received the five talents went and traded with the same. And likewise he that received the two, and each by faithful work doubled what he had received, and both received the same reward as good and faithful servants, and were commanded to enter into the joy of their lord, and he that was entrusted unto one talent, who did nothing with what he gave, we were commanded to take that one talent from him and give it to the one that would work with it.

By this we see that we must be contented not only by what we do, but by what we leave undone. Therefore it is

necessary to be careful to keep our light shining. But by grace, through faith, we are saved, and not by our works; although we cannot be saved without being obedient to God's word. Notice how Moses, through the mighty arm and power of God and his obedience, delivered his people from bondage. God gave him a staff and he was to make use of it. If he had laid the staff on a shelf he could not have led the Israelites out of Egypt, and the sea would not have opened a way of escape. Then their enemies would likely have captured and destroyed them. So it is if we lay the staff (God's holy word), which Christ brought from heaven, on the shelf and do not make proper use of it, it will be of no use to us. The enemy will overtake and destroy us, and we will have to take our part with the ungodly. Therefore let us have our lamps always well trimmed and filled with the oil of love.

We read, (Matt. 7:19) "Every tree that bringeth forth good fruit is planted and cannot be cut down; but every tree that bringeth forth evil fruit is hewn down and cast into the fire; wherefore by their fruits ye shall know them." When we look upon that low tree, and behold its plain attire, we know that it is an apple tree, and we find the fruit thereof good. We look and see that high and lofty tree, and by its scalloped attire we know that kind of an oak it is, and we find the fruit thereof bitter. So we can see without much danger of a mistake on the outside what is in the heart of man.

But you may ask, what shall I do? I would refer you to Luke 1:3, where we read, "But a certain Samaritan, as he journeyed, came where he saw, and when he saw him, he had compassion on him, for he saw that he was a Samaritan on his way to where the one in distress was, he did not lecture him for lying in the ditch, but he had compassion and began to minister to his wants. Notice, there are twelve acts of kindness mentioned in the parable that the Samaritan did. 1. He came to him. 2. He saw him; he did not pass by on the other side without notice, like the priest and the Levite did. 3. He had compassion on him, and if you wish to win souls you must sympathize with those who are in sorrow and trouble, or in distress, in order to gain their confidence and do them good. 4. He went to him; he only saw him, but like the priest did him no good. 5. He bound up his wounds. 6. He poured in oil and gave some wine to the fainting man. 7. He set him on his own beast, while he himself walked by his side to the place of comfort. 8. He brought him to the inn. 9. He took care of him. 10. When he departed the next day he asked the landlord to take care of him. 11. He gave him some money to pay the bill. 12. He said, "Whatever thou spendest more when I come again I will repay thee."

This parable brings out the teachings of the gospel so well that all can understand what to do, and when Jesus had spoken this parable He said to the lawyer who had tempted him, "Go and do thou likewise." You may think you can not do as much as the Samaritan did, but my friend, remember if there is no work then there will be no reward, and hear in mind you can do something; you have at least one talent, and you must give an account of that. God does not require of you that you cannot do, but that we must be sure to

work for Christ and for the salvation of souls. If all would do what they could to the honor and glory of God, without any selfish end in view, I believe it would not be long till the whole world would be converted to God. Just think, if you would each day speak one word, or do one kind act, and thus cheer up some poor, fallen or distressed person, how much good you could do in a short life time, say thirty years, which would make three hundred and sixty-five times thirty, or 10,950 kind acts, or words of cheer, and it should surely not be a hard task to do one good act each day. But be not satisfied until your light shines as brightly as possible, for no one will have done too much when he is called to give an account of his stewardship. If you know how to do, and you will not do it, it is sin to you, and you will be held accountable for it in sin, before God, just the same as for any other sin.

Goodville, Pa.

For the Herald of Truth.

SEARCHING THE SCRIPTURES.

SUSAN A. SHENK.

We are commanded in God's word to search the Scriptures for in them we shall find eternal life. O, how necessary it is then for us all to spend more time in reading our Bibles. And, although we may be so busy with the cares of our families that we think we have no time to read, yet if we only have a desire to read, and a hungering and thirsting after righteousness, we can always find some time through the week to read at least some in the Bible. It will help us to bear up more patiently under the cares and discouragements of life; for in the Scriptures we learn that we are to have trials and troubles. But we may be thankful for the privilege which we have of casting all our cares upon God with the blessed assurance that He will care for us. We can read many such sweet and precious promises in the Scriptures. I believe that if all church members would study the Scriptures more with a sincere desire to do the will of God, there would be much less trouble in the church and more love and sympathy among the brethren and sisters.

Over a year ago when our dear Bro. J. M. Shenk was here with us and we took him from place to place, I noticed that every where he admonished people, together with many other admonitions, to read the Scriptures. It made an impression on my mind that I should try harder than ever to read more in the word of God. I think ministers, as they go from place to place, cannot point the people to anything that is more necessary than the studying of the Holy Scriptures, for in them we shall find eternal life.

Only a few weeks after our brother left us, I went to visit a dear friend of mine to whom he had given the admonition to read the Bible. She told me that she commenced to read her Testament and found things that she never knew were there. And it was not very long until she and her husband united with our church and seem to be enjoying their Christian life.

But middle age and old age is not the best time to begin reading our Bibles, for we cannot remember as well then as in younger days. Therefore it is neces-

sary that we also teach the little ones to read and learn from the Bible; and we will not lose our reward.

Oronogo, Mo.

For the Herald of Truth.

A SUGGESTION.

BY J. HORSCH.

Noticing that in a recent number of the HERALD OF TRUTH, I am made to use the word *laymen*, I take this occasion to say that while I have no fault-finding in any way that the use of this word in speaking of one of the brotherhood does not appear to me to be appropriate.

Webster gives the following definitions: "lay, of or pertaining to the laity as distinct from the clergy;" "laity, the people as distinguished from the clergy." The word *clergy* is derived from the Latin word for priest, *clerus*, and means priesthood. It is in use only in the Roman Catholic Church, and the church most closely related to it, viz., the Episcopal. *Laity* for brotherhood presupposes the meaning of *clergy*, or priesthood for the ministry. Both words belong together and if there is no clergy, we can not consistently speak of a laity. If it is right to use the one term the other can be used with equal right.

Laity is derived from a Greek word which often has the meaning of unlearned or ignorant, and even in English the word is used in that sense. The reason why this word has in the Roman Church been substituted for the New Testament term brotherhood, or congregation, is obvious. Ignorance in things divine was one of the requirements of church membership. Knowledge of the Bible by the congregation was the thing dreaded most by the priests. They alone claimed the right to be learned in spiritual things, alone claimed to have the wisdom to understand the Holy Scriptures and the authority to be administrators of divine grace. They desired to fix a great gulf between themselves and the congregations.

It is, as a matter of fact, evident that when this term has been used among us as Methodists, it was not by any means with the intention to convey such ideas. The thought, however, suggests itself that it would be well to avoid words, which in their true sense convey wrong meanings.

Speaking of this it may not be out of place to call attention to another matter which has previously been brought up in the HERALD. The prefixing of the word *Saint* to the names of the apostles and Roman Catholic saint cult. It would be more consistent to prefix this word to the names of all saints, but it would not be according to scriptural precept.

The apostle Peter in speaking of Paul speaks of him as "our dear brother Paul." In the New Testament language, a saint, yet to use this term as a title is not scriptural. The reason why we never hear anybody speak of Saint Cornelius or Saint Lydia, or Saint Menno Simons, is not that these persons were not saints, but that they were never declared to be such by the Roman pope. Although such is in the English Bible the term *saint* is used in the headings when the names of the apostolic writers are

mentioned, this is by no means the case in the original Greek. Our forefathers were very careful not to make themselves guilty of this sort of inconsistency.

Marlston, Wis.

IS GOD IN EVERYTHING?

One of the greatest obstacles to living unwaveringly in the life of entire surrender is the difficulty of seeing God in everything. People say, "I can easily submit to things which come from God; but I cannot submit to man, and most of my trials and crosses come through human instrumentality."

Or they say, "It is well enough to talk of trusting; but when I commit a matter to God, man is sure to come in and disarrange it all, and while I have no difficulty in trusting God, I do see serious difficulties in the way of trusting men."

This is so imaginary trouble, but it is a vital importance, and if it cannot be met, does really make the life an impossible and visionary theory.

For nearly everything in life comes to us through human instrumentality, and most of our trials are the result of somebody's failure or ignorance, or carelessness or sin.

We know God cannot be the author of these things, and yet unless He is the agent in the matter, how can we say to Him about it. "Thy will be done?"

Besides, what good is there in trusting our affairs to God, if, after all, man is to be allowed to come in and disarrange them; and how is it possible to live by faith if human agencies in whom it would be wrong and foolish to trust are to have a predominant influence in moulding our lives?

Moreover, things in which we can see God's hand, always have a sweetness in them which consoles, while it wounds, but the trials inflicted by man are full of bitterness. What is needed, then, is to see God in everything, and to receive everything directly from His hand with no intervention of second causes. It is to this that we must be brought before we can know an abiding experience of entire and perfect trust.

The question here confronts us at once, but is God in everything? Have we any warrant from the Scripture for receiving everything as from His hand without regarding the second causes which may have been instrumental in bringing it about?

To the children of God, everything comes directly from their Father's hand—no matter who, or what may have been the apparent agents. The whole teaching of the Scripture asserts and implies this.

"Not a sparrow falls to the ground without our Father." "The very hairs of our head are all numbered." We are not to be careful about anything, because our Father cares for us. We are not to avenge ourselves because our Father has charged Himself with our defence. We are not to fear, for the Lord is on our side. No one can be against us, because He is for us.

We shall not want for He is our Shepherd; when we pass through the rivers, they shall not overflow us, and when we walk through the fire we shall not be burned because He will be with us. He shuts the mouth of his,

that they cannot hurt us. "He delivereth and rescueth." A man's heart is in His hand and "as the rivers of water, He turneth it whithersoever He will." He brings the counsel of the heathen to nought. He maketh the devices of the people of none effect." "Whatsoever the Lord pleaseth, that does He in heaven, and in earth, in the seas, and all deep places."

Lo, these are a part of His ways, but how little a portion is heard of Him in the thunder of His power, who can understand? There is no searching of His understanding. And this God is our refuge and strength, a very present help in trouble, and we have the assurance that all things shall work together for our good if we love God and so then we may say, "Who shall separate us from the love of Christ? Sanctified sorrow and trial are but blessings in disguise, if by His grace we can say, 'Thy will be done.'—Sel. L. M. J.

CHRISTMAS.

Who can express the full meaning of this word? Who can measure the length and breadth and height of the story which it presents to our field of vision? A period of holy longing and expectation, extending through 4,000 years, finds its termination at the moment indicated by this word, and an eternity full of life, peace and bliss finds its beginning. Christmas! The simplicity of the expectant child shouts at the sound, while the wisdom of the thoughtful man bows his head in deep meditation, and is overwhelmed with reverential awe. Yes, here is the trans- parent brook in which the lamb may wade, and the bottomless sea of glory, in which the elephant can swim and must swim.

The human race, left for awhile to itself, had exhausted the whole force of its reason, imagination and will in striving after the idea and in seeking the object of its destiny; but it had not reached the conception of true holiness on the sphere of morality; it had not secured itself freedom from the powers of earth in that of art, and only some few of its greatest spirits had attained a presentiment of a personal God in that of the intellect.

The secular wisdom of the heathen, even with its most distinguished masters, stood a helpless orphan knocking at the closed door of eternity. Art poised its wings to discover the ideal world beyond the region of earthly beauty, whose shimmering rays break upon the latter, but its efforts ended in a sensual. The religion of the heathen, even its purest manifestations, was only a half conscious effort to restore that communion with God that had been destroyed by sin—emphatically, a futile effort. The secular wisdom of the heathen, even with its most distinguished masters, stood a helpless orphan knocking at the closed door of eternity. Art poised its wings to discover the ideal world beyond the region of earthly beauty, whose shimmering rays break upon the latter, but its efforts ended in a sensual. The religion of the heathen, even its purest manifestations, was only a half conscious effort to restore that communion with God that had been destroyed by sin—emphatically, a futile effort. 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before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Dr. David Lord Beaumont: "In conducting the governments of the world there is not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistic to our free institutions and tend to centralization, anarchy—Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Gerrit Smith, in an address, 1870: "Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?"

Dwight L. Moody: "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for evil. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."

"But, Mr. Moody, some say, if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches." But what if I do? Better men will take their places. Give them the truth any way, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one of two go with us it is all right."

L. W. Marshall: "I belonged to two secret societies, have bumped against nearly all of them, and I know what I am talking about. Their sociality and benevolence may be all well enough, but they belong to the world. In one lodge with champagne and dance, I protested, but was overruled by the majority, and therefore came out from among them. Another got up a theatrical performance, and I left it. A man came to get me to go back. I told him why I left, and that I belonged to the church and could not have fellowship with such ungodly performances. He said, 'Don't you know bad people who do wicked things in the church?' I said, 'Yes, but when the church votes to approve their wickedness, I will get out of the church as quickly as I left the lodge.' When a man belongs to two or three lodges and attends their weekly meetings, he hasn't got any time to go

to the prayer meeting, and generally very little money to give to the cause of Christ."

George F. Pentecost: "God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have been liberally yoked themselves up with unbelievers. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and His service and to the church by depleting and robbing her of her male membership, than any other enemy of Christ. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."

Ex-President Chas. F. Finney: "We have, then, the implied testimony of Free-asons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a faithful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."

MY FRIEND.

I have several friends—very dear friends—I would like to introduce them to your acquaintance. They are so kind and generous and loving that I think it would give you pleasure to know them. But yet, like myself, most of them have their faults, and their failings, and their frailties. But I have one friend that claims my especial regard. I wish you knew His worth, you would love Him, I trust, even more than I do.

He has carried me through many very difficult and perplexing scenes, where no other friend was able to sustain me. He has preserved me in many circumstances of especial peril and danger, when no other hand could preserve. He has consoled me in very many sorrows. He has been true to me when other friends have turned coldly away. He has proved His friendship by deeds, as well as by words. He has taken great pains in my behalf, and put Himself to great inconvenience to do me good. He has been present when other friends were far away. He has sympathized in griefs which I could reveal to no other friend. He has been a constant and changeless friend, though I have often been fickle as the shifting sands of the sea. He has often been kind as the sun, and as warm as the winds of heaven. He has been true in His affection, though I have often been false in mine. He has sought me when my heart was allured by the false friendships of hollow hearted foes, and has won me back. He has been patient

with me almost beyond belief. He has forgiven my ungratefulness when I could not forgive myself. He has pitied me, when I could only hate and loathe myself. When, for shame, I had not one single word to say or excuse to offer for all my foolishness, He has kindly passed it by, and made me feel that I loved Him freely as before. Every time I have abused Him, He has only shown the greater love. He never flattered me. He never would justify me in wrong. He has told me of faults that others dare not mention; and yet He has done it so kindly, so quietly, so privately, that I could only love Him for it. He has come to me when my heart was heavy beneath a mountain weight, and He has lifted it all away. He has come when my eyes were dim with weeping, and has wiped away every tear. He has given consolation that has made my weary heart leap as if a new life inspired it.

All this and more has been done by my friend. Do you wonder that I love Him? Do you wonder that I seek to introduce Him to you? Think of Him. He is a wealthy friend. He has the means to do all He wishes to do for His friends. He is an impartial friend. He makes no distinction. The poor fare as well as the rich. The young and old—the black and white—the bad and free—all have an equal share in His bounty. He is so tender-hearted that your greatest commendation is your utter need and helplessness. Then He does not wait to remember all your past neglects and faults—when you seek His aid, it is ready no matter if you have often abused Him before. O, never often abused Him as a friend as this friend! Much as this friend has done, He has promised to do more. His life has been spent in devising plans for my welfare, and now and henceforth His energies are devoted to their execution. He promises much, and He performs all that He ever promises. They are very sure. There is no inconstancy in Him—no variability, nor shadow of turning. If we doubt or disbelieve His sayings, yet He abides ever faithful. He has promised to be constant in His love. He has said that He will never leave nor forsake His friends.

Would you like to know this friend? His name is called *Jesus*, because He saves those who trust in Him. He is your friend, as really as I am mine. He has pitied you in your loneliness and lost condition. While you and I were enemies, He died to redeem us from curse of the law which we had broken, "being made a curse for us." He suffered, just for the unjust, that He might bring us to God. And then He rose again from the grave that He might show His friends the way of life from the dead. Then He ascended to heaven as our great High Priest—our Advocate in the courts of glory—pleading our cause in the abodes of heavenly bliss and purity, where our guilty feet would never dare to tread. There He waits to do for us all that a friend can do. He receives our feeble requests and lays them with infinite grace before the throne of His Majesty on high. He sends down His Spirit into our hearts as a warm tie, by which we are linked to the infinite, the eternal God. Into His ear we may pour our sad complaints, and we may come boldly to the throne of grace, and find mercy and grace to help

in time of need. We may lay our griefs before Him, and feel the sweet tide of holy sympathy that gushes from His brother-heart. Here, then, this friend, waits to aid. He stands within the holy courts of heaven, and looking down on you and me He says, "Come!" Ye weary, ye poor come, ye hungry come, ye burdened come, ye lost come, ye thirsty come, ye wanderers come, ye lonely ye desolate come, ye afflicted come, who soever will, let him come, and take of the water of life freely! Here is rest for the weary, joy for the sorrowing, pardon for the guilty, peace for the troubled, sympathy for the friendless, gladness for the desolate, holiness for the vile, salvation and life for the dead. And all this is the free gift of my friend, to those who will seek His face and accept His mercy.

More than this: He has gone to prepare a place for His friends. In His Father's house there are many mansions. He has garished them with everlasting beauties. There the streets are of transparent gold, the gates of pearls, and the whole is filled with glory. And when the preparation is accomplished, and all the mansions are prepared, this friend is coming back again in all the glory of a God, to take His friends to Himself. Then He will raise us from the grave if we sleep in Jesus, then He will clothe us with angelic beauty and incorruptible splendor—or if we are living in His fear He will change us in the twinkling of an eye, and raise us to dwell in His blessed home.

Now I wish you to share all these blessings. You may have them. There is room in Paradise for you! You may have a home, a song, a robe, a crown! You may stand stainless as an angel before the throne of God. You may chant the everlasting anthems of praise to God and the Lamb. You may dwell within the jasper walls. You may wander by the crystal waters. You may walk in the shadow of life's fair tree. You may escape the tumults, the torments and the woes of life. You may be "far from a world of grief and sin, with God eternally shut in." You may meet all the saints of God, ne'er to part any more. Your friends who sleep in Jesus will be there, you may see their glory and partake of it, and be ever with the Lord!

O, will you not have Jesus for your friend? Will you not give yourself to Him? Will you not cast all your cares upon His mighty arm? Will you not forsake all other friends if there be in order to obtain His friendship? Are you not ready to make Him your only hope and refuge? Other friends will fail you. In the hour of death, while they can only weep, He goes with you down the dark valley, He comforts you by His rod and staff, and when you are weary with the running waters of the gloomy river, He reaches forth His mighty hand to hold you amid the swelling of the waves. And in the great day of wrath, when no other friend can assist you, when the gay, the proud, the rich, and the mighty of this world are before the throne of His Majesty, and will be present utter despair, and when waters of life will be present to deliver and redeem you from all the terrors of the scene. O, will you not love my friend? Will you not seek His face? One condition you must comply with—you must *obey* Him. Remember the words of the Lord Jesus, how He said,

"Greater love hath no man than this, that a man lay down his life for his

friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you *friends*; for all things that I have heard of my Father I have made known unto you." Jno. 15:12-15.—H. L. Hastings.

A CRY FOR HELP.

For some time past our papers, and especially those of the Mennonite Publishing Co., have referred to the persecution of the "Dukhobors" (translated: Those who strive in the Spirit), of Russia. These people are driven from their homes, flogged, imprisoned and exiled, because they refuse to take up arms in military service.

It behoves us, who profess the gospel of love, to extend a helping hand to these lowly disciples of our Lord, and especially those of us who came here under very similar circumstances from South Russia a quarter of a century ago should be willing and glad for this opportunity to help our suffering brethren.

The "Society of Friends" (Quakers) of England, have taken this matter in hand, and it seems probable that at least a share of these people will come to the United States and Manitoba.

The Home and Foreign Relief Commission of Elkhart, Ind., will gladly receive donations for the above purpose and will receipt for them.

According to the means the Lord has given us, and remember the word "The Lord loveth a cheerful giver."

PETER JANSEN,

Formerly from Russia,

Jansen, Neb., Dec. 4, 1898.

HE CARETH.

What can it mean? Is it enough to Him? That the nights are long, and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around His throne art, eternal calms
And strong glad music of happy souls,
And bliss untroubled by any strife,
How can He care for my little life?

And yet I want Him to care for me,
While I live in this world where the shadows be,
When the lights die down from the path I take,
When the strength is feeble and friends forsake,
When love and music, that once did bless,
Have left me to silence and loneliness,
And my life song changes to sobbing prayer,
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,
And my spirit is bowed with shame and wrong,
When I am in fault, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Savior—can it be
That the God of the universe cares for me?

O, wonderful story of deathless love!
Each child is dear to the heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burdens for me to bear;
He stills the sigh and awakes the tear;
The sorrow that bowed down His own Son,
And loves and pities, because He loves.

—S. L. M. J.

MANY, indeed, think of being happy with God in heaven; but the being happy with God on earth never enters into our thoughts.

MISSIONS.

WANTED FOR THE KING.

"For the service of the King
"Wanted! Let the summons ring!
Wanted over Africa's strand,
Over the burning desert land,
Wanted out on India's plain,
"Way in China and Japan,
In the market, on the river,
Wanted now, and wanted ever!
Let again the echo ring!
"Wanted, wanted for the King!"
Wanted, men of faith and fire,
Men whose zeal will never tire,
Men whose hearts are all aglow,
To the world the Christ to show—
Christ uplifted, souls to save
From the gloom of death's dark wave;
Men who dare leave father, mother,
Business, pleasure, sister, brother,
Lauder let the summons ring!
"Wanted, wanted for the King."

Wanted, women, tender, true;
Women's work none else can do.
Women sit in darkness yonder,
While we institute and wonder,
Women cursed with hand that lightens,
Blessed with eyes which cannot sighten,
Sisters give a helping hand,
Take God's peace to sin-cursed land.
Hear ye not the echo ring?
"Wanted, wanted for the King!"

Am I wanted, blessed Lord?
Have I heard aright thy word?
I, who am weak and poor,
Naught can bring forth earthly love,
Empty vessel though I be,
Can I then make me meet for Thee?
Use as Thou wilt, my Savior:
In Thy presence grant me favor.
Help me now my life to bring
"For the service of the King!"

—N.

THE CONVERT'S REPLY.

There was a missionary in India whose mental powers were so feeble that he could not learn the language of the people. After several years of fruitless effort, he asked to be recalled, frankly saying that he had not sufficient intellect for the missionary service.

A dozen missionaries petitioned the home board not to grant his request, because the man's goodness was so broad and deep that he had more personal influence over the heathen than any other missionary at the station. When a converted pagan was asked, on his examination for baptism, "What is it to be a Christian?" he replied, promptly:

"It is to be like Mr. —," naming the good missionary.
The board kept the missionary in India, though he never preached a sermon, and could speak only a few words of the native tongue. When he died, hundreds of heathens, as well as scores of Christians, said, "A good man has departed," and sincerely mourned his death. *Scribner.*

CHINESE IMMORALITY AND CRUELTY.

We were told when we came to China, that the Chinese do not seem so vicious as the Japanese. On deeper investigation, we find that they are equally licentious; and if possible, a hundred-fold more cruel. But there missionaries are not so open as it is in Japan. We dined at the home of a missionary who had rescued a living baby from a coffin in a graveyard. They bury the dead so shallow that the top of the coffin is not under the ground. We dined with another missionary, a few rods from whose door a man had buried his mother alive. A boat captain says a Chinaman threw his girl baby to the sharks in the river because it was sick and would not stop its

for the disciple who "stays by the stuff"? Is it a time for Christians to hoard money?

Is it not a time for close economy, for handing over the substance as stewards of God? Out of every dollar given to the Lord's work we spend ninety-eight cents at home. "The heathen are dying at the rate of a hundred thousand a day, and Christians are giving to save them at the rate of one tenth of a cent a day." Every tick of the watch sounds the death knell of a heathen soul. Every breath we draw, four souls perish, never having heard of Christ.

You may help us also by prayer. "Helping together by prayer."—*Missionary Review.*

There are millions of heathen in the United States who worship idols as truly as the Pagans of Asia and Africa.

These slaves of superstition and error need the Gospel, and need to be born again as much as foreign heathen. We must Christianize them or they will heathenize our nation. Who will go forth to save them.

Professed Christians, can you not deny yourself of those ornaments, amusements, unwholesome appetites, etc., and in a multitude of ways save and give for the salvation of the heathen? One of the best ways to help missions and save the lost is to procure, read and distribute the tracts issued by the Mennonite Publishing Co., Elkhart, Ind.

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crying. In the army when a soldier gets sick they turn him out to die, because it is cheaper to get new men than it is to cure the sick. The selling of women is almost as common as the selling of cattle. And yet it is hard to find an unconverted foreigner in the far East who does not oppose Christian missions. Again and again, in all the hotels and in steamships, they criticize missions and missionaries. We were told by a sea captain that we could do no good, and that we might as well go back where we came from. Not a few times have people sneered at our work. This opposition from these foreigners who are not Christians comes because of their own moral lives, and because their own moral and financial life is in some degree hindered by missions.—*Christian Missionary.*

FOR THE HERALD OF TRUTH.

A FEW FACTS.

1,500,000,000 human beings are now living on the earth, and are going down to the grave at the rate of more than one every second.

Death, three times every century, is sweeping a number of people equal to the entire population of the earth into eternity; to make room for a new generation.

Nearly sixty generations have lived and died since Christ was born, most of whose countless millions never heard of Him.

800,000,000 of human beings, after nineteen centuries, have not so much as heard whether there be a Christ or not.

The exact number of missionaries at present is stated at 5,994 or one missionary on the average to 165,000 unevangelized.

There are 75,000 ministers in the United States, or one to about every 400 persons; while only one is allotted to half a million in heathen lands.

There are 1,500 counties in China without a single missionary.

25,000 of women depend for the gospel upon the women of the Protestant Churches of America.

Let us remember, "The light that shines farthest, shines brightest at home."

WITHIN the memory of people yet living the larger portion of the world was closed against Christianity. The burden of the Church's prayer was that the gates of the benighted and besotted nations and empires might be opened that the light of the Gospel might enter and scatter the prevailing darkness. That prayer has been wonderfully answered, so that there is now little need that it be offered. Were any man in this day to emphasize this old petition, once so appropriate, but now well-nigh obsolete because of its fulfillment, he would awaken pity for his ignorance. The spot can scarcely be named in either hemisphere of the globe where the Gospel cannot now be carried, be heard from the lips of the living missionary and be received.—*Christian Intelligence.*

HERALD OF TRUTH.

December 15, 1898.

SUBSCRIPTION PRICE.
THE HERALD OF TRUTH, one dollar per year.
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THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa., & Washington Co., Md.
4. "Western District, Pa.
5. Virginia.
6. Canada.
7. Ohio.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. "Midland (Hoping).
11. Indiana and Michigan District (Pa.).
12. "Western District.
13. Missouri.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesota District.
17. "Amish Mennonite."

BUSINESS NOTICES.

Have you bought an almanac for 1899? Has your neighbor one?

For Gift Bibles, S. S. Rewards, etc., see our new, illustrated Holiday Catalogue. Send for one.

Our new Primary Sunday School Quarterly has thus far proved a complete success. Samples sent free to any address.

SUBSCRIBE for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. Your church paper will interest you.

"Journeys of Jesus" is worthy of a place in every home. Three editions are already exhausted and the third is having a good sale.

Bibles and Testaments, as well as many other good religious books, are listed at reduced prices in our new German Catalogue. Send for one.

Every reader of the HERALD should assist in increasing the sale of the Family Almanac. Our terms are very liberal to those who order in quantities.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colporteur Books listed elsewhere.

The Family Almanac for 1899 is the best for the Mennonite and Amish people, because it contains a list of the ministers, with their addresses, and also the meeting calendar for 1899.

Have you an almanac for 1899? Has your neighbor one? If not, send for a dozen or more. You will have no trouble to sell them. Price is only 6 cents each or 45 cents per dozen.

Hundreds of HERALD subscribers who already have one of our premium Bibles, can testify that it is certainly worth while to take advantage of our liberal offer. Do you want one? Now is the time to get it.

Our ministering brethren should not forget that in case they need Bibles or Bible reference books for themselves or worthy poor, they can get them here at cost, plus 3 per cent. for packing and handling, they paying postage or express.

HERALD OF TRUTH.

December 15,

The books listed in our Holiday catalogue make beautiful presents. Send for one immediately.

English or German Family Bibles at Half Price, until January 1st, 1899. Send at once for a large descriptive circular.

Practical Commentary on the S. S. Lessons. Arnold. Carefully prepared by specialists. Blackboard illustrations. Cloth, 50c.

Have you ordered your S. S. Rewards? If not, please do so as soon as possible, and the same will be forwarded promptly.

This is the last number in which our unparalleled Bible premium offer appears. You will make a profitable investment by taking advantage of our remarkable offer.

Peloubet's Notes on the International S. S. Lessons for 1899. An excellent book for S. S. Teachers especially. Very comprehensive. Illustrated. Bound in cloth, \$1.25.

Agents find the winter season the best for their work. People have time to read now, hence we would urge all our agents to do their best. Success awaits those who strive earnestly.

Since the Holiday season is always very busy, we shall consider it a great favor if our many patrons will please write all their orders as plainly and as definitely as possible. Kindly frame your letters in the least words you can.

Our new German Catalogue containing 128 pages is now ready. It contains an excellent list of religious books and will be sent free of charge to any address. If you wish to purchase German books, do not fail to get a copy of this fine catalogue.

Scores of orders for the Premium Bible, which we offer with the HERALD, have already been filled. It is a beautiful book in every particular, and any one who will take advantage of our exceedingly liberal offer will never regret having done so.

It pays to send in your arrearsages on the HERALD and take advantage of our great premium offer on the last page. Read it over carefully and see what you can get for a small sum of money. Show your friends and neighbors this superb offer. They may want a Bible too. In that way you can help to get more people to read the HERALD.

No reader of the HERALD can afford to neglect our liberal premium offer on the last page. If you are in arrears, it will pay you to pay up your arrears and take advantage of our liberal offer. Tell your friends about it and slay them our offer. They may want a good Teacher's Bible also. By doing this you can help to get the HERALD into more families.

Orders for books, etc. can be filled more promptly if sent in early. If your friends often wait until almost the time when they want their goods, and then because so many orders come in on about the same day, it is impossible

to get them all out. Send as early as possible, and you will get the benefit of the most prompt service we can possibly give you.

For Bibles and good religious books of all kinds, call on or write to the Mennonite Publishing Co. We have on hand a fine assortment of Holiday books and cards of all sizes and prices. Send for catalogues.

To Those in Arrears.—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

Nave's Topical Bible, a Digest of the Holy Scriptures, more than 20,000 topics and sub-topics, embracing all references to the Scriptures, including all the doctrines of Biblical Religion, and all phases of ancient Society, History, Law, Politics, and other secular subjects. Archaeology, the Arts, Sciences, Philosophy, Ethics, and Economics; Principles of Government, Equity, and right personal Conduct, Biography, personal Incidents, and illustrative facts; Geography, the History of Nations, Cities, and a multitude of common subjects, illustrative of religious subjects, governments, manners, fashions, customs, ideas, etc., by Orrville J. Nave, A. M., D. D., L. L. D. Published by the International Bible Agency, New York.

We have examined the foregoing work, and take pleasure in recommending it to all Bible Students. Its utility and convenience will be appreciated only after one has used it. It contains 1616 pages, octavo size, bound in half leather with cloth sides and corners, marbled edges, and the print is large and clear. The book will be sent to any address for five dollars prepaid. In studying the Bible by topics or in preparing articles on any given subject this book is invaluable. Send to Mennonite Publishing Co., Elkhart, Ind.

NEW AND TIMELY TRACTS

Every earnest Christian worker likes to use good, soul-stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be allowed in a list of our new line just published, although others will follow regularly:

1. Modest Apparel.
2. A Solemn Appeal.
3. Unscriptural Marriage.
4. Concerning Missions.
5. Against Secretism.
6. The House of Darkness.
7. Dying Without Hope.
8. A "Name to Live" Rebuked.
9. Repentance.
10. Which Heaven Do You Prefer?
11. Which Route?
12. "U. S." or "S. S."
13. The Sculptor's Perplexity.

No. 14. The Gold Necklace.
No. 15. A Worker's Dream.
No. 16. The Minimum Christian.
Address all orders to
MENNONITE PUBLISHING CO.,
Elkhart, Ind.

BIBLE CONFERENCE NOTICE.

The Third Annual Bible Conference will be held at Tub, Somerset Co., Pa., December 27, 1898 to January 6, 1899. The object of the conference is to meet the wants of those ministers who feel the need of a systematic study of the Word. Also superintendents, teachers, and workers who desire to be better equipped for their work and their duties in the Church. The subjects treated will be the

- "Doctrine of the Trinity."
- "Doctrinal Teaching of Paul."
- "Doctrine of Man."
- "Teaching from 1 John."
- "Ordinances."
- "Restrictions."
- "The Church," etc.

The instructors on the program are: J. S. Coffman, Elkhart, Ind.; Daniel Kauffman, Versailles, Mo.; M. S. Steiner, Pandora, Ohio; A. D. Wenger, Millersville, Pa.; D. H. Bender, Tub, Pa.; J. A. Reissler, Scottsdale, Pa.

As two brethren who are on the program expect to be in India in a few months, we aim to devote some special time relative to foreign mission work. There will be a praise service each day aside from the regular work, also a workers' meeting each evening and a singing class conducted by Ed. Miller—Preaching service every evening.

We extend to all a general invitation to attend, and to pray that God may bestow wisdom and grace upon all.

Persons desiring to come to the conference should correspond with C. H. King, J. H. Bender or E. M. Miller, Tub, Pa.

Programs can be obtained by addressing either of the following committees:

JOHN N. DURR, Martinsburg, Pa.
JOHN N. DURR, Martinsburg, Pa.
J. A. RESSLER, Scottsdale, Pa.
AARON LOUCKS, Scottsdale, Pa.

A CHRISTMAS HYMN

When Jesus left His Father's throne,
He chose an humble birth;
And, all unknown and unknown,
He came to dwell on earth.
Like Him, we may be found below
In wisdom's path of peace;
Like Him, in grace and knowledge grow,
As years and strength increase.
Sweet were His words, and kind His look,
When mothers' round Him pressed;
Their infants in His arms He took,
And on His bosom blessed.
Sain from the world's alluring charms,
Beneath His watchful eye;
Thou in the circle of His arms
May we forever lie.

1898.

THE NEW COLONY AT AUSTELL, GEORGIA.

During the present month Bro. Joseph Lichty and family, and his son, Peter and wife, comprising ten persons, have moved to the new settlement, in the Sweet Water Valley, one and a half miles from Austell, and two miles from the noted Bowden Lithia Springs. Edwin Frost, wife and two daughters, from Elkhart, Indiana, also have settled there, and occupy a house with fifteen rooms, owned by the "Georgia Colonization and Improvement Company," which has been especially fitted up by the company, for the purpose of accommodating home-seekers upon their arrival there. This home has been designated "THE WELCOME INN," and the Frost family will entertain home-seekers, and others coming there, in a homelike way, and at very reasonable rates.

All business correspondence relative to colonizing should be addressed to J. S. Lehman, Elkhart, Ind.

For information in regard to the Sweet Water Valley, address the local agent, Mr. J. B. Humphries, Austell, Ga., and for full information regarding the general conditions of the country, fruit raising and agricultural products of the State, apply to Ex. Gov. W. J. Northen, Atlanta, Ga.

In this connection we wish to call attention to the benefits derived from the use of the Bowden Lithia Spring Water.

This spring, as stated above, is within a mile (at the nearest point), of the lands on which we expect the colony to be located.

The water from this spring has become noted for its excellent medicinal qualities, as the analysis and the following testimonials will show.

The analysis has been made by Prof. R. Ogden Doremus, M. D., L. L. D., of Bellevue Hospital Medical College, New York, and the testimonials are from some of the most noted physicians of Atlanta and other places.

Analysis Bowden Lithia Water.
By PROF. R. OGDEN DOREMUS, M. D., L. L. D.
Bellevue Hospital Medical College, New York, August 13, 1900.
Sp. gravity at 15.5° C., 1001.8; contains per imperial gallon:

Calcium Bicarbonate..... 17.547 grains.
Magnesium Bicarbonate..... 2.874
LITHIUM BICARBONATE..... 4.447
Ferrous Bicarbonate..... 0.216
Sodium Chloride..... 121.783
POTASSIUM SULPHATE..... 1.866
Sodium Sulphate..... 0.802
Aluminum Sulphate..... 0.030
STRONTIUM SULPHATE..... 1.228
Calcium Sulphate..... 12.183
MAGNESIUM BROMIDE..... 1.732
Silicic Acid..... 1.363
Iodine..... Traces.
Manganese.....
Phosphoric Acid.....
Boric Acid.....
Radium—Traces by Spectroscopic Analysis.

Loss on Ignition..... 5.749
Total Solid Residue by Calculation..... 178.718
Total Solids dried at 130°..... 171.925
Carbonic Acid in Bicarbonates..... 9.911
..... 181.888
Respectfully submitted,
R. OGDEN DOREMUS, M. D., L. L. D.,
Prof. Chemistry, Toxicology, and Medical Jurisprudence, Bellevue Hospital Medical College, and Prof. Chemistry and Physics, College of the City of New York.

This group of springs has attained a national reputation for the curative

powers of its waters in a wider range of human diseases than that of any other known mineral spring in this or any other country, surpassing in efficiency the famous waters of Europe. Coming as it does from the blue granite of the North Georgia mountains, the water could be nothing but perfectly pure.

The surrounding country is elevated and barren, interspersed with pine, oak, and maple, and watered by haw- and holly-skirted streams.

This remarkable water, containing as it does a combination of minerals and salts strikingly similar to the composition of human blood, such as iron, salt, magnesia, soda, potash, phosphate, etc., etc., which are all necessary in building up nerve, bone, and muscular tissue, establishes its tonic claims beyond a doubt. This is the true solution of its wonderful action in troubles of uric acid diathesis, embracing rheumatism, gravel, gout, eczema, catarrh of the bladder, nervous dyspepsia, and that most terrible of all genito-urinary malady, Bright's disease. In all of these diseases the waters have effected wonderful results.

In order to preserve the natural quality of Bowden Lithia Water the springs are entirely covered with plate glass, thus protecting them from foreign substances, and is carefully filled into glass packages, and goes to the consumer just as it comes from nature.

WHAT Physicians Say About Bowden Lithia Water.

CATARRH OF BLADDER AND KIDNEYS.

Office of Dr. J. G. Earnest, 44 Houston St., Atlanta, Ga., July 23, 1898.
Dear Sir: I have used the Bowden Lithia Springs Water for several years in cases of inflammation of the bladder and catarrh of the kidneys, and have derived such signal benefit from its use that I now prescribe it in nearly all cases of that kind. I have also seen decided benefit from its use in well-established cases of Bright's Disease.

Very truly,
J. G. EARNEST, M. D.,
Professor of Gynecology, Gynecologist to Grady Hospital.

URIC ACID ELIMINATOR.

In catarrhal conditions of the intestinal tract and in the indigestible class of patients who present themselves "generally run down," as they express it, I invariably prescribe the Bowden Lithia Water, and plenty of it. I at first thought I was using it in some of the cases to an excess, but time and a larger experience have fully verified that the results are definite and certain if the use of the water is persisted in.

I consider it one of the best adjuncts we have in all catarrhal conditions as mentioned above.

As a uric acid eliminator I have had personal and clinical experience enough to state emphatically that I have seen results from its use that I have never been able to secure from any other Lithia Water that I have ever used.

Truly,
George Brown, M. D.,
Eye, Ear, Nose and Throat Specialist,
Atlanta, Ga.

BRIGHT'S DISEASE.

Atlanta, Ga., July 23, 1898.
My Dear Sir: Will say that I have prescribed "Bowden Lithia Water" for years, and for a particularly interesting patient to which its effect is quite recently, suffering with Bright's disease, and with perfectly satisfactory results. I am a warm advocate of its use upon its medical properties.

Very truly,
F. Bartow Melroe, M. D.

URIC ACID DIATHESIS.

To A. L. Clarkson, Esq.,
Gen. Mgr., Bowden Lithia Springs Co.,
Atlanta, Ga., July 23, 1898.

Gentlemen: I have had a large and long experience of your waters (Bowden Lithia). I can say unhesitatingly that it is the best mineral water on the market for inflammation of the uric acid organs, and that it is a good remedy in acid conditions, such as rheuma-

tism, eczema, gout, etc., all of which have their origin in faulty digestion, and a consequent excess of Acid in the system. Drinking of Lithia Water in large quantities is the best remedy for this condition (the acid diathesis) and "Bowden" is the best Lithia Water I have tried them all.

Respectfully,
W. H. Whitehead, M. D.
Dr. D. H. Howell, Editor Southern Medical Record, Atlanta, Ga., says of this water, among other things:
"I have carefully studied the Bowden Lithia Water in my own case, and find it the best I have ever used. I have also prescribed it in my practice for the past year, and secured the best results. In fact the water accomplishes all that is claimed for it, and I feel that I can write and recommend it without any doubt existing in my mind, and shall prepare an article for publication upon it."

DYSPEPSIA, KIDNEYS AND BLADDER.

Atlanta, Ga., Oct. 5, 1898.
I have used Bowden Lithia Water in cases of dyspepsia, kidney and bladder affections with good results. The ingredients, as shown by the analysis, suggested to me its use in this class of cases. Where there is sufficient quantity of medical elements in the mineral waters, they seem to be more efficient as blended by nature than when formulated by art; hence the great benefit to many invalids who visit these springs.

Thos. S. Powell, M. D.

LIVER AND KIDNEYS.

Atlanta, Ga., July 10, 1898.
Gentlemen: The Bowden Lithia Water is, in my judgment, entitled to a high rank as a valuable water in the treatment of cases of uric acid diathesis, in engorgement of the liver and kidneys, and in irritability of the bladder. In all these cases and in rheumatic ailments it should be taken freely. It will help to correct poor nutrition and carry off the effluvia from the system. Of course the proper attention must be given to suitable diet in each particular case. In the use of this, as in all other mineral waters, the advice of a physician should be followed as to when to begin and when to stop.

Charles W. Webb, M. D.,
Prof. Practice of Medicine, Southern Medical College.

CHRONIC RHEUMATISM AND RHEUMATIC GOUT.

Minneapolis, Minn., May 27, 1897.
I cannot speak too highly of Lithia Springs, Ga., as a resort for invalids, or of the Bowden Lithia Water as a remedy in chronic rheumatism and rheumatic gout. I began to drink the water and take the baths in March last, after having suffered eighteen months from a severe and painful chronic rheumatism. In a few days the action of the water on the kidneys was very marked, and I began to improve. This improvement was steady up to the present time, and I can walk with perfect comfort, a luxury I have not known for more than a year.

That the Lithia acts as a solvent of the excess of uric acid in these painful affections I am now fully convinced. Lithia Springs, Ga., is one of the most useful places I have ever visited, and I can thoroughly recommend it to all who are in need of rest.

J. W. MacDonald, M. D.,
Prof. of Surgery Hamline University, Minn.

No single act of a man's life has for him and his dependents such far-reaching results as the choice of a profession. How a calling in life is to be chosen is one of those things which cannot be answered in a word, but it is fair to say that aptitude, education, capital and circumstances should all be carefully considered. Competition is becoming so keen, and the flight of time become so much more swift than ever before, that no mistakes can be made, and few men are ever given the opportunity to choose a profession twice. So much time is lost and so many limitations created after the decision that it usually remains a decision for life.

MISERS and people with bad memories are always forgetting.

SUNDAY SCHOOL LESSONS.

LESSON XIII.—DECEMBER 25.

CHRISTMAS LESSON.—Heb. 1:1-9.
[Read Luke 2:1-20. Memory Verses Luke 2:11.]

GOLDEN TEXT.—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

I. CHRIST IN CREATION. Vs. 1, 2. It pleased God to send Christ, the Eternal One, into the world in the form of a little babe. The event of His birth was hallowed by this hallowed day—Christmas. But this was not His beginning, for He was with the Father "before the world was," and was active in the work of creation.

II. CHRIST IN REDEMPTION. V. 3. Christ was with the Father in the creative work; He came to man to do His redemptive work. He did the work that removed the barriers to man's favor with God, through Him the way is open, and redemption becomes effective as sinners accept it by faith. His work is done; man receives the benefits as he accepts the finished work.

III. CHRIST'S EXULTATION. Vs. 4-6. Christ is the "Son of God" in a sense far exalted above that in which angels are called "sons of God" (Job 1:6; 38:7). The fullness of the glory of the paternal name "the Son of God" is unattainable by human speech or thought. All appellations are but fragments of His glory—beams united in it as in a central sun (Rev. 19:12) a name that few men know but himself.—J. P. B. H. He came down to earth to be one among men, yet He was exalted above the angels, and sits at the Father's right hand.

IV. CHRIST ENTHRONED. Vs. 7-9. The Father gave to Christ a work on earth that was far above anything He could do as a man. When the mediatorial work was finished He was called up on high to sit upon the throne. When He comes to earth again, He will come as a king. In Christ the three highest offices were combined—Prophet, Priest and King. None but Himself can be a King over the universe, a Prophet to all intelligent beings, and a Priest to the whole human race.

DAILY READINGS.

Mat. 1:1-9. A Christmas Lesson.
T. A saviour given. Isa. 9:1-9
W. sent of God. 1 John 4:9-15
T. Head over all. Col. 1:9-19
F. The guiding star. Matt. 2:1-11
S. The angel's message. Luke 2:1-14
S. Singing and rejoicing. Luke 2:15-20

LESSON I. JANUARY 1.

STUDIES IN THE GOSPEL ACCORDING TO JOHN.
CHRIST THE TRUE LIGHT.—John 1:1-11.

[Memory Verses 9-12.]

GOLDEN TEXT.—In him was life; and the life was the light of men.—John 1:1.

INTRODUCTION.

TIME. It is generally believed that John the Gospel was written long after the other three, somewhere about A. D. 80 or A. D. 90, when John was over 90 years old.

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Vision of Justice fulfilled. GEN
as these which are of the daughters
of the land, what good shall my life
do me?

do me? CHAPTER 28.

AND Isaac called Jacob, and blessed him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Pādan-āram, to the house of Bēth-uel thy mother's father; and take thee a wife from thence of the daughters of Lāban thy mother's brother.

3. And 'God Almighty, bless thee
and make thee fruitful, and multiply
thee, that thou mayest be 'a mult
tude of people;

4 And give thee the blessing of
Abraham, to thee, and to thy seed
with thee, that thou mayest inherit
the land wherein thou art a stranger.

5 And Isaac sent away Jācob: and he went to Pādan-ā'ram unto Lāban, son of Bēth-u'el the Sy'ri-an.

6 * When E'sau saw that I'saac had
blessed Jā'cob, and sent him away

he gave him a charge, saying, Thou shalt not take a wife of the daugh-

7 And that Jā'cob obeyed his father and his mother, and was gone to Mādan-ā'ram;

8 And E'sau seeing that the daughters of Cū'nān pleased not I'saac
father;

and took unto the wives which
had /Mā'ha-lāth the daughter of Is-
ma-el Ā'brā'hām's son, the sister
Nē-bā'joth, to be his wife.

10 * And Jā'cob went out from Bē
shēbā, and went toward ¹¹ Hā'ran
11 And he lighted upon a cert
place, and tarried there all night,

cause the sun was set; and he took of the stones of that place, and *made* *them* for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and upon it stood the angels of God ascending and descending on it.

GENESIS, 25, 25

13 And, behold, the Lord stood
above it, and said, I am the Lord
God of Abraham thy father, and the
God of Isaac: the land whereof

that best, to thee will I give it, and
to thy seed:

14 And thy seed shall be as the dust
of the earth, and thou shalt spread
abroad to the west, and to the east,
and to the north, and to the south

16 And, behold, I am with thee
and will keep thee in all places
whither thou shalt go, and will bring thee
again into the land of Israel.

and will keep thee out of
whither thou goest, and will bring
thee again into this land: for I will
not leave thee, until I have done
that which I have spoken to thee of

16 * And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

14 And he was afraid, and said, *How dreadful is this place! this is none other but the house of God, and the gate of heaven.*

morning, and took the stone that had put for his pillows, and set it for a pillar, and poured oil upon the top of it.

19) And he called the name of the place ¹Bēth'-el: but the name of the city was called Lāz at the first.

king. If God will be with me, and will give me 'bread to eat, and a garment to put on,

21 So that I come again to my
ther's house in peace; ²then shall
LORD be my God:
22 And this stone, which I have

5 That is, The house
of God.
1. ch. 31, 13
Judg.
11, 30
2 Sam.
7, 2. K.

CHAPTER 29.

1 Jacob, coming to the well of Haran, 9 meeteth Rachel, and is entertained by Laban: 15 he correcteth for her, 21 but is deceived with Leah. 29 Rachel also given him to wife on a new agreement. 31 Leah beareth Reuben, Simeon, Levi, and Judah.

THEN Jā'cob 'went on his journey
'and came into the land of
'people of the east.
2 And he looked, and behold a

in the field, and, lo, there *were* t
flocks of sheep lying by it; for
of that well they watered the flo
and a great stone *was* upon the w

1 ¹ lift up his
feet.
2 ² Num. 23, 7
Rev. 12, 12
3 children.